


Behold the Lamb
Publications

The Faith
OF
Christ

*“...this is the victory that
overcomes the world...”*

I John 5:4

by Leroy Surface

The Faith OF Christ

Message by: Leroy Surface

*“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 2:16

Introduction

Before beginning this message, I went on line to see what others were saying about *“the faith of Jesus Christ,”* and found it is almost universally taught that it speaks of Jesus Christ having faith for us. It is commonly taught that Jesus had *“perfect faith”* and lived a *“perfect life,”* and died on the cross to *“impute”* His perfect faith and life to us. According to this doctrine, we who *“believe”* are still sinners and always will be, but God sees us only in the perfect faith and life which has been imputed to us if we believe in Jesus Christ. Now if you enjoy being a sinner, such teaching may satisfy you, but it cannot save you. It is a fact that if you *“die in your sin,”* you will be lost. Jesus said to some Jews who disputed with Him shortly after His encounter with the adulterous woman, *“...if ye believe not that I am he, ye shall die in your sins.”* John 8:24. Only six verses later, the scripture says *“...many believed on Him.”* To these, Jesus said, *“If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free”* John 8:31-32.

Many professing Christians today do not like to hear about being *“made free from sin”* Romans 6:22. It is amazing that anyone who is bound by uncleanness in their thoughts and imaginations would not want to hear they can be *“free, and free indeed.”* Those Jews, who only minutes before had claimed to believe upon Jesus, objected to the idea of being made free. *“We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?”* John 8:33. Jesus answered, *“Whosoever committeth sin is the servant (slave) of sin”* verse 34. The conversation deteriorated from there, even to the point that if they could have killed Him they certainly would have.

Our salvation, which is freely given to those who believe the truth, is full salvation from both sin and Satan. The “*freedom*” Jesus promises to those who believe the truth is freedom from sin in both thought and deed. When He “*takes our sin away,*” He takes it out of our heart and nature, giving us a “*new heart*” and a “*new spirit*” Ezekiel 36:26.

Not by Works

“Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”

Romans 3:20

There are two parts of the Law we will look into. The first is the “*knowledge of sin.*” This is found in the things the Law forbids us to do, often beginning with the words “*thou shalt not.*” These are found in both the Law of God and the Law of Moses. The “*deeds of the law,*” which the apostle says cannot justify those who do them, are found only in the Law of Moses. It is obvious the sacrifice of an animal could not justify, because “*it is not possible that the blood of bulls and of goats should take away sins*” Hebrews 10:4. In this verse it is seen that our “*justification*” requires our sins be “*taken away,*” which is exactly why Jesus Christ was offered as “*The Lamb of God*” to “*take away the sin of the world*” John 1:29. It required the “*holy blood*” of the Son of God to do what the blood of animals could not do.

It is not possible for any person to be justified in the sight of God by doing religious things. The Law of Moses, which the Old Testament Jews were under, required them to set certain days apart as “*holy days*” and “*feast days*” which they were commanded, under penalty of death, to observe. The apostle Paul wrote one of his epistles to specifically warn the believers against those who were preaching, “*Except you be circumcised after the manner of Moses, you cannot be saved*” Acts 15:1. These preachers commanded the people to be “*circumcised,*” and to “*do the whole law.*” Regarding this issue, the apostle said, “*...if ye be circumcised, **Christ shall profit you nothing.** For I testify again to every man that is circumcised, that he is a debtor to do the whole law. **Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace***” Galatians 5:2-4.

Saul of Tarsus kept all the righteousness of the law “*blamelessly*” while at the same time he was “*persecuting the church*” Philippians 3:6. When he received Christ through believing “*Jesus is the Christ*” 1 John 5:1, he lost everything he had trusted in under the law, and “*counted it to be but dung*” Philippians 3:8. None of those things had any value to him whatsoever, because they could not “*take away sin.*” The law could only tell what sin is, and the Law of Moses offered a covering for sin through keeping the “*deeds of the law.*” Those whom Christ has “*made free from sin*” Romans 6:7, 18, 22, have also been “*made free from the law*” Romans 7:6.

The Jews Advantage

“What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.” Romans 3:1-2

The Jews had great advantage over every other people on earth. Their “*chief advantage*” was that they were the descendants of Abraham through Isaac, and God had chosen them to be His “*special people.*” He introduced Himself to them out of the burning mountain at Sinai when He said, “*I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage*” Exodus 20:2. Three days before, God had told Moses to tell the children of Israel, “*If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure (special people) unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation*” Exodus 19:5-6. They heard God’s voice as He spoke His “*Ten Commandments*” to them, which God intended to be “*written on their hearts*” Jeremiah 31:33, Hebrews 8:10. These “*commandments*” were given to define what a “*kingdom of priests*” and a “*holy nation*” would be. They are called “*the oracles of God*” because they came out of the mouth of God.

When the people refused to hear the words from the mouth of God, He gave them the Law of Moses from the mouth of Moses. The six hundred, thirteen commandments and ordinances of the Law of Moses cannot be “*the oracles of God,*” because they did not come from the mouth of God. The apostle Paul explained the Law of Moses, saying, “*Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made*” Galatians 3:19. The Law of Moses had its beginning

when the children refused to hear the voice of God and called for Moses to speak with them Exodus 20:19. Its “*end*” was determined from its beginning, as Paul said, “...*till the seed (Christ) should come to whom the promise was made.*” If the children of Israel had simply listened to the words of God, they would never have been subjected to the Law of Moses and its sacrificial system. God confirmed this through the prophet Jeremiah to a backslidden Israel, saying...:

*“Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh. For **I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: But this thing commanded I them, saying, OBEY MY VOICE, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.**”* Jeremiah 7:21-24

The children of Israel would never have offered another animal sacrifice if they had simply listened with open heart to the voice of God at Sinai. Even in his backslidden condition, David understood this when he made His prayer of repentance before God:

*“...**thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.**”* Psalms 51:16-17

Notice in David’s prayer of repentance, he did not ask God for forgiveness. Instead, he wept before God for “*a clean heart*” and “*a right spirit*” Psalms 51:10, which he could never receive through the offering of animal’s blood. He did not seek a “*covering*” for his sin, but he desperately sought for “*cleansing.*”

“Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.” Psalms 51:7

David could never receive these things through doing the deeds of the Law of Moses. “*The Redeemer*” Isaiah 59:20 must come and offer His own body and blood for the cleansing and sanctification of the people Hebrews 10:10, 13:12. David never received in his lifetime the “*cleansing*” and the “*new heart and new spirit*” Ezekiel 36:26 which he

sought for. He was one of those who “*died in faith, not having received the promise*” Hebrews 11:13, but being “*justified by faith,*” David “*received the promise*” the same day Christ died on the cross and shed His holy blood for us. He “*took away sin*” for everyone who believes the truth and trusts in Him. David has his place in the heavenly Jerusalem right this moment, along with all those Old Testament saints who “*died in faith.*” They are the ones Paul spoke of as “*the spirits of just men made perfect*” Hebrews 12:23.

Christ has come. “*It is Christ that died*” and “*is risen again*” Romans 8:34. Those Old Testament saints who “*died in faith,*” died with the hope and promise of a future salvation. They received it when Christ “*died for the ungodly*” Romans 5:6. We cannot die “*in faith of a future salvation*” as they did. If we do so, we will be lost, because “*Christ has come.*” He has died on the cross. He has shed holy blood to “*take away sin;*” to take it out of the heart and nature of those who will “*believe the truth and trust in Him.*” Christ died to give us what David wept before God to receive; a “*clean heart*” and a “*right spirit.*” Those who “*die in sin,*” even though they think to “*die in faith*” will be lost, because our “*salvation from sin*” is finished and perfected at the cross Hebrews 10:14. Please do not trust in the “*weak and beggarly elements*” Galatians 4:9 of religion that did absolutely nothing for the children of Israel who trusted in them.

The End of Advantage

“What then? are we (Jews) better than they (Gentiles)? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin.” Romans 3:9

The “*advantage*” of the children of Israel was that God gave them His “*voice*” to hear and obey, but they chose to obey Moses instead. After fifteen hundred years under the law, offering the blood of animals, observing “*days, and months, and times, and years*” Galatians 4:9-10, and making seven pilgrimages a year to keep the feast days in Jerusalem, they were no better than the Gentile nations around them. They had “*the proverbs of Solomon,*” and “*the Psalms of David,*” but they were no better for them. They had the prophets, whom God had sent to correct them from their error and return them to God, but they persecuted them, torturing them in every conceivable manner, and killed them. God sent Christ into the world; He “*came unto His own, and His own received Him not*” John

1:11. The scribes and Pharisees, the high priests and Sanhedrin: those who were most zealous of Moses and the Law were the ones who plotted the death of Jesus, the Son of God.

As I write these things about the generation of Jews who rejected Jesus, I think about this generation of the church that has rejected what Christ came into the world to do. Oh what advantage we have, but oh, how we waste it. We are the generation of the church of which Charisma magazine says 68% of “*Christians*” watch pornography, along with 54% of the pastors. Add the percentage of “*Christians*” who “*commit adultery*,” the percentage of those who are “*drunkards*,” those who are “*gay*,” those who are “*covetous, revilers and extortioners*,” all of which the apostle Paul tells us, “*shall not inherit the kingdom of God*” I Corinthians 6:9-10, and what is left? Where is the church? If we who profess to “*know God*” accept the idea that “*pornographers and adulterers*,” along with “*drunkards and the covetous*” are also “*Christians*,” we have lost the church and the world also.

The apostle, speaking of these things, said, “*...and such were some of you...*” verse 11. I was, and probably you were, but notice that Paul spoke in the “*past tense*.” We were sinners, “*but*,” he continued to say, “*...but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*” Those who are “*washed, sanctified, and justified*” are none of the above.

If you are trapped in the bondage of sin while being told you are a Christian, please, for your own sake, do not be deceived. Jesus said “*Ye shall know the truth, and the truth shall make you free*” John 8:32. It is not “*the truth*” but “*the lie*” that has kept you in bondage to sin even while you have tried through every religious means to cease from sinning. You’ve tried everything they have told you, and nothing has worked for you. Jesus said, “*You shall know the truth, and the truth shall make you free.*”

“*As it is written, There is none righteous, no, not one.*”

Romans 3:10

You may be surprised to find this is the only verse in the bible which says “*...none righteous, no not one.*” Paul uses the next eight verses to explain his statement from the words of the prophets:

“There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one” Psalms 14:1-3. *“Their throat is an open sepulcher; with their tongues they have used deceit”* Psalms 5:9; *“the poison of asps is under their lips”* Psalms 140:3; *“Whose mouth is full of cursing and bitterness”* Psalms 10:7; *“Their feet are swift to shed blood: Destruction and misery are in their ways: And the way of peace have they not known”* Isaiah 59:7-8; *“There is no fear of God before their eyes”* Psalms 36:1.” (Romans 3:11-18)

With such an incredible statement as this, surely Paul must be speaking of the idolatrous Gentiles; but no, he continues in the next verse to clearly state who he refers to in such dark terms:

*“Now we know that what things soever the law saith, it saith **to them who are under the law**: that every mouth may be stopped, and all the world may become guilty before God.”*

Romans 3:19

There were many men and women in Old Testament times who were *“righteous before God,”* but *“doing the deeds of the law”* was never the source of their righteousness. In fact, Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Moses, Joshua, and Caleb were all righteous men or women before the Law was given, because each of them *“believed God.”* Paul understood this. The statement, *“There is none righteous, no not one,”* has never been a universal statement. It has been the favorite scripture of many, but it simply is not so. Christ died on the cross, and many are *“made righteous”* Romans 5:19, but of those who trust in the *“Law of Moses,”* or in *“step-plans,”* in *“keeping of principles,”* and in a myriad of other inventions of man, none of them are righteous, even if they keep the *“righteousness”* of their system *“blamelessly.”* None of these *“systems of men,”* which the apostle Paul calls *“the rudiments of the world”* Colossians 2:8 can take sin out of the heart and nature of those who trust in them. Saul of Tarsus, while he was persecuting the church; the scribes and Pharisees, while they were hating Jesus; and the chief priests and the Sanhedrin, while they were plotting the death of Jesus, all kept *“the righteousness that is in the law blamelessly”* Philippians 3:6, but they were still sinners because they *“believed not in Jesus”* John 16:9, that He is *“the Christ”* I John 5:1.

“Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”

Romans 3:20

The apostle has established that of those who trust in the law, there is “*none righteous, no not one.*” This is the reason Christ, who is “*the creator of all things,*” came into the world as a man to die on the cross as “*the Lamb of God.*” He came to “*take away the sin of the world*” John 1:29. Through His “*obedience unto death, even the death of the cross*” Philippians 2:8, He “*made many righteous*” Romans 5:19. This is, in reality, what it means to be “*justified.*”

Definition: “Justified;” Greek word “*dikaioō*” From G1342; “*to render* (that is, show or regard as) *just or innocent.*” (Strong’s Greek Dictionary)

The most common definition of the word “*to render*” given in most modern English dictionaries is “*to cause to be.*” The definition given in my “*Century Dictionary*” from 1927 is “*to give back, or restore.*” According to these definitions, “*justified*” means either “*to cause to be righteous*” or “*to restore to righteousness.*”

As a lifetime student of the word, I have never trusted in “*theological definitions*” of Greek or Hebrew words. The apostles spoke the language of the average man on the street. If we had never been taught by theologians, we would understand the meaning of justified, because it means the same thing in the church as it does in the work place. For example, if you really want to know what “*justified*” means, don’t ask a theologian; ask an officer of the “*U.S. Bureau of Standards and Weights,*” and he will tell you the unjust measure must be “*made just*” to be “*justified.*” Ask a “*Certified Public Accountant,*” and they will tell you “*the books must balance*” before they are considered “*justified.*” When God “*justifies the ungodly*” Romans 4:5, a radical change takes place. Sin is taken away, and “*the ungodly*” have been “*made righteous.*” That is what justification truly is.

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

The Righteousness of God without the Law

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;”

Romans 3:21

Both “law” and “grace” give the promise of “righteousness” to the people, but only grace can deliver on the promise. The apostle Paul said, “...**what the law could not do**, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” Romans 8:3. Jesus Christ did “**what the law could not do.**” The Law of Moses could “kill the sinner,” but it could not “kill the sin that was in the sinner,” which is exactly what Christ came into the world to do; He “condemned sin in the flesh.”

In our text, “*the righteousness of God without the law...*” speaks of God’s “justice,” that is, what Christ has done to “make sinners righteous” without the works of the law. The “righteousness (justice) of the law” could only condemn sinners, but never could it “save them from their sin” Matthew 1:21. The only justice found in the Law of Moses required death to sinners, but the justice of God required salvation for sinners. When the “righteousness (justice) of the law” comes into conflict with the “righteousness (justice) of God,” it is “the law” that must be abolished.

The apostle Paul speaks of the “Law of Moses” as “*that which is abolished,*” saying, “...*the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ*” II Corinthians 3:13-14.

“**That which is abolished**” is the Law of MOSES Ephesians 2:15. Paul tells us, “*For Christ is the end of the law for righteousness to every one that believeth*” Romans 10:4. It is Christ who “abolished the law” when He “Blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross” Colossians 2:14. As long as the Law of Moses remained, it was a veil over the hearts of the people. Their minds were blinded, and they could not see God “*as He is*” I John 3:2. They could not see Christ. “*Even unto this day,*” the apostle tells us,

“when Moses is read, the veil is upon their heart. Nevertheless when it (our heart) shall turn to the Lord, the veil shall be taken away” II Corinthians 3:15-16.

Christ died for all! Notice the words “...unto all and upon all that believe.” No one is left out if they can believe the truth. The apostle is careful to show that Christ died for the Gentile as well as the Jew, and salvation is to “*whosoever believeth in Him...*” John 3:16. Full salvation is extended through the gospel of Christ unto the entire world, but it is received only by those who believe Jesus is “*the Christ*” I John 5:1, and trust in Him.

“...for there is no difference.” These words are applied to both Jews and Gentiles; before God “*there is no difference.*” How is it possible that such could be true, when we know God chose the children of Israel in Abraham to be His “*special people?*” The answer to this question takes us back to verse 9 of this chapter:

“What then? are we (Jews) better than they (Gentiles)? No, in no wise: for we have before proved both Jews and Gentiles, THAT THEY ARE ALL UNDER SIN.” Romans 3:9

There was “*no difference*” between the Jew and the Gentile because of the “*common denominator,*” which was “*...all are all under sin.*” The apostle Paul tells us in another place, “*...the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe*” Galatians 3:22. Again, he says, “*...there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him*” Romans 10:12. Whether in sin or in salvation, there is “*no difference*” between Jews and Gentiles. “*For he is our peace, who hath made both (Jew and Gentile) one, and hath broken down the middle wall of partition (the Law of Moses) between us*” Ephesians 2:14.

“For all have sinned, and come short of the glory of God.”
Romans 3:9

“*All have sinned*” is given as the reason Christ died for us. Christ, the creator, became a man to “*take away the sin of the world*” John 1:29, and to “*make an end of sins*” Daniel 9:24:25. This verse does not express a present reality for those who are “*born of God,*” because, “*We know that whosoever is born of God sinneth not*” I John 5:18.

Justified Freely by His Grace

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

This is the first of two scriptures which tell us we are “*justified by His grace,*” the second being Titus 3:7. Everything we receive “*by grace*” is “*freely given*” because it is a “*gift*” from God. It is not without cost, however, that we are justified. It is “*through the redemption that is in Christ Jesus,*” which is explained in the next verse.

“Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.” Romans 3:25

The word “*propitiation*” as used in this place speaks of “*an atoning victim,*” which is to say, a “*sacrificial lamb.*” Jesus Christ was offered as “*the Lamb of God which taketh away the sin of the world*” John 1:29. It was God who gave His Son to be the sacrifice victim, which is “*the cost*” of our salvation. Jesus Christ, the Son of God, dying on the cross, “*declares the righteousness of God*” to save sinners “*from their sin*” Matthew 1:21. This is “*God’s justice*” to “*justify the ungodly*” Romans 4:5. This verse, however, speaks only of “*remission of sins that are past,*” which is “*through the forbearance of God.*” In no place does the scripture speak of forgiveness for sins “*past, present, and future.*” It is in the next verse we see more fully why Christ died for us.

“To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.” Romans 3:26

“*Christ-crucified*” still declares “*at this time,*” almost two thousand years later, “*...His righteousness (justice), that He might be just....*” What an incredible statement! Did Christ die to “*justify God?*” NO! The death of Christ proves God is just, not to only “*forgive sins,*” but to bring a “*New Creation*” into being, which the apostle Peter referred to as “*The glory that should follow*” I Peter 1:10-11 “*...the sufferings of Christ.*” A thousand years before Christ died on the cross, David described His sufferings perfectly in the 22nd Psalm. In the last two verses he explains what Peter called “*the glory that*

should follow.” It is a description by David of a “*New Creation*” of the sons and daughters of God.

The New Creation

“A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.” Psalms 22:30-31

“A seed shall serve Him...” this speak of the “*new creation in Christ Jesus*” II Corinthians 5:17.

“...it shall be accounted to the Lord for a generation.” This would be “*the generation of Christ,*” the “*sons and daughters*” of God.

“They shall come...” As surely as God said “*The Christ*” would come to “*make an end of sins*” Daniel 9:24-25, “*...they,*” the new creation, would also come. They are people such as the world has never seen, with “*new hearts and new spirits*” Ezekiel 36:26, having “*the mind of Christ*” I Corinthians 2:16, and partaking of “*the divine nature*” II Peter 1:4.

“...and shall declare His righteousness...” They shall preach “*the righteousness (justice) of God to save sinners.*” David had just described to near perfection the “*righteousness of God*” in verses 1-21 of that same chapter. God declared “*His righteousness*” when He gave Christ to die for us; we declare “*His righteousness*” when we preach “*the gospel of Christ*” Romans 1:16. Paul says, “*For therein (in the gospel of Christ) is the righteousness (justice) of God revealed from faith to faith*” Romans 1:17.

“...unto a people that shall be born...” The gospel of Christ should always be preached with the intent and power of the Spirit of God, that people would be “*born again.*” And, “*what is the message of the gospel of Christ we must preach?*”

“...that He hath done this.” The gospel is never about us or what we have done or should do. It is always about Christ and what He has done. “*What Christ has done*” can only be seen in the “*new creation,*” which Peter called “*the glory that should follow*” I Peter 1:11 the sufferings of Christ. David saw, perhaps in his visions in the night, “*a seed*” who would be “*the children of God.*” If they were “*still sinners*” either in heart or act, David would never have written

about them. The “*sufferings*” of His Messiah would have been in vain if those he said “*shall come*” were no different than the world around them. Actually, the scribes and Pharisees were “*different,*” but only in their outward appearance and disciplined actions. Inwardly, they were “*filled with excess and extortion*” Matthew 23:25, and were nothing more than “*dead men’s bones*” Matthew 23:27. It is the “*difference*” of a “*clean heart*” and a “*right spirit*” in the sons and daughters of God which can be pointed out to say “*He hath done this.*”

“*Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.*” Romans 3:27-28

The gospel message, which declares “*He hath done this,*” leaves no room for boasting on the part of the believer. Those who have trusted in “*step plans*” and “*principles*” do have room to boast in their meager accomplishments, but those who are truly “*holy*” and “*truly free from sin*” have no place for boasting, because their “*true holiness*” Ephesians 4:24 is also received as “*a gift by grace*” Romans 5:15.

Paul’s Conclusion

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

We know God is “*just*” and He is “*the justifier*” of everyone who believes the gospel of Christ. But, what is “*the justice of God*” that “*justifies,*” and what does it mean to be “*justified?*” Notice the apostle gives the “*conclusion*” of everything he has said in this third chapter as “*...a man (or woman) is justified by faith without the deeds of the law.*” We know justification is “*by faith,*” but again, what does it mean to us when the apostle has already told us we are justified “*by faith of Jesus Christ?*” Romans 3:22.

Paul’s message does not end with his “*conclusion,*” however. He begins the next chapter with the question, “*What shall we say then that Abraham our father, as pertaining to the flesh, hath found?*” Romans 4:1. Paul does not establish “*justification by faith*” upon Abraham’s experience; instead he uses Abraham to “*confirm*” that justification is by faith and not by works. We tend to make Abraham into an almost “*godlike*” figure from his beginning, but the reality is, he struggled between works and faith for many years before He “*believed God*” to receive the promise of a son through his barren

wife Sarah, which was a human impossibility. The fact is, Abraham had trusted in his abilities and works for fourteen years, beginning at the time he took Hagar to bear him a son, until the child Ishmael was thirteen years of age. Abraham really believed his son Ishmael was *“the child of promise,”* and it broke his heart when God rejected Ishmael, along with all of Abraham’s efforts to train the child during all those years. Abraham loved Ishmael so much that even after God gave him the promise of a son through his barren wife Sarah, Abraham wept and pleaded for Ishmael; *“Oh that Ishmael might live before thee!”* Genesis 17:18.

Abraham was not the first to be *“justified by faith.”* The eleventh chapter of Hebrews tells of Abel, Enoch, and Noah, who lived hundreds and even thousands of years before Abraham, and each of them were *“righteous men”* because they *“believed God.”* What Abraham found, however, demonstrates how much a person can do and still not receive the promise until they *“believe God”* and trust in Him alone. This will not happen until we know for certain that we cannot produce the promise of God through our own abilities. The apostle used the experience of Abraham to confirm what he had already established: *“...a man is justified by faith without the deeds of the law.”* It is in the fifth chapter of Romans that the apostle gives a glimpse of the mind of God when He sent Christ into the world to die for our sins.

The Deliberation Process

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Romans 5:12

The entire world, both Jews and Gentiles, has been proven to be *“under sin”* Romans 3:9. It was proven by the apostle Paul that under the Law of Moses there was not a single person found to be righteous before God, and thus *“all the world”* was found *“guilty before God”* Romans 3:19. With such a verdict, the Law of Moses demanded death to *“all the world.”* Notice the last words of the Old Testament are *“...lest I come and smite the earth with a curse”* Malachi 4:6. In context, God was speaking of the ministry of John the Baptist when He said, *“I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers,*

lest I come and smite the earth with a curse “*verses 5-6. Jesus said of John the Baptist, “Elias is come already, and they knew him not, but have done unto him whatsoever they listed. . . .” Matthew 17:12.*

God began His warning to the world in the last three verses of the Old Testament by saying, “*Remember ye the Law of Moses my servant. . .*” Malachi 4:4. The Law of Moses demanded that God “*smite the earth with a curse*” if they did not “*turn*” at the preaching of John the Baptist. The reality, however, was that the Law of Moses was itself a curse to the nation of Israel. Paul said, “*It was added because of transgressions, til the seed should come to whom the promise was made*” Galatians 3:19. “*For as many as are of the works of the law are under the curse*” Galatians 3:10.

With the entire world found guilty, and the Law of Moses demanding death to the sinners, what will God, the righteous judge, do? In Romans 5:12, Paul shows the beginning of God’s deliberations as He judges the world at Calvary. Jesus had said only days before He suffered the cross, when speaking of His death on the cross, “*Now is the judgment of this world. . .*” John 12:31.

God is God, and God is just! Many people believe God is bound by certain laws which require Him to do certain things. If that is true, who wrote those laws? Not even the “*law of gravity*” has authority over God, because He is God. He is love to those who love Him, and He is wrath to those who hate Him, but standing between His love and His wrath is His justice. When deliberating what to do with a world that has rejected Him, and in which it has been proven that “*all are sinners,*” and thus worthy of death, God is not moved by anything but His own justice. He is not moved by the demands of the “*Law of Moses,*” nor the “*demands*” of His own “*love*” or “*wrath.*” The only thing that matters with God is “*what is the right thing to do?*” Abraham understood this about God when he interceded for Sodom. “*That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?*” Genesis 18:25.

The first consideration of the judge is “*All have sinned.*” Next, He considers, “*All have sinned, because all are sinners.*” Each of these are damning evidence that requires the death sentence, but our God, the “*judge of all the earth,*” also considers what we call “*an*

extenuating circumstance,” which stated simply is “*All are sinners because Adam sinned.*” This is expressed in our text, “*Wherefore as by one man (Adam) sin entered into the world*” Romans 5:12, with the result that every man (or woman) was born into the world “*a sinner by nature*” and “*all have sinned.*”

This defines the problem, but it does not give the answer. The next five verses Romans 5:13-17 are placed in parenthesis, as Paul gives his explanation of the proceedings. Verse twelve above actually connects to verse eighteen below to continue “*the deliberations of the judge*” in this manner:

“Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.” Romans 5:18

I have changed the type size of several words which are not found in the Greek text, and were not in the original 1611 English version. These words are placed in italics in the KJV, indicating they were added by editors at a later date. The correct understanding of this verse does not say “*judgment came upon all men*” but rather “*the offence of one (Adam) came upon all men to condemnation,*” but in the same manner, “*the righteousness of one (Christ) upon all man justifies those who believe.*”

The Judge’s Decree

“For as by ONE MAN’S DISOBEDIENCE many were made sinners, so by THE OBEDIENCE OF ONE shall many be made righteous.” Romans 5:19

The Law demands death; love demands forgiveness; wrath demands eternal damnation; what will justice require, and what will the righteous judge of all the earth do? Will He destroy the earth and every living thing with it? Will He “*forgive sin,*” and accept sinful man just as he is? What will our “*all-powerful, all-knowing, and ever-present*” God and judge of all the earth do? It is amazing! The “*extenuating circumstances*” win the day. In His “*deliberations,*” God determines that if billions of souls will be damned for all eternity because of the disobedience of “*the first man,*” justice requires there be a “*second man*” to undo what the first man did. That “*second man*” is the righteous decree of our just God.

“The Second Man”

*“The first man (Adam) is of the earth, earthy: **the second man** (Jesus) is **the Lord from heaven.**”* I Corinthians 15:47

The Jews had been waiting and longing for their “*Messiah*” to come for several generations. They knew by the words of the angel Gabriel to Daniel that He would come “...*to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.*” When the Holy Ghost came upon Jesus of Nazareth at John’s baptism, it was God Himself who spoke from heaven, saying, “*This is my beloved Son, in whom I am well pleased.*” John the Baptist saw the Holy Ghost come upon Jesus, and knowing He is the Son of God, declared “*Behold the Lamb of God, which **taketh away the sin of the world***” John 1:29. Several of John’s disciples, hearing the words of John, turned to follow Jesus, declaring to their closest family and friends, “*We have found **the Christ***” John 1:40-41.

Christ, the Creator

Christ is the one the apostle John spoke of as “*The Word*” in John 1:1: “*In the beginning was the Word, and the Word was with God, and the Word was God.*” As such, He was also “*the creator of all things*” John 1:3, whom John said was “*made flesh and dwelt among us*” John 1:14. John bore witness of Him in the same verse, saying, “*...and we beheld his glory, the glory as of the only begotten of the Father....*” Christ, the creator, became a man, but not just a “*natural man.*” He was “*the second man.*”

The Seed of the Woman

The same day sin entered through the disobedience of the “*first man,*” God gave the promise of a “*seed of the woman*” who would “*bruise the head of the serpent*” Genesis 3:15. Christ came into the world as “*the seed of the woman.*” He “*bruised the head of the serpent*” through His death on the cross. The apostle Paul confirms this, saying, “*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that **through death he might destroy him that had the power of death, that is, the devil***” Hebrews 2:14. “*The seed of the woman*” is “*the second man.*”

The Only Begotten Son of God

When Christ, the creator was “*made flesh*” John 1:14, it was in the womb of the young virgin girl named Mary. Paul said, “...*God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law...*” Galatians 4:4-5. The apostle John said, “*For this purpose the Son of God was manifested, that he might destroy the works of the devil*” I John 3:8. The “*Son of God*” is “*the second man.*”

The Lamb of God

In the morning of the day Abraham offered His son Isaac on the altar to God, Abraham told his son, “*God shall provide Himself a lamb...*” Genesis 22:8. Later that same day, when Abraham had bound his son with ropes and was about to slay him on the altar, God stopped him, and gave him a “*ram caught in the thicket*” to offer instead of Isaac. The scripture says Abraham “...*called the name of that place Jehovahjireh (the Lord will provide): as it is said to this day, ‘In the mount of the LORD it shall be seen’.*” Genesis 22:14. Many have twisted the meaning of “*Jehovahjireh*” into a promise of great wealth and prosperity to the people, which is an obvious attempt on the part of our adversary, the devil, to blind the people to “*the Lamb of God,*” whom Abraham said God would provide. Christ, being “*The Lord from heaven*” I Corinthians 15:47, came into the world as “*The Lamb of God, which taketh away the sin of the world.*” This speaks of “*the sin,*” which entered the world through the disobedience of the first man, Adam. Through the obedience of “*the second man (Jesus)*” to the death of the cross, sin is taken away, out of the heart and nature of all those who believe. “*The Lamb of God*” is “*The second man.*”

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

Romans 5:19

Peace with God

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

“*Justification by faith*” to those who believe the “*gospel of Christ*” Romans 1:16, is something totally different than what any of the Old Testament saints received in their day. Paul said, “*These all died in faith, not receiving the promise...*” Hebrews 11:13. They all “*received promises,*” but none received “*the promise.*” Abel was “*justified by faith*” when he “*believed God*” and brought a lamb out of his flocks as an offering to God. Enoch was “*justified by faith*” when he “*believed God*” and “*walked with God*” for three hundred years. Noah was “*justified by faith*” when he “*believed God*” and built an ark for the saving of his household. Abraham was “*justified by faith*” when he “*believed God*” to receive a son, Isaac, from his

barren wife, Sarah. He received the “*guarantee*” of salvation for the entire world, however, when he “*believed God*” and offered his beloved son Isaac on the altar of sacrifice to God Genesis 22:16-18. All these had “*peace with God*” when they “*believed God*” and “*obeyed His voice.*” We have “*peace with God*” through faith in our Lord Jesus Christ.”

*“And these all, having obtained a good report through faith, received not the promise: **God having provided some better thing for us, that they without us should not be made perfect.**”*

Hebrews 11:39-40

“The better thing” which God has provided for us is revealed in the truth of the gospel of Christ. It is everything God has done through the death and resurrection of Jesus Christ “*to make an end to sins, to make reconciliation for iniquity, and to bring in everlasting righteousness*” Daniel 9:24-25.

Faith that Justifies

*“...he that believeth not God hath made him a liar; because he believeth not **the record that God gave of his Son.**”*

I John 5:10

Abel believed God concerning the sacrifice he offered. Noah believed God concerning the flood which was to come. Abraham believed God concerning his offspring. “*By faith,*” they were accounted righteous when they also obeyed God. Abel offered the proper sacrifice, Noah built the ark, and Abraham offered his son Isaac on the altar to God, to which God responded, “*...because thou **hast done this thing**, and hast not withheld thy son, thine only son...**in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice***” Genesis 22:16, 18.

When Christ died for us on the cross, everything changed between God and man. We could “*believe God*” and obey His every command, and still be lost if we do not “*believe the record that God gave of His Son.*” We could offer the same sacrifice as Abel, build an ark as large as Noah’s, and offer our firstborn son, as Abraham, and none of this would please God. We could “*have faith to move all mountains*” I Corinthians 13:2, and if we do not believe the record God gave of His Son, we would still be lost. Jesus told some of the most devout among the Jews, “*If ye believe not that I am He, ye shall die*

in your sins” John 8:24. These were among those who kept the Law of Moses “*blamelessly,*” but they were still sinners. If there are any who claim to be the children of God who are “*still sinners,*” it is because they “*do not believe the record God gave of His Son.*”

The Record God Gave

God does not wait until after an event to tell us what happened. Instead, He always tells us “*the end*” of a matter from its “*beginning*” Isaiah 46:9-10. On the same day sin entered through Adam’s disobedience, God told of a “*seed of the woman*” who would “*bruise the head of the serpent*” Genesis 3:15. This was the beginning of “*the record God gave of His Son.*”

God told Isaiah of a “*virgin*” who would “*conceive, and bear a son, and shall call his name Immanuel*” Isaiah 7:14, which means “*God with us*” Matthew 1:23. The “*son of the virgin*” would be “*the Son of God*” Luke 1:35. “*His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace*” Isaiah 9:6. He would be “*a rod out of the stem (David) of Jesse, and a Branch out of his roots*” Isaiah 11:1. Jesus said of Himself, “*I am the root and the offspring of David*” Revelation 22:16, which means as Christ, He was “*with God*” and “*was God*” for all eternity before David was born to Jesse, but in the incarnation he became Jesus, “*the son of David.*”

The greatest and foremost prophecy, one that must be believed as “*the record which God gave of His Son*” is found in Daniel 9:24-27. God sent the angel Gabriel to tell Daniel about “*the Messiah (the Christ),*” who would come into the world “*to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness*” Daniel 9:24. The apostle John said, “*Whosoever believeth that Jesus is the Christ is born of God*” 1 John 5:1. If Jesus is “*the Christ, the Son of God,*” there are several things He must have accomplished through His death on the cross.

1. He must have “*bruised the head of the serpent.*”
2. He must have “*taken away the sin of the world.*”
3. He must have “*made an end of sins.*”
4. He must have “*destroyed the works of the devil.*”
5. He must have “*brought in everlasting righteousness.*”

Just a brief glance at the world around us will convince every “*unbeliever*” that Christ did none of these things. Many who claim to be “*believers*,” believe Jesus failed to do these things in His first coming, but will succeed in doing them after His second coming. That is not the record of the scriptures, however.

The apostle Paul tells us, “*through death, He destroyed...the devil*” Hebrews 2:14. God has “*delivered us from the power of darkness, and translated us into the kingdom of His dear Son*” Colossians 1:13. We dwell “*in Christ*,” who is “*the kingdom of God.*” John tells us “*...in Him is no sin; whosoever abideth in Him sinneth not.*” There is no devil “*in Christ*,” who is our dwelling place. Everything Christ came into the world to do, He does in the heart and nature of those who believe the truth and trust in Him.

The Faith of Christ

The KJV bible is the only version of the bible I have found which uses the term “*the faith of Christ.*” All the others speak only of “*faith in Christ.*” In so doing, they have hidden from the sight of believers the real power of the gospel of Christ to save sinners. Many others who use the KJV totally miss the point of what “*the faith of Christ*” actually is, because they have been taught it means Jesus “*believes for us*,” or perhaps His “*perfect faith is imputed to us.*” In either case, the believer is left in sin with no more covering than the Law of Moses could give through its system of sacrifices and holy days.

“*...we have believed in Jesus Christ, that we might be justified by the faith of Christ....*” Galatians 2:16

There are two kinds of faith expressed in this verse of scripture. The first is simply “*to believe*,” which is expressed as a verb in this verse to say “*we have believed in Jesus Christ.*” It is an “*action word*,” something we do, which is expressed as “*we believe.*” We have “*believed the record God gave of His Son*” I John 5:10, which is why we can say we “*believe in Jesus Christ.*” The second kind of faith expressed in this verse is a “*noun.*” We know this is true because of the definite article “*the*” which immediately precedes the word “*faith.*” It is not just “*faith*,” which indicates we believe, but it is “*the faith*,” which indicates “*what we believe.*” We “*believe*

the record that God gave of His Son.” That “*record*” constitutes “*the faith of Christ,*” and justifies everyone who believes it.

If we know “*Jesus is the Christ*” Matthew 16:16, and we know **who** “*the Christ*” is, **what** He came into the world to do, and **that He did it perfectly** through His death on the cross. This is “*the faith of Christ*” which justifies those who trust in Him. It does not require our works or efforts beyond simply believing the truth, but it makes of us a “*new creature in Christ*” in a moment of time when that “*truth*” shines into our heart II Corinthians 4:3-6.

Believing Jesus is the Christ

“Whosoever believeth that Jesus is the Christ is born of God.”

I John 5:1

When Matthew and Luke gave their accounts of the life of Jesus, they began at the manger, continued through His life and ministry, and concluded with His death, resurrection, and ascension. Mark began his account when Jesus was baptized by John the Baptist at thirty years of age. Matthew, Mark, and Luke each gave us the historical record of what the apostle Paul called “*Christ after the flesh*” II Corinthians 5:16, which is the life and ministry of Jesus. Each of these understood “*the truth,*” that “*Jesus is the Christ,*” but little of that understanding shows up in their writings. The apostle John, however, began his account with the words “*In the beginning was the Word, and the Word was with God, and the Word was God.*” John 1:1. He continued, “*All things were made by him; and without him was not anything made that was made*” John 1:3. Neither John nor Paul preached “*Christ after the flesh;*” instead, they preached “*Christ, the eternal Spirit*” who was “*made flesh*” to redeem us to God.

John establishes from the very first words of His gospel that he is not writing about a man. Instead, He is writing about He who was “*with God*” and “*was God,*” who became a man in order to redeem fallen man back to God. The truth of **who Jesus is** (Jesus is the Christ whom God said would come into the world to make an end of sins Daniel 9:24-25), **who Christ is** (Christ is the eternal Word of God, the creator of all things), **why Christ became a man** (He became a man in order to die on the cross), and **what was God’s purpose** when “*Christ died for us*” Romans 5:8, these things together constitute “*the faith of Christ.*”

Paul said to Peter, “**We have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law...**” Galatians 2:16. John said, “**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**” John 3:16. Paul and Silas told the Philippian jailer, “**Believe on the Lord Jesus Christ, and thou shalt be saved...**” Acts 16:31.

Our “*full salvation*,” that is, our sanctification and justification, depends on what we believe about Jesus of Nazareth. Who is he? And why does it matter? The Jews were expecting the appearance of their Messiah, which they understood in the Greek language to be “*The Christ*.” They rejected Jesus of Nazareth as an imposter at the same time they waited for “*The Christ*” to come. Jesus told them, “*If ye believe not that I am he, ye shall die in your sins*” John 8:24. By this time it was very clear who Jesus claimed to be. He had told them in the previous verse, “*Ye are from beneath; I am from above: ye are of this world; I am not of this world*” John 8:23.

The Jews were expecting the appearing of their Messiah the same year Jesus was baptized and began His ministry. The basis of their expectation was the prophecy given to Daniel by the angel Gabriel of “*The Messiah, the Prince*” Daniel 9:25, who would come “*to finish the transgressions, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness...*” Daniel 9:24. They were expecting their Messiah to “*make an end of sins*.” They would “*continue in sins*” until Messiah “*took them away*.” On this basis, Jesus told them, “*If you believe not that I am He, you will die in your sins*.”

With this understanding, “*believing in Jesus*” takes on a different meaning. It is not that we believe in His existence as the Son of God, that He died on the cross, or even that He raised again the third day. It is that we believe Jesus is “*The Lord from heaven, the Christ, the Son of God*” and that “*He died on the cross to take away the sin of the world*.” Every promise of redemption was fulfilled in Jesus Christ through His death on the cross.

Probably a majority of “*believers*” believe Jesus died “*to take our punishment*” or “*to pay our sin debt*.” These admit they are still sinners, and will continue to sin as long as they live in a human body. These are those who Jesus warned would “*die in their sins*” and be

lost. They “*believe in Jesus Christ,*” but they don’t “*believe Jesus is the Christ*” who came into the world to “*take away the sin of the world*” John 1:29, and to “*make an end of sins*” Daniel 9:24. The doctrine of “*penal substitution*” has blinded their eyes to the truth Jesus said would make us “*free*” and “*free indeed*” from sin to serve God in “*righteousness, peace, and joy in the Holy Ghost*” Romans 14:17.

“**Believe on the Lord Jesus Christ...**” Assurance of “*full salvation*” is given to those who simply believe “*...on the Lord Jesus Christ.*” If this alone is the “*power of God unto salvation*” Romans 1:16 as Paul tells us the “*gospel of Christ*” is Romans 1:16, it is important to know what it means to...

“**Believe on The Lord...**” Jesus is not just “*Lord,*” He is “*The Lord,*” No man or woman on earth can “*make Jesus Lord,*” as we are so often told, because, as Peter told the Jews on the Day of Pentecost, “*God hath made that same Jesus, whom ye have crucified, both Lord and Christ*” Acts 2:36. This is not something God did for Jesus after His death and resurrection, however. The angel told the shepherds in the field of the baby that was born in a stable in Bethlehem, saying, “*For unto you is born this day in the city of David a Saviour, which is Christ the Lord*” Luke 2:11. In this first introduction of the baby Jesus we find the reason He would come to be known by believers as “*The Lord Jesus Christ.*” The baby in the manger was “*The Lord from heaven, The Savior of the world, and The Christ which was to come.*”

The apostle Paul, making a comparison between Adam and Jesus, said, “*The first man (Adam) is of the earth, earthy: the second man (Jesus) is the Lord from heaven*” I Corinthians 15:47. David wrote in his psalm, “*The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool*” Psalms 110:1. Jesus is “*the son of David,*” but “*The Christ*” is “*David’s Lord.*” Jesus Christ is “*The Lord from heaven.*” This we must believe if we are to be saved.

“**Believe on the name of Jesus.**” The “*name of Jesus*” is “*Saviour,*” derived from the Hebrew “*Jehoshua,*” which means “*Jehovah saves.*” The angel Gabriel told Joseph “*Thou shalt call His name Jesus, for He shall save His people from their sins.*” Jesus is our “*saviour*” who was mentioned thirteen times in the Old Testament, and our “*redeemer,*” who was mentioned eighteen

times. We must believe Jesus alone is the “*savior of the world*” John 4:42, who died on the cross to “*save us from our sins.*”

“Believe that Jesus is the Christ.” A true believer, one who “*with the heart believeth unto righteousness*” Romans 10:10, believes that Jesus of Nazareth is “*The Lord from heaven, the saviour of the world,*” and “*the Christ, the Son of God, which should come into the world*” John 11:27, “*to make an end of sins*” Daniel 9:24-25. When the “*believing*” is right, the heart will be “*purified by faith*” Acts 15:9 and the struggle with sin will be over.

The Faith that Overcomes the World

“For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.”

I John 5:4

The words “*our faith*” speaks of “*what we believe.*” We believe exactly what Peter, Martha, and all the apostles before us, that “*Jesus is the Christ, the Son of God, which should come into the world*” John 11:27, and we understand what it means. We live in victory over sin, Satan, and the world, because we have received, by faith, what Christ came into the world to do. This is our victory, which was won by Christ on the cross, and is freely given to those who believe.

Peter’s revelation of Jesus is “*Thou art the Christ, the Son of the living God*” Matthew 16:15. Just minutes before Jesus raised Lazarus from the dead, Martha told Him, “*I believe that thou art the Christ, the Son of God, which should come into the world*” John 11:27. This is “*the rock*” Matthew 16:18 the church is built upon, and it will never fail. It is also the “*faith*” that raised Lazarus from the dead.

Consider the man who brought his devil possessed son to the disciples, and they could not cast him out. He cried to Jesus to help him, and Jesus said, “*If thou canst believe, all things are possible to him that believeth.*” Notice the answer the man gave immediately, through his tears; “*Lord, I believe; help thou mine unbelief.*” The popular “*faith teaching*” says if a person has fears or doubts, God can do nothing for them. If the deliverance of his son depended on the man’s faith for the devil to leave, there was no hope. That was the area of the man’s unbelief. The “*faith*” that guaranteed the deliverance of his son was manifested, however, when he cried

“*Lord.*” The man believed Jesus is “*the Lord from heaven,*” and there is nothing impossible with Him. That alone is “*the faith,*” which causes devils to tremble.

On more than one occasion, blind men were healed when they cried to Jesus, “*Thou Son of David, have mercy on us*” Matthew 9:27, Matthew 20:30, Mark 10:46-47. The term “*Son of David*” was reserved by the Jews for their messiah alone, and they thought it blasphemy for any to apply it to Jesus. This was the “*faith*” that opened the eyes of the blind.

A Canaanite woman came to Jesus for her daughter, who was “*vexed of the devil.*” She cried to Him, “*Have mercy on me O Lord, thou Son of David*” Matthew 15:22. When the disciples would have turned her away, she persisted, because she knew who Jesus is, and would not be denied. Jesus told her, “*O woman, great is thy faith: be it unto thee even as thou wilt.*” Her “*faith*” was that she knew who Jesus is, “*the Lord from heaven, the Christ, the Son of God.*”

Do you know who Jesus is? Do you know He is “*the Christ, the Son of God, which should come into the world?*” John 11:27. Do you know He came into the world to “*make an end of sins?*” Daniel 9:27. Do you know that “*through death,*” He “*destroyed he that had the power of death, that is, the devil?*” Hebrews 2:14. If you know these things, you know “*the truth,*” which Jesus said will “*make you free*” John 8:32. Simply trust in Christ, who “*loved you, and gave Himself for you*” Galatians 2:20. He will “*take away your sin,*” out of your heart and nature, and you will be “*free indeed*” to love and serve Him.

W.D.J.D.

A number of years ago a religious “*fad*” swept the nation based on a popular book from the nineteenth century, “*In His Steps.*” It seems the theme of the book, “*what would Jesus do,*” was reduced to the letters, “*W.W.J.D.,*” and millions of young people were wearing bracelets, necklaces, etc. with those letters on them. Without doubt, it was a good thing to have such a question in the minds of our youth. My twelve year old granddaughter, however, told some of her friends, “*These letters ask the wrong question. They should be W.D.J.D.,*” meaning, “*what did Jesus do*” when He died for us?’

Why Did Jesus Die

*“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that **THROUGH DEATH he might destroy him that had the power of death, that is, the devil.**”* Hebrews 2:14

The first promise of God was “*the seed of the woman*” who would “*bruise the head of the serpent*” Genesis 3:15. This first promise became the first purpose in the death of Jesus Christ.

“Forasmuch then as the children are partakers of flesh and blood...” The “*children*” in this verse are those spoken of previously as “*they who are sanctified,*” saying, “*...both He (Jesus) that sanctifieth and they who are sanctified (the children of God) are all of one (born of God): for which cause he is not ashamed to call them brethren*” Hebrews 2:12. The “*children*” would consist of “*whosoever*” would believe upon “*Jesus, the Christ.*”

“...He also Himself likewise took part of the same...” Christ, “*the Word of God*” was “*made flesh*” John 1:14, for the sole purpose of dying on the cross. This is clearly shown only five verses previous: “*But we see Jesus, who was made a little lower than the angels for the suffering of death...*” Hebrews 2:9. He who was “*with God*” and “*was God*” John 1:1 could not die. It was for the cause of death that “*the Word was made flesh*” John 1:14.

“...that through death...” The scripture is clear about various things that were accomplished “*through the death of Jesus Christ.*” The first of these will be revealed in the remainder of this verse.

“...that through death he might destroy him that had the power of death, that is, the devil.” Christ died “*to destroy the devil.*” He came into the world in “*flesh and blood,*” born of a “*virgin,*” the “*seed of the woman,*” to “*bruise the head of the serpent.*”

“God was in Christ, reconciling the world unto himself....”

II Corinthians 5:19

The second purpose of Christ’s death on the cross was “*to reconcile the world unto Himself.*” It was a world that had been destroyed by the entrance of sin, and the only possible reconciliation was to “*take away the sin of the world*” John 1:29, I John 3:5. First, we need to see exactly who Christ died for:

Romans 5:6: *“For when we were yet without strength, in due time Christ died for the ungodly.”* Christ died for *“the ungodly.”*

Romans 5:8: *“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”* Christ died for *“sinners.”*

Romans 5:10: *“For if, when we were enemies, we were reconciled to God by the death of his Son....”*

Christ died for His *“enemies,”* to *“reconcile them to God.”* It should be understood that God did not *“reconcile Himself”* to sin, to Satan, to sinners, or to the world; instead, Christ died to *“take away the sin of the world”* John 1:29, to *“destroy the devil”* Hebrews 2:14, to *“justify sinners and the ungodly”* Romans 4:5 from their sin, and reconcile them to God. Again, we must understand that Christ’s death on the cross had nothing to do with *“penalty, punishment,”* or *“paying a debt.”* Yes, Christ *“died for us.”* Yes, He was our *“substitute”* on the cross, which does not say He *“took our punishment”* or *“paid our debt.”* Jesus Christ was our *“proxy”* on the cross, which means, *“Everything they did to Him, they did to us.”* The entire world **was** *“crucified with Christ,”* but only those who believe, *“are crucified with Him”* Romans 6:6, and *“made free from sin”* Romans 6:7, 18, 22.

Crucified with Christ

“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

Christ did not die to *“change”* sinners through helping them to *“overcome the devil”* and *“modify their lifestyles.”* Christ died to *“destroy the devil”* and *“take away sin,”* from the heart and nature of sinners. Every living person, whether saved or lost, is made up of an *“outer man,”* which is our body, and an *“inner man”* Ephesians 3:16. Based upon whether or not we have been *“born of God,”* our *“inner man”* is either a *“new man”* or an *“old man,”* but it cannot be both. Our *“outer man”* has never been the problem, but is controlled by the *“inner man,”* whichever he may be. If the *“inner man”* is the *“old man,”* the *“outer man”* is a sinner, but if the *“inner man”* is a *“new man,”* the *“outer man”* is righteous.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

II Corinthians 5:17

“Any man in Christ” is an all-inclusive term; there are no exceptions to this rule. Any and every person *“in Christ”* is a *“new creature.”* The rest of this verse should be understood without the word *“things,”* which is not in the Greek text. Where there is a *“new creature,”* the *“old man”* has *“passed away (crucified with Christ),”* and *“all (any, all, and every person in Christ)” are made new (a new creature).”* The next verse continues in this same vein; *“...and all (every person in Christ) are of God (born of God), who hath reconciled us unto Himself by (by the death of) Jesus Christ...”*

II Corinthians 5:18.

Colossians 1:21-22: *“And you, that were sometime (at one time) 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.”*

Notice the words I have highlighted. We are *“reconciled in the body of His flesh through death.”* Paul wrote in his letter to the Romans, *“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?”* Romans 6:3. We, who are *“in Christ”* were made *“one with Him”* in His death on the cross; *“...baptized into His death...”* Romans 6:3, *“...crucified with Him...”* Romans 6:6, *“...buried with Him...”* Colossians 2:12, *“...quicken together with Christ...”* Ephesians 2:5, and *“...hath raised us up together, and made us sit together in heavenly places in Christ Jesus”* Ephesians 2:6.

Sanctified by His Blood

There are six questions which every news report should answer. They are **“Who, what, where, when, why, and how.”** There is a single verse of scripture that answers five of these six questions concerning the death of Jesus Christ, and does so in only seventeen words. Everything we need to know about why Christ died is given in one verse, but the follow up questions for those who really want to know are without end. Leading up to this powerful verse, the apostle Paul warns us against *“...divers and strange doctrines,”* saying, *“It is a good thing that the heart be established with grace;*

not with meats (doctrines), which have not profited them that have been occupied therein.” Have you believed a doctrine that says you will “*always be a sinner as long as you live?*” That particular “*doctrine*” is a self-fulfilling prophecy for those who believe it. They will “*die in their sins*” John 8:24, and be lost. Why not believe what the scriptures clearly say about sin and salvation and live free from sin for the rest of your life in “*righteousness, peace, and joy, in the Holy Ghost?*” Romans 14:17.

The apostle gave us just such a “*doctrine*” in only seventeen words. If you can believe the message of this verse, you will certainly be “*made free from sin to serve righteousness*” Romans 6:18. You will discover that Jesus meant exactly what He said, “*My yoke is easy, and my burden is light*” Matthew 11:30.

“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” Hebrews 13:12

- 1. Who?** “*Wherefore Jesus also...*” Jesus is the subject of this verse.
- 2. What** did Jesus do? “*...suffered...*” Jesus suffered and died on the cross at Calvary.
- 3. Where** did He suffer and die? “*...without (outside) the gate.*” Jesus died by Roman crucifixion outside the walls of Jerusalem.
- 4. When** did Jesus suffer and die? This is the only question not answered in this verse, but we know “*when.*”
- 5. Why** did Jesus suffer and die? “*...that He might sanctify the people...*”
- 6. How** did Jesus sanctify the people? “*...with His own blood....*”

The truth of this passage denies all the “*theories*” of Jesus dying to pay penalty, punishment, or debt. He died to “*sanctify the people!*” Sanctification is not a process you enter after salvation. Jesus accomplished and finished our sanctification upon the cross.

The word “*sanctify*” used in this verse is properly defined by “*Strong’s Greek Dictionary*” as “*to make holy.*” Many theologians define the word as “*set apart,*” but that is not what the average man on the street in the apostle’s day would have understood. If you want to “*know the truth*” about the meaning of Greek words, avoid theological definitions, because the apostles did not speak “*theological Greek.*”

Concerning “*sanctification*,” the “*holy vessels*” in the Old Testament Temple had to be thoroughly “*sanctified*” before they could be “*covered with clean linen*,” and “*set apart*” until needed for service. Christ has “*sanctified the people*” with His own blood. He has “*purified their hearts*” from all sin, and made them fit vessels to be filled with the Spirit of God almighty. The apostle John, writing in his “*Revelation of Jesus Christ*,” begins, “*Unto him that loved us, and washed us from our sins in his own blood...*” Revelation 1:5. Paul, comparing the sacrifices of the old and the new covenants, wrote in his letter to the Hebrews, “*If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: **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 9:13-14. If the blood of animals could ceremonially cleanse the outer man, how much more does the blood of Christ wash the heart, mind, and conscience, of those who trust in Him?

The apostle continues this thought in the next chapter, “*For it is not possible that the blood of bulls and of goats should take away sins*” Hebrews 10:4. Pay close attention to the next several verses; “*Wherefore when He cometh into the world...*” This speaks of the incarnation, when Christ received His body in the womb of Mary. “*...He saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me...*” verse 5. His “*body*” was prepared to be a sacrifice to “*take away*” the sin of the world. “*...I come to do thy will O God.*” verse 7. The “*will of God*” concerning Christ Jesus was that He would suffer and die for us, not to take our “*penalty*” or “*pay our debt*,” but to “*take away our sin*” 1 John 3:5. “*By the which will **we are sanctified** through the offering of the body of Jesus Christ once for all*” Hebrews 10:10.

In conclusion, the faith that justifies is not our “*believing in Jesus*,” but “*what we believe about Jesus*.”

1. Jesus is the Christ.
2. Christ is from the beginning “*with God*” and “*was God*.”
3. Christ became a man, Jesus, the Son of God, born of a virgin, for the express purpose of dying on the cross.

4. Through His death, He destroyed the devil, crucified our old man, took away our sin, and reconciled us to God.
5. He shed His holy blood to wash us from our sins and sanctify us holy unto God. This, in brief, is “*The Faith of Christ*,” which saves from sin and justifies everyone who believes it.

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