



Galatians 3:10-14 Notes

Are You Living a Cursed or Redeemed Life?

Those who put themselves under the law as a means of being justified before God are putting themselves under a curse (3:10)

- Paul proves this by quoting Deuteronomy 27:26 - the Law itself pronounced a curse on anyone who failed to obey every commandment.
- If I obey every law of the country in which I live - except *one* - then I become a "law-breaker" and am subject to the penalty for breaking the law (*the curse*).

It is impossible for the law to justify or to impart life (3:11)

- Paul gives the evidence for this fact by quoting Habakkuk 2:4 - the one who wants to be righteous can obtain *LIFE* only by faith.
- A person can live in righteousness by faith alone.

The law is not based upon faith (3:12)

- Paul quotes Leviticus 18:5 to show that the Law is something which must be practiced.
- The law does not require faith - it only requires obedience to its rules.
- One who practices the Law lives *IN* the system of the Law, and he is a hopeless slave to its oppressive and impossible rules.
- We can choose to live in slavery to sin and the law, but it is not really "life."

Christ redeemed us from the curse - but *HOW?* (3:13)

- Redeemed (*exagorazo*) = to purchase out of the slave market.
- How did Christ do this? "He became a curse for us" - He took the curse that we deserved upon Himself.
- When did Christ do this? When He was crucified, He was hanged upon a tree. Paul connects the curse of the Law (Deut. 27:26) with Christ's death on the cross (*the tree*). He quotes Deuteronomy 21:23 as evidence for this.

- The crucifixion of Christ is where the grand substitution occurred, and this explains exactly what took place when Christ was nailed to the tree. The curse was lifted from you and me and placed upon Him.

Christ redeemed us from the curse - but *WHY?* (3:14)

- This verse contains two *purpose* clauses.
- The word order in the Greek text emphasizes that one of Christ's purposes was to open the door of justification by faith to people who were not Jewish - that "*to the Gentiles* the blessing of Abraham might come."
- Christ's death provided a way for the "all nations" portion of the Abrahamic Covenant to be fulfilled.
- The second purpose clause emphasizes that "the promise of the Spirit" was now available to be received "by faith." As a result of Christ's substitutionary death for sin on the cross, we can now receive justification before God. This is accomplished in the same way that Abraham was justified - *by faith*.

DO WE BECOME JUSTIFIED/RIGHTEOUS BEFORE GOD ...	
... by Our Own Works of the Law?	... by Faith in Christ's Work for Us?
Gal. 3:10 = Those trying to be justified by their own "righteous" life are doomed (cursed) because of their inability to completely obey.	Gal. 3:11 = No one can be justified by works of the law, because justification comes by faith.
Would you rather <u>die</u> under a curse?	Or <u>live</u> by faith?
Gal. 3:12 = The Law involves practicing a set of rules and does not require faith.	Gal. 3:13-14 = As our substitute, Christ took the curse pronounced by the Law so that the blessings promised through Abraham could come to those who believe.

- We can continue to live in slavery under the bondage of sin and the law, or we can accept Christ's gift of redemption by faith and life in God's declaration of righteousness.
- What about you? Are you living as one who has been purchased out of the slave market by faith in Christ?

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"I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support of the truth." (1 Timothy 3:15)

Our primary responsibility is to equip the saints for the work of ministry.

"And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ." (Ephesians 4:11-12)

We meet regularly for verse-by verse teaching from the Word of God;
for encouragement and support as we grow in faith;
for prayer and service to advance God's work in our own time.