

Galatians

Chapter 3:10-14

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Galatians 3:10-14

As a reminder, we have been taught by Paul that only those who have had the faith of Abraham have been saved. The only people who have ever been saved are those who have been saved by faith. There is a common misunderstanding which states that God was a God of wrath in the Old Testament and that He is a God of love in the new testament. This statement is only made by those people who don't read their Bibles (the concept of eternal rather than temporal punishment is taught in the new testament.). God did not change the way that He intended to save sinners between the Old and New Testaments.

10 For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."

- When Paul speaks of the "works of the law" he is not referring to those who are truly trying to love God by being obedient to His law, he is referring to those who are attempting self justification by observing the law. Paul is refuting a false understanding about the law. There were those who obeyed the law but realized that righteousness does not come about by there observance; it comes from faith in God. There were also those who believed that they could become righteous by the observance of the law.
- This self justification is called legalism. Legalism is **not** *super* righteousness it is *self* righteousness. It is not living a life which exceeds God's expectations for righteousness, it is attempting to become justified before the law by observing it. A legalist is one who lives under the law so as to gain justification. In this verse Paul tells us that such a person is under a curse of the law because the Scriptures proclaim that a man is cursed if he does not continue in all things and to do all things.
- The biggest problems occur when we read verses like this out of context and as result we make wrong applications. If one was to read this verse out of context he could conclude in his mind that God wants us to follow all of these laws and if we don't then we aren't righteous. Therefore we are righteous by following all of them. This is a false application of the verse. Which begs the question; if someone were to follow the law in every detail perfectly, would he be saved?" This is an important question because our answer demonstrates that we have a misunderstanding about the law. The answer is neither yes or no, because one who has obeyed the law perfectly would not be under the curse of the law and would therefore not need to be saved, and furthermore, they would already be in heaven with God. In addition, this person who followed the law perfectly would not be a son of Adam because if we are part of the race of Adamsons, then we have inherited the sin of Adam. Therefore, at birth we are part of a fallen race. cf. Romans 5:12

11 But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith." 12 Yet the law is not of faith, but "the man who does them shall live by them."

- Here Paul demonstrates that this "justification by faith alone" is not a creation of his but rather has been clearly taught in the scriptures. Note how Paul applies this OT verse to salvation; the OT is in complete congruence with the NT. Some will try to say that the OT is the old word of God and now we have a new and improved word of God complete with God's latest plan of salvation-grace! But we see that Paul is saying that both the OT & NT are teaching the same things.
- When Paul says that the law is not of faith, he is referring to the heretical following of the law. We know this because here he contrasts the just who will live by faith with the unjust followers of the law who are not of faith. Another way that we know this, is that Paul is not saying that the law is *contrary* to faith. The law doesn't nullify or abhor faith otherwise God, who made the law, would be contrary to Himself

We admit that the doers of the law, if there were any such, are righteous; but since that is a conditional agreement, all are excluded from life, because no man performs that righteousness that he ought. We must bear in memory what I have already stated, that to do the

law is not to obey it in part, but to fulfill everything which belongs to righteousness; and all are at the greatest distance from such perfection.- John Calvin

13 Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"),

- The term redeemed means that Christ has paid a price to purchase our freedom from the curse. But this transaction was not without a price. Christ became the curse for us in our place and died on a cross. The reason why Paul says that He became a curse is because he was genuinely cursed by the Father. When Jesus cries out, "My God, My God, why have you forsaken me", it is because this had really happened.
- The curse upon Jesus was not the same curse that was upon us for we were cursed for our own sins while Jesus was cursed for our sins not His. 2 Cor. 5:21.

14 that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith. (NKJV)

- Paul is trying to tell the Galatian Christians who were considering following the doctrine of the Judaizers the following
- They can't be saved if they try to obtain justification by observing the law,
- Those who try to, are under a curse
- God has always saved sinners through faith like Abraham.
- God intended all along that the gentiles would be included in the covenant with Abraham.
- God demonstrates His faithfulness to Abraham each time a sinner is regenerated.