

JESUS' DEATH FOR OUR SINS PROVES THAT GOD'S LAW CANNOT BE CHANGED!

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

✋ Firstly, we need to take note of the following Biblical truths concerning God's Righteousness: -

GOD'S LAW OF COMMANDMENTS IS RIGHTEOUSNESS: -

The Psalmist has proclaimed concerning the Commandments of the Lord, that "all thy commandments [are] righteousness" (Psalms 119:172).

The Psalmist has also written that "the righteous" has "the law of his God [is] in his heart" (Psalms 37:30 & 31).

The Lord through the prophet Isaiah has described those "that know righteousness" as being "the people in whose heart [is] my law" (Isaiah 51:7).

The apostle Paul has referred to God's Law in his epistle to the Romans as being "the law of righteousness" (Romans 9:31).

Paul has also described God's Law of Ten Commandments in the following words, "Wherefore the law [is] holy, and the commandment holy, and just¹, and good." (Romans 7:12.)

The apostle John has given us a very easy to understand definition of a righteous person in these words, "he that doeth righteousness is righteous" (1 John 3:7).

The gospel writer Luke has described both the parents of John the Baptist as being "both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6).

✋ When we put these last two New Testament passages together, we have solid proof that God's Law of Commandments is God's righteousness in the New Testament Scriptures. John has defined a righteous person as someone who does righteousness; both of John the Baptist's parents were both righteous before God because they were doing righteousness – that is, they

¹ The Greek word that is translated as "just" in the KJV is the word "**dikaios**" – See Strong's Concordance; Greek No. 1342. It is defined as "upright, just, righteous" - A Greek-English Lexicon of the New Testament and Other Early Christian Literature, by W. Bauer; Translated and revised by W. F. Arndt, F. W. Gingrich, and F. W. Danker; pages 195 & 196. It could therefore legitimately be translated in Romans 7:12 as "righteous" referring to the 10th Commandment "Thou shalt not covet" (Romans 7:7). Thus it reads "and the commandment holy, and righteous, and good." From now on, this Lexicon shall be referred to as BAGD.

were keeping all of God's Commandments blamelessly. Therefore, GOD'S COMMANDMENTS = GOD'S RIGHTEOUSNESS.

GOD'S RIGHTEOUSNESS IS AN EVERLASTING RIGHTEOUSNESS: -

The Psalmist has recorded concerning the Lord that "his righteousness endureth for ever" (Psalms 111:3). Further on within the same chapter, we read that, "all his commandments [are] sure. They stand fast for ever and ever, [and are] done in truth and uprightness" (Psalms 111:7 & 8).

"Thy righteousness [is] an everlasting righteousness, and thy law [is] the truth." (Psalms 119:142.)

The prophet Isaiah has recorded for us the following important words from the Lord himself, that contrast the fact that the present heavens and the earth shall eventually pass away, while God's standard of righteousness shall not be abolished.

"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished." (Isaiah 51:6.)

The Lord repeated the same teaching concerning his righteousness a couple of verses later in the following words, "my righteousness shall be for ever" (Isaiah 51:8).

JESUS CHRIST HAS PROCLAIMED THE UNCHANGING NATURE OF THE SMALLEST PART OF GOD'S RIGHTEOUS LAW: -

Jesus himself in his Sermon on the Mount, publicly proclaimed in words that cannot be misunderstood by any honest person, that **the smallest part** even down to **the smallest letter** of God's Righteous Law is to last as long as this present heavens and earth remain.

"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. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach [them], the same shall be called great in the kingdom of heaven." (Matthew 5:17 - 19.)

The above statement directly from Jesus' own mouth is in complete harmony with what we have already found from the pen of the prophet Isaiah, that even though the present heavens and the earth shall pass away, God's righteousness shall not be abolished - See Isaiah 51:6.

GOD DOES NOT CHANGE: -

The Scriptures clearly inform us that the Lord himself is of an unchanging character.

The Psalmist records the truth that even though the present heavens and earth shall grow old and shall be eventually changed, the Lord himself stays the same.

"Of old hast thou laid the foundation of the earth: and the heavens [are] the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture

shalt thou change them, and they shall be changed: But thou [art] the same, and thy years shall have no end." (Psalms 102:25 - 27.)

"For I [am] the LORD, I change not" (Malachi 3:6).

"Jesus Christ the same yesterday, and to day, and for ever." (Hebrews 13:8.)

"The Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).

☞ Therefore it is logical that God's Law of Righteousness would also be of an unchanging nature, which we have already established in this Study Document.

IT WAS PROPHESED CONCERNING THE MESSIAH THAT HE SHOULD SUFFER FOR OUR TRANSGRESSIONS: -

The prophet Isaiah foretold the reason **WHY** the future Messiah was "was cut off out of the land of the living"; it was "for the transgression of my people was he stricken" (Isaiah 53:8).

When we put with the above truth the following statement from the apostle Paul, "where no law is, [there is] no transgression" (Romans 4:15), we should be able to see that Jesus' death upon the cross "for the transgression of my people" proves beyond any doubt that God's Law is still in existence. Otherwise there would have been no such thing as transgression for Jesus to die for.

JESUS' SACRIFICE FOR OUR SINS WAS TO BE A ONCE ONLY EVENT FOR ALL TIME: -

Jesus "offered one sacrifice for sins for ever" (Hebrews 10:12).

Christ "died unto sin once" (Romans 6:10).

Our Saviour the Lord Jesus Christ "was once offered to bear the sins of many" (Hebrews 9:28).

JESUS' DEATH WAS FOR ALL THE SINS THAT WILL EVER BE COMMITTED BY EVERY PERSON WHO WILL EVER LIVE: -

Jesus "is the propitiation for our sins: and not for ours only, but also for [the sins of] the whole world" (1 John 2:2).

John the Baptist proclaimed him to be "the Lamb of God, which taketh away the sin of the world" (John 1:29).

Jesus' death was also "for the redemption of the transgressions [that were] under the first testament" (Hebrews 9:15).

JESUS HAD TO DIE FOR THERE TO BE ANY FORGIVENESS OF SIN: -

The apostle Paul has laid down a foundational principle concerning the forgiveness of sins, and that is, “without shedding of blood is no remission” (Hebrews 9:22). This principle is foundational to the whole of the Christian gospel. It gives us the reason **WHY** Jesus “laid down his life for us” (1 John 3:16).

It also helps to reinforce the concept so clearly taught by the apostle Paul that, “the wages of sin [is] death” (Romans 6:23). Jesus did indeed suffer the death penalty for our sins, “the just for the unjust” (1 Peter 3:18) when he died upon the cross.

☞ This principle also teaches us that God will indeed punish unrepentant sinners, otherwise he could have spared his Own Son from the terrible sufferings and anguish that he experienced on the cross when he suffered for our sins. It also teaches us that the penalty for sin is indeed death and not eternal torment in the fires of hell. Otherwise, Jesus would still be suffering in the fires of hell today, if this was the true penalty for our sins.

JESUS SUFFERED FOR OUR SINS UPON THE CROSS: -

In the well known prophecy from the pen of the gospel prophet Isaiah, it was prophesied of the Messiah that, “He [was] wounded for our transgressions, [he was] bruised for our iniquities” (Isaiah 53:5).

“The LORD hath laid on him the iniquity of us all” (Isaiah 53:6).

“He shall bear their iniquities” (Isaiah 53:11).

“He bare the sin of many” (Isaiah 53:12).

Jesus “was delivered for our offences” (Romans 4:25).

“His own self bare our sins in his own body on the tree” (1 Peter 2:24).

☞ The fact that “Christ died for our sins according to the scriptures” (1 Corinthians 15:3), as has been repeatedly brought out throughout the Scriptures, needs to be put together with another teaching from the apostle Paul’s pen, “sin is not imputed when there is no law” (Romans 5:13). These two verses prove beyond any doubt that God’s Law is still in existence. Otherwise there would have been no such thing as sin for Jesus to die for.

JESUS WAS NUMBERED WITH THE TRANSGRESSORS: -

“He was numbered with the transgressors” (Isaiah 53:12).

This prophecy was fulfilled when Jesus was crucified between two criminals, for we read, “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.” (Mark 15:27 & 28.)

“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.” (Luke 22:37.)

The use of the term “transgressors” by the prophet Isaiah implies that these people who the Messiah was numbered with had transgressed or violated some Moral standard of their Creator’s, for Jesus to be numbered or accounted with them. When we examine the New Testament Greek word that is used by the gospel writers Mark and Luke referring to this prophecy of Isaiah 53, we find that this is indeed the case.

The Greek word that is translated as “transgressors” in the KJV in both Mark’s and Luke’s rendering of Isaiah 53:12, is the word “anomos” – See Strong’s Concordance, Greek No. 459. It is defined as “lawless. ... be classed among the criminals Mk 15:28; Lk 22:37 ... (all three Is 53:12).”

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And is that not the very fulfilment of the prophecy that took place upon the cross? Jesus was indeed classed or reckoned to be among the lawless ones – the criminals – those who had broken God’s Law. We should be able to see that this is another evidence that proves beyond any doubt that God’s Law is still in existence. Otherwise Jesus could not have been numbered among the transgressors or lawless ones.

The apostle Paul has written the following verse in his epistle to the Romans that establishes the truth that God’s Law is binding upon the entire world for all time, so that the entire world can become guilty before God.

“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.)

This verse reinforces the truth that Jesus’ death upon the cross for our sins did **NOT** abolish God’s Law in any way, otherwise all the world could not become guilty before God.

☞ To sum up, if God’s Righteous Law could have been abolished or changed in any way, for mankind to be saved, then Jesus need not have died for our sins and transgressions, and God the Father could have spared his Own Son all the suffering and agony that Jesus experienced upon the cross. The fact that only by the death of Jesus could there be any hope of salvation and forgiveness of sin proves that God’s Righteous Law is indeed unchanging and eternal in its very nature!

“Thy righteousness [is] an everlasting righteousness, and thy law [is] the truth.” (Psalms 119:142.)

² BAGD., page 72.