

“JESUS CHRIST, AND HIM CRUCIFIED.” – 1 CORINTHIANS 2:2.

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NOTE: - All Bible texts are from the King James Bible; and the compiler has supplied all emphasis throughout this Study Document.

☞ It is commonly taught and believed in Christendom, that the death of Jesus Christ abolished God's Moral Law of Ten Commandments, and thus has freed Christians from the necessity of having to obey the Law of God. But a careful examination of the Scriptures concerning Jesus' death, reveals the very opposite to be the truth. The death of Christ proves that God's Law of Ten Commandments cannot be abolished. If the Law of God could have been abolished or changed in any way, then Jesus need not have died that horrible and agonizing death upon the cross for our sins. But the fact that the death of Christ was the **only way** that repentant sinners could receive the gospel hope of salvation and eternal life proves that God's Law is binding upon all people and for all time. We shall now establish this vital truth from the Scriptures.

CHRIST SUFFERED AND DIED UPON THE CROSS BECAUSE OF OUR TRANSGRESSIONS: -

Isaiah 53:5: - **“But he [was] wounded for our transgressions,** [he was] bruised for our iniquities: the chastisement of our peace [was] upon him; and with his stripes we are healed.”

Isaiah 53:8: - “He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: **for the transgression of my people was he stricken.**”

Isaiah 53:12: - “Therefore will I divide him [a portion] with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: **and he was numbered with the transgressors;** and he bare the sin of many, and made intercession for the transgressors.”

That the prophecy of Isaiah 53:12 was fulfilled when Jesus died upon the cross is established in the following New Testament Scriptures.

Mark 15:27 & 28: - “And with him they crucify two thieves; the one on his right hand, and the other on his left. **And the scripture was fulfilled, which saith, And he was numbered with the transgressors.**”

Luke 22:37: - “For I say unto you, that this that is written must yet be accomplished in me, **And he was reckoned among the transgressors:** for the things concerning me have an end.”

Christ died upon the cross to redeem or ransom the transgressions that were committed under the first Testament. Hebrews 9:15: - “And for this cause he is the mediator of the new testament, **that by means of death, for the redemption of the transgressions [that were] under the first testament,** they which are called might receive the promise of eternal inheritance.”

☞ Paul has stated a foundational Biblical truth concerning the Law of God and Transgression in his epistle to the Romans.

Romans 4:15: - "Because the law worketh wrath: **for where no law is, [there is] no transgression.**"

When we commit sin the Law of God convicts us as transgressors.

James 2:9 - 11: - "But if ye have respect to persons, **ye commit sin, and are convinced of the law as transgressors.** For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all. For he that said, **Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.**"

☞ This foundational Biblical truth coupled with the prophecy of Isaiah 53 establishes beyond any doubt that Christ was punished upon the cross because the Law of God has been transgressed. He was counted and treated as all Transgressors of God's Law should be treated.

CHRIST SUFFERED AND DIED UPON THE CROSS BECAUSE OF OUR SINS: -

Isaiah 53:10: - "Yet it pleased the LORD to bruise him; he hath put [him] to grief: **when thou shalt make his soul an offering for sin,** he shall see [his] seed, he shall prolong [his] days, and the pleasure of the LORD shall prosper in his hand."

Isaiah 53:12: - "Therefore will I divide him [a portion] with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; **and he bare the sin of many,** and made intercession for the transgressors."

The New Testament writers confirm this truth found in the prophecy of Isaiah 53.

1 Corinthians 15:3: - "For I delivered unto you first of all that which I also received, how that **Christ died for our sins according to the scriptures.**"

Galatians 1:3 & 4: - "Grace [be] to you and peace from God the Father, and [from] **our Lord Jesus Christ, who gave himself for our sins,** that he might deliver us from this present evil world, according to the will of God and our Father."

Hebrews 9:28: - "**So Christ was once offered to bear the sins of many;** and unto them that look for him shall he appear the second time without sin unto salvation."

Hebrews 10:12: - "**But this man, after he had offered one sacrifice for sins for ever,** sat down on the right hand of God."

1 Peter 2:24: - "**Who his own self bare our sins in his own body on the tree,** that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

1 Peter 3:18: - "**For Christ also hath once suffered for sins, the just for the unjust,** that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."

☞ Paul has stated another foundational Biblical truth concerning the Law of God and Sin in his epistle to the Romans.

Romans 5:13: - "(For until the law sin was in the world: **but sin is not imputed when there is no law.**"

It comes as no surprise therefore, that the apostle John has defined Sin as being the Transgression of God's Law.
1 John 3:4: - "Whosoever committeth sin transgresseth also the law: **for sin is the transgression of the law.**"

☞ This foundational Biblical truth coupled with the prophecy of Isaiah 53 establishes beyond any doubt that Christ was punished upon the cross because the Law of God has been transgressed by all of us. He suffered and died for our Sins – for our Transgressions of God's Law.

"THE JUST FOR THE UNJUST" - 1 PETER 3:18 EXAMINED FURTHER: -

The apostle Peter has informed us that Christ when he suffered for sins, he was suffering as the Just in the place of the unjust ones.

1 Peter 3:18: - "**For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.**"

The New Testament writers actually refer to Christ as being the "Just One" – "the Righteous".

Acts 3:14: - "**But ye denied the Holy One and the Just**, and desired a murderer to be granted unto you."

Acts 7:52: - "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of **the coming of the Just One**; of whom ye have been now the betrayers and murderers."

Acts 22:14: - "And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see **that Just One**, and shouldest hear the voice of his mouth."

1 John 2:1: - "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, **Jesus Christ the righteous.**"

Why was Jesus the Just or Righteous One? Because he **NEVER** committed sin.

John 8:46: - "**Which of you convinceth me of sin?** And if I say the truth, why do ye not believe me?"

2 Corinthians 5:21: - "For he hath made him [to be] sin for us, **who knew no sin**; that we might be made the righteousness of God in him."

1 Peter 2:22: - "**Who did no sin**, neither was guile found in his mouth."

1 John 3:5: - "And ye know that he was manifested to take away our sins; **and in him is no sin.**"

And the reason why Christ **NEVER** committed sin was because he kept his Father's Commandments.

John 15:10: - "If ye keep my commandments, ye shall abide in my love; even as **I have kept my Father's commandments**, and abide in his love."

☞ Jesus was the Just or Righteous One because he was a Commandment-keeper – he did **NOT** transgress his Father's Law at any time, and thus he fulfilled the Biblical definition of a Just or Righteous person.

Psalms 119:172: - "My tongue shall speak of thy word: **for all thy commandments [are] righteousness.**"

1 John 3:7: - "Little children, let no man deceive you: **he that doeth righteousness is righteous, even as he is righteous.**"

Romans 2:13: - "(For not the hearers of the law [are] just before God, **but the doers of the law shall be justified.**"

Luke 1:5 & 6: - "There was in the days of Herod, the king of Judaea, a certain priest named **Zacharias**, of the course of Abia: and his wife [was] of the daughters of Aaron, and her name [was] **Elisabeth**. **And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.**"

☞ Jesus the Just or Righteous One - the Commandment-keeper, suffered for the unjust ones - for those who have transgressed God's Law. The fact that Christ had to suffer for our sins – for our transgressions of God's Law, establishes the eternal binding claims of God's Moral Law.

"CHRIST HATH REDEEMED US FROM THE CURSE OF THE LAW" - GALATIANS 3:13 **EXAMINED: -**

Galatians 3:13: - "**Christ hath redeemed us from the curse of the law, being made a curse for us:** for it is written, Cursed [is] every one that hangeth on a tree"

Before we attempt to define the "curse of the law", we need to understand the following Biblical teaching: -

- Those who transgress God's Commandments are cursed;
- Those who obey God's Commandments are blessed.

Deuteronomy 11:26 - 28: - "Behold, I set before you this day a blessing and a curse; **A blessing, if ye obey the commandments of the LORD your God**, which I command you this day: **And a curse, if ye will not obey the commandments of the LORD your God**, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known."

Psalms 112:1: - "Praise ye the LORD. **Blessed [is] the man [that] feareth the LORD, [that] delighteth greatly in his commandments.**"

Psalms 119:1: - "**Blessed [are] the undefiled in the way, who walk in the law of the LORD.**"

Psalms 119:21: - "Thou hast rebuked **the proud [that are] cursed, which do err from thy commandments.**"

James 1:25: - "But whoso looketh into **the perfect law of liberty**, and continueth [therein], he being not a forgetful hearer, but **a doer of the work, this man shall be blessed in his deed.**"

NOTE: - This "perfect law of liberty" is defined in the next chapter as being the Ten Commandment Law – See James 2:8 - 12.

Revelation 22:14: - "**Blessed [are] they that do his commandments**, that they may have right to the tree of life, and may enter in through the gates into the city."

Therefore obedience to God's Moral Law of Ten Commandments **cannot** be the "curse of the law" which Paul is discussing in Galatians 3:13. Based upon the above Scripture passages, the "curse of the law" must be transgressing God's Law, which the apostle John defines as being sin, "for sin **is** the transgression of the law." – 1

John 3:4. And a careful reading of Galatians 3:10 reveals that the curse consists in **NOT** continuing to do “all things which are written in the book of the law.”

Galatians 3:10: - “For as many as are of the works of the law are under the curse: for it is written, **Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.**”¹

☞ The “curse of the law” equals **NOT** doing all things that the **written law** requires. It is transgressing the law that we have found from the apostle John is defined as sin. The fact that the “curse of the law” still exists when Paul wrote this epistle many years after the death of Christ, is proof that the Moral Law is still in existence, because it is the not obeying all things that this **written law** requires which brings the transgressor under its curse. And it also proves that the **written law** is still binding, because the curse applies for not doing all that **the written law** requires. (Therefore a correct understanding of Galatians 3:10 & 13 clearly teaches us that the **written law** of Moral Commandments is still binding upon all mankind. This truth therefore answers the objection raised by some Christians, “that Christ has freed us from the letter of the law, and it is only the spirit of the law that we must obey now.” The **written law** as written by the finger of God is therefore still binding today!)

Galatians 3:13 & 14: - “**Christ hath redeemed us from the curse of the law, being made a curse for us:** for it is written, Cursed [is] every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”

Two important points are presented in these verses: -

1. Christ has redeemed **us** from the “curse of the law”. The word “**us**” must include the Gentiles so that they can receive the blessing of Abraham; the curse of the law, unless Christ removes it, stands between “**us**” and the blessing of Abraham.
2. Therefore this Law holds the Gentiles under its curse, as well as the Jews. This helps establish the truth that this Law is binding upon **all** mankind, irrespective of race.

The redemption of Christ reaches those **only** who are under “the curse of the law”; the law curses **only** those who transgress it; and those who can transgress it, are those who are obligated to keep it. Therefore **all** mankind is under the obligation to keep God’s Moral Law of Ten Commandments. If we claim that we have never been under “the curse of the law” because we are Gentiles, then Christ’s redemptive work **cannot** benefit us!

This truth is further reinforced by Paul in the next chapter of Galatians, where he states God sent his Son Jesus into the world, to **redeem** those who were **under** the law.

Galatians 4:4 & 5: - “But when the fulness of the time was come, **God sent forth his Son**, made of a woman, made under the law, **to redeem them that were under the law**, that we might receive the adoption of sons.”

Clearly to be “under the curse of the law”, **is the same thing** as to be “under the law”; and Christ **only** redeems this group of people. Whom did Christ come to redeem?

1st Timothy 1:15: - “This [is] a faithful saying, and worthy of all acceptation, **that Christ Jesus came into the world to save sinners;** of whom I am chief.”

¹ Paul is quoting directly in Galatians 3:10 from Deuteronomy 27:26, “Cursed [be] he that confirmeth not [all] the words of this law to do them. And all the people shall say, Amen.”

He has taken this quotation from the Greek translation of the Hebrew Old Testament Scriptures that are known as the Septuagint. The whole context of Deuteronomy 27:14-26 is dealing with transgressing the Moral Law.

Jesus gave himself as ransom for **all people**.

1st Timothy 2:5 & 6: - "For [there is] one God, and one mediator between God and men, **the man Christ Jesus; Who gave himself a ransom for all**, to be testified in due time."

☞ Christ came to redeem all sinners – therefore all sinners are "under the curse of the law". This is added proof that the transgression of the Moral Law is "the curse of the law", and that the Moral Law is indeed binding upon all mankind! Remember these are the only people whom Christ came to redeem!

What did Christ redeem us from? According to Paul the "curse of the law". Paul also taught in the book of Titus that our Saviour Jesus Christ gave himself for us to redeem us from all iniquity or lawlessness².

Titus 2:13 & 14: - "Looking for that blessed hope, and the glorious appearing of the great God and **our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.**"

Lawlessness therefore is "the curse of the law". This is reinforced further by the next phrase in Galatians 3:13, where Christ was "**made** a curse for us". Paul wrote to the Corinthians concerning Christ, that 2 Corinthians 5:21: - "**For he hath made him [to be] sin for us**, who knew no sin; that we might be made the righteousness of God in him."

☞ The "curse of the law" which Christ was made for us, **is sin**.

When did Christ become a curse for us? When he was hung upon the tree – Galatians 3:13. Paul is quoting from Deuteronomy where Moses stated concerning a person being put to death upon a tree for a capital crime that, Deuteronomy 21:22 & 23: - "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; **(for he that is hanged [is] accursed of God;)** that thy land be not defiled, which the LORD thy God giveth thee [for] an inheritance."

The only time that Jesus was hung upon a tree was when he was crucified and bore **our sins** in his own body. Acts 5:30: - "The God of our fathers raised up **Jesus, whom ye slew and hanged on a tree.**"

1 Peter 2:24: - "**Who his own self bare our sins in his own body on the tree**, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

☞ All these simple truths help to reinforce the fact that **SIN** or **LAWLESSNESS** is the Curse of the Law that Christ redeemed us from, when he died upon the tree! Far from the death of Christ upon the tree abolishing God's

² The Greek word that is translated in the KJV as "iniquity" in Titus 2:14 is the word ἀνομία – "anomia" – Strong's Concordance; Greek No. 458. It is defined as "lawlessness" - "A Greek-English Lexicon of the New Testament and Other Early Christian Literature", by Walter Bauer, page 71. This same Greek word is used by John in 1 John 3:4 and is translated as "transgression of the law" in the KJV.

Our Saviour Jesus gave himself for us to redeem us from all iniquity – or lawlessness, which is the "curse of the law". This is the same truth concerning Christ our Saviour that the heavenly angel told Joseph concerning Christ, for "he shall save his people **from** their sins" – Matthew 1:21.

Law of Ten Commandments, it truly establishes its **eternal** and **binding** nature upon all mankind. This of course is exactly what Jesus himself taught us in his Sermon on the Mount.

Matthew 5:17 & 18: - "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."