

PART TWO

JUSTIFICATION: NOT BY LAW BUT BY FAITH IN CHRIST 3:1 — 4:31

A. JUSTIFICATION BY FAITH PROVED. 3:1-14

1. By reception of the Holy Spirit 3:1-5

TEXT 3:1-5

(1) O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? (2) This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? (3) Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh? (4) Did ye suffer so many things in vain? If it be indeed in vain. (5) He therefore that supplieth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?

PARAPHRASE 3:1-5

1 The doctrine of justification by faith is so full of comfort, and the proofs of it are so clear, that I must ask you, O senseless Galatians, what false teacher hath deceived you, and turned you from the gospel, to whom plainly Jesus Christ was set forth crucified for you, in order to procure you eternal life?

2 This only would I ask you who are gone over to Judaism, On account of performing the works of the law of Moses, received ye from me the gifts of the Spirit, whereby your acceptance with God was sealed? Or on account of your yielding the obedience of faith? When I communicated the gifts of the Spirit to you, few of you had any knowledge of the law of Moses.

3 Are ye so senseless, that having begun to live acceptably to God under the gospel, ye now attempt to make yourselves perfect in point of acceptance by performing the rites of the

law of Moses, whose only use is to purify the flesh?

4 Have ye suffered so many evils for the gospel to no purpose? seeing indeed it is to no purpose to have suffered them, if ye seek justification by the law of Moses; for in that case, the gospel will be of no advantage to you.

5 He, then, who communicated to you the gifts of the Spirit, and who wrought miracles among you, did he these things on account of recommending the works of the law of Moses, as necessary to your justification? or on account of recommending the obedience of faith to you, as the means of your salvation?

COMMENT 3:1

O foolish Galatians

1. Here he does not call them brethren but foolish people.
 - a. They had listened to false teaching.
 - b. They were returning to bondage.
2. What a person believes does make a difference according to the word of God.
 - a. Cf. I Cor. 1:10-13 where division is condemned.
 - b. Cf. John 10:16 and 17:20-21 where Christ speaks of oneness.
3. Foolish people risk the danger of coming short of God's rest. Cf. Heb. 4:1; Heb. 2:1; 3:12

who did bewitch you

1. The implied answer is "Satan."
2. He points out that this is a fruit of the flesh.
3. Idolatry and Witchcraft are also bewitching. Gal. 5:20
4. Following false teaching surely classifies one in the realm of foolishness.

that ye should not obey the truth

1. This phrase does not appear in the American Standard version.
2. The Catholic Bible — revision of the Challoner Rheims version — in the footnote says "Some Vulgate codices

and the Clementine edition add "That you should not obey the truth." p. 516.

before whose eyes Jesus Christ was openly set forth

1. Was he crucified where they could see Him?
 - a. Such was not likely: no doubt none, or very few, were present at the crucifixion.
 - b. The Catholic Bible says, "been depicted crucified."
2. It may mean Paul had portrayed the crucifixion until they saw it clearly enough to believe and obey.
 - a. It was set before them in preaching.
 - b. It was set before them through the spreading of the Lord's Table.
3. Was something set forth before Paul's eyes? Not likely.
 - a. Paul's eyes beheld two things if this view is accepted:
 - 1) Christ crucified
 - 2) Galatians bewitched
 - b. Of course this could be in a figurative sense, but it is not the teaching of the text.

crucified or "Crucified among you"—Luther.

1. Perhaps he says they have re-crucified Jesus.
 - a. "Seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6:6
 - b. In the light of Heb. 6:6 this is not an impossible interpretation of Luther's.
2. This would be a serious charge to these brethren.

BEWITCHED 3:1

One thing made clear by Jesus was that men could be deceived. Jesus stated it before Paul did. Jesus prophesied saying that some of the people are going to testify that during their lives on earth they "prophesied," they "exorcised demons," and did many other miracles which would include speaking in tongues, interpreting tongues and all the other forms of supernatural phenomena that fall into this category of

“charismatic gifts.” Note that our Master did not deny that they did this, but rather He denied that He (or God) was the source of their miracle working.

People can talk themselves into most anything.

Rationalizing is the great narcotic that people use to anesthetize their consciences and justify yielding to temptation.

We know that not only does Satan, himself, bewitch people, but that he uses other people to do the bewitching. Did not Satan use Eve as the one who misled Adam? Paul warned of enemies “of your own selves” when talking to the elders at Ephesus. Acts 20:30.

Just what methods does Satan use in the misleading or “bewitching”? We know he tells lies even as he did to Eve in Gen. 3:5. We know also that he uses half-truths to deceive and half-truth is worse than no truth at all. That was one of the ways which Satan used on the Galatian Christians. And Satan also uses “traditions” to bewitch people and mislead them. Jesus refers to such traditions as “DOCTRINES, THE COMMANDMENTS OF MEN” Matt. 15:8-9. Satan not only teaches falsely, but he supplies the power-source for the performing of some supernatural phenomena such as tongue speaking, healings, exorcisms, etc.

WORD STUDY 3:1

“Bewitch” (*baskaino* — bask EYE no). This interesting word goes back to witchcraft and the popular belief in the power of the “evil eye.” Of course Paul did not hold any such superstition, but his biting use of sarcasm said, in effect:

“Why, you’re acting crazy in turning back to the law! What’s wrong? Has someone cast a spell on you? Surely you would not do this if you were rational and could think clearly!”

“Openly set forth” (*prographo* — pro GRAH fo). Paul so graphically described the crucifixion in his preaching that they

virtually saw it with their own eyes. The word *prographo* was used of official notices and public proclamations, much in the sense of our modern billboards. The message is so public and plain that one just can't miss it!

COMMENT 3:2

this only would I learn from you

1. "Let me ask you one question; that is enough to settle the question."
2. This expression shows Paul's great concern.

received ye the Spirit

1. Yes, they did receive personally the indwelling presence.
 - a. "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Gal. 4:6
 - b. This should prove the inferiority of the law.
2. Yes, they did, for some of them were able to work miracles. (Gal. 3:5)

by the works of the law or by the hearing of faith

1. Name the proper answer and you will see wherein is the approval of God.
2. They began in the Spirit, now they are trying to perfect themselves in the flesh.
3. The hearing of faith brought them the Spirit; now why go back to the law that did not and could not bring them the Spirit of God?

OBEDY THE TRUTH 3:2-7

In our permissive society, we need to take a new look at obedience.

The principles of obedience, submission, and authority are clearly set forth in both the Old and New Testaments. Every creature of God has his appointed place, from cherubim,

seraphim, archangels, and angels down to the lowliest beast. Man himself is "made a little lower than the angels," and was commanded to have dominion over the fish of the sea and over the birds of the air and over every living thing that moves.

The modern cult of personality makes submission a degrading thing. We are told that we cannot be "whole persons" if we submit. Obedience is thought of as restrictive and therefore bad. "Freedom" is defined as the absence of restraint, quite the opposite from the scriptural principle embodied in Jesus' words, "If ye continue in my words, then are ye my disciples, and ye shall know the truth and the truth shall make you free."

Freedom in God's view lies always on the far side of discipline, which means obedience. Wholeness is achieved not by casting off restraint, but by obeying the laws of creation. A river must be "harnessed"—limited, channeled, restricted—in order to produce power. It is not by leveling and equalization that the life of a Christian is enriched, but by recognition of and obedience to the order given by the Creator. To attempt to apply democratic ideals to the kingdom of God, which is purely hierarchical, can result only in a loss of power and ultimately in destruction. Christ, himself, the Servant and Son, accepted limitation and restriction. He subjected himself. He learned obedience.

We can do no less.

COMMENT 3:3

having begun in the Spirit are ye now perfected in the flesh

1. This is advancing backward, Paul says.
 - a. Note that Paul in 4:1-6 says "law" then "Christ."
 - b. Here he says your step has been Christ and now law.
2. They have begun in the Spirit — with power, miracles, liberties, grace. Now they have turned to perfect their lives by fleshly rites, forms, ordinances.

3. How do we perfect ourselves? Let the Scriptures answer.
 - a. By study of the Word. II Tim. 3:16-17
 - b. “. . . that they may be perfected into one; that the world may know that thou didst send me, and hast loved them even as thou hast loved me.” John 17:23
 - c. By being transformed. Rom. 12:2

COMMENT 3:4

did ye suffer so many things in vain? If it be indeed in vain

1. You embraced the Christian doctrine and suffered for it.
2. Your folly is greater if you desert it now.
3. To forsake Christ after your vision of Him is a shameful thing.
 - a. You could have escaped sufferings altogether by embracing Judaism in the first place, for the Jews are not persecuted.
 - b. The Jews stirred up the hostility of Gentiles.
4. McGarvey says it may be translated “If indeed it is only in vain.”
 - a. Here Paul would mean he hopes that the reward of suffering would not extend to the loss of salvation.
 - b. This, McGarvey feels, is forceful, but a strained interpretation. p. 265
5. McGarvey feels that actually Paul is expressing a hope that they may repent of their apostasy and so not lose the reward of their sufferings. Cf. Matt. 5:11-12

WORD STUDY 3:4

Outside the New Testament the word “suffer” (*pascho*—PAH sko) is often translated simply “to experience.” There is a good chance that Paul was referring not to persecutions which they had suffered, but to divine blessings which they had experienced. Either way, it was all in vain if they turned back to legalism.

COMMENT 3:5

he therefore that supplieth to you the Spirit

1. Who is the He?

a. No doubt it is God — for it is God back of the person even if a person is meant.

1) "For it is God who worketh in you both to will and to work, for his good pleasure." Phil. 2:13

2) The Spirit comes to the believer in faith and obedience, therefore God supplies the Spirit.

b. This verse itself indicates that Deity is involved for it is the hearing of faith that causes the Spirit to be supplied.

2. Paul could mean self: "And when Paul had laid his hands upon them the Holy Spirit came on them; and they spake with tongues, and prophesied." Acts 19:6

and worketh miracles among you

1. Paul had.

a. At Lystra, he made a cripple (from mother's womb) walk. They called Barabas, Jupiter, and Paul, Mercury. Acts 14:8

b. Paul was stoned and left for dead, but arose. Acts 14:19

2. McGarvey feels that "He" refers to God, rather than to God's minister who worked miracles.

doeth he it by the works of the law, or by the hearing of faith

1. God had not worked miracles among them at the hand of the Jews, but by men who preached the Gospel.

2. It came by their belief and so their case was like Abraham's.

WORD STUDY 3:5

The word "supply" (*epichoregeo* — eh pee koh ray GEH oh) goes back to the Greek theatre, where a wealthy patron would provide funds for the chorus, the costumes, etc. A later usage in marriage contracts is illustrated in this papyrus scrap:

"Let him who is marrying *provide* for his bride the neces-

sities of life to the extent of his ability.”

Our Father has abundantly furnished, even lavished, His Spirit upon His children.

STUDY QUESTIONS 3:1-5

239. How does Paul address the Galatians in this chapter?
240. In what way had they become fools?
241. What does “bewitch” mean?
242. Are we bewitched if we follow false teachers?
243. Is it possible to be obedient to truth and yet practice false doctrines at the same time?
244. Did these converts see Christ’s crucifixion?
245. How could Paul have meant it?
246. Is it possible that he meant that they had crucified Christ?
247. If false teaching crucifies Christ, has a false teacher any right to expect salvation?
248. What did Paul want to learn?
249. Had they received the Spirit?
250. When did they receive the Spirit — after they gave up the law or before?
251. If faith brings the Spirit, what would be the advantage of returning to the law?
252. Of what foolishness are they accused?
253. Is the law of Moses a perfecting instrument?
254. If we begin in Christ, are we to end in Him too?
255. What had they suffered?
256. Why had they suffered?
257. Is suffering for righteousness in vain?
258. Identify the supplier here.
259. Who worked miracles among them?
260. Is the miracle worker and supplier, the apostle Paul?
261. What is the record of Paul’s miracles?

2. Justification by faith proved by the case of Abraham.
3:6-9

TEXT 3:6-9

(6) Even as Abraham believed God, and it was reckoned unto him for righteousness. (7) Know therefore that they that are of faith, the same are sons of Abraham. (8) And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed. (9) So then they that are of faith are blessed with the faithful Abraham.

PARAPHRASE 3:6-9

6 That both Jews and Gentiles are to be justified by faith, is evident: For seeing Abraham believed God, and it (his believing) was counted to him for righteousness.

7 Know ye certainly, that they who imitate Abraham in his faith, and who seek to be justified, as he was, by faith, the same are the sons of Abraham, to whom the promises were made; and particularly the promise, that their faith shall be counted to them for righteousness.

8 For God, the author of the scripture, having predetermined that he would justify the nations by faith, preached the good news to Abraham before the law was given, and even before Abraham was circumcised; saying Gen. 12:3. Surely in thee all the nations of the earth shall be blessed with the blessing of justification by faith.

9 Wherefore, according to God's promises, they who imitate Abraham in his faith, and who after his example seek to be justified by faith, shall be blessed with believing Abraham, by having their faith counted to them for righteousness.

COMMENT 3:6

Even as Abraham believed in God

1. The Scriptures tell of Abraham's faith.

- a. "And he believed in Jehovah; and he reckoned it to him for righteousness." Gen. 15:6
 - b. "For what saith the Scripture? And Abraham believed God . . ." Romans 4:3
 - c. He received it while in uncircumcision. Romans 4:9-10
 - d. He received it after he had been reckoned as righteous — as a seal. 4:11
2. We have a different seal as Christians.
- a. "Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his." II Tim. 2:19
 - 1) The blessings bestowed shows He knows.
 - 2) The answer to prayers shows He knows.
 - b. "Who also sealed us, and gave us the earnest of the Spirit in our hearts." II Cor. 1:22
 - c. "In whom ye also . . . having also believed, ye were sealed with the Holy Spirit of promise." Eph. 1:13
 - d. "And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." Eph. 4:30
3. The case of Abraham antedated the law by 430 years according to Gal. 3:17.

it was reckoned unto him for righteousness

1. Since Abraham by faith would work with God, God could work with him as a righteous one.
2. The prime requirement is faith and not law.

ABRAHAM, THE FATHER OF THE FAITHFUL 3:6-7

There are lines when crossed that completely change circumstances. When one thanks God that he has achieved humility, he at that point has crossed over the line from humility to pride.

"Works" is one of those fine lines. Work is great, but there are millions of people who think that they can work their way to God's grace.

Many people who "believe" the Bible find some way to

explain away either Paul or James. In the Roman and Galatians letters, Paul says that Abraham was justified apart from works. In his epistle, James says that Abraham was justified apart from works.

However, if Abraham had not obeyed God, he would have stayed in Ur of Chaldees and would not have been the Father of the Faithful.

Works for God without a faith that includes commitment to Him are not Christian. If faith without works is dead, works without faith are shallow and unprofitable to God and man. There is a school of thought with widespread influence which believes that a man is justified by faith apart from works. There is another large school of thought which believes that if you work, even without a deep, personal relationship to Him, works will save. These are both wrong. Those who believe that works can save them have the mistaken idea that they keep the law of God perfectly.

In other words, they can work themselves to heaven. They are just as wrong as those who believe that they can think themselves to heaven while living in a dream world of correct opinions, without works for Christ.

There are millions in this world who claim faith in God, but are as demons who believe in Him without serving Him. They may even accept orthodox doctrinal statements about God, but they may not be Christian. This means if the faith I have in God is intellectual only, that faith is demonic and dead in quality. It is active against God in its determination to be saved without God in spite of His demand for obedience.

WORD STUDY 3:6

“Reckoned” (*logizomai* — law GID zo my) was a very common accounting term in the sense of “put down to one’s account.” Abraham’s faith was “credited” to him in God’s ledger as righteousness. This is the only way, incidentally, that any man can ever “square his accounts” with God.

COMMENT 3:7

they that are of faith, are the sons of Abraham

1. We are saved by faith and not genealogically.
2. By faith Abraham came into proper relationship with God. He was a child of God.
3. We become a son of Abraham and, of course, a son of God by faith.

COMMENT 3:8

and the scripture foreseeing

1. What is meant by foreseeing?
 - a. It means the event was foretold.
 - b. Scripture is always in advance of man's wisdom.
2. How long before did they foresee?
 - a. 430 years before the law, the scriptures told of the faith that would justify the Gentiles.
 - b. The blind Jews had veiled this truth from the Galatians.

preached the Gospel beforehand unto Abraham

1. The gospel preached was good tidings, that all the families of the earth would be blessed.
2. All families means all nations.
3. Observe that the King James says, "Preached before the Gospel."
 - a. This does not change the meaning.
 - b. Read it with a comma after the word before.
 - c. Note that the context likewise agrees with A.S.V.

in thee shall all the nations be blessed

1. This is expressed in Gen. 12:3.
2. The blessing would come by faith; and faith would be in the person of Christ.
3. The law was to prepare the way; it was not the way.
4. Now 430 years before the law and 1500 years of law have gone

by and in the fulness of time (Gal. 4:4) the person of Christ has performed this.

PREACHING THE GOSPEL 3:8

Very little is said in the Galatians letter in a direct way concerning personal responsibility in preaching the Gospel. The exaltation of the saving grace of God is certainly motivation to share the good news. In verse 8, Paul makes it clear that Good News was preached "unto Abraham."

The command for us to preach is not so stated in the Galatians letter.

But the witnessing role is not purely passive. God has given the church a "ministry of reconciliation" that "through the church" God might bring about the reconciliation of "all things . . . things in heaven and things on earth" (II Cor. 5:18; Eph. 1:10, 3:10; Col. 1:20). This gives Christians a mandate for working in various ministries of reconciliation, performing those "good works which God prepared beforehand" for the fulfilling of his plan of reconciliation (Eph. 2:10).

Paul urges us to do good to all men, 6:10. What is better than preaching the good news?

The Church must witness to God's personal acts throughout history—and, as the book of Acts makes clear, supremely to the resurrection of Jesus Christ. (Acts 2:32, 3:15, 4:33).

WORD STUDY 3:8

"Justify" (*dikaioo* — dih ky OH o) was a common legal term. It first meant "to reach a verdict," and later came to mean "to declare to be just." A contract might declare a certain sum of money to be right and just. A court might declare a defendant innocent, and thus "acquit" him of the charge against him. It did not mean to acquit on a mere technicality, as is common today, but to vindicate on the basis of evidence. In our case, the evidence is that the debt of sin has already been satisfied by the sacrificial death of Jesus.

COMMENT 3:9

they that are of faith are blessed with the faithful Abraham

1. Everyone can be of faith.
 - a. Those who were not of genealogical fortune, were unfortunate under the law.
 - b. Everyone can be under the blessing of Abraham by faith.
 - c. The "whosoever" of John 3:16 is all inclusive.
2. What was the blessing of Abraham?
 - a. The blessing of righteousness—justification imputed to Abraham is now imputed to Gentile men of faith.
 - b. The God who blessed Abraham abundantly is the same God today.

STUDY QUESTIONS 3:6-9

262. What Patriarch is used as an example of faith rather than works?
263. How many years prior to their time was Abraham?
264. By how many years did his father precede the law?
265. By what evidence was Abraham's faith accepted?
266. Did the Galatians have evidence that their faith was acceptable?
267. Define the word "reckoned."
268. Were the Galatians children of Abraham?
269. Are Gentile Christians today his children too?
270. Why is faith so exalted by the apostle here, as though obedience is not necessary?
271. Define foreseeing?
272. Who should have seen through the eyes of Scripture?
273. How did Abraham hear the gospel?
274. How could Abraham bless all the nations?
275. Was this blessing only for the nations of his day?
276. Does the blessing cut across national and genealogical lines?
277. What blessing of Abraham will we receive?

278. Who is meant by "they that are of faith"?

3. Justification by faith proved by the inability of the Law to Justify. 3:10-12

TEXT 3:10-12

(10) For as many as are of the works of the law are under a curse: for it is written, Cursed is every one who continueth not in all things that are written in the book of the law, to do them. (11) Now that no man is justified by the law before God, is evident: for, The righteous shall live by faith; (12) and the law is not of faith; but, He that doeth them shall live in them.

PARAPHRASE 3:10-12

10 But all, without exception, who seek justification by the works of the law of Moses, whether moral or ceremonial, instead of obtaining the blessing of justification, are under the curse of that law: For it is written, Most severely to be punished is every one, who doth not continue in all the precepts written in the book of the law of Moses, to do them.

11 Besides, that by works of law no one can be justified before God, is manifest from Habakkuk, who hath said nothing of men's being just by works, but hath declared, (Ch. 2:4), that the just by faith shall live eternally.

12 Also, the law of Moses doth not require faith as the means of obtaining life eternal. But it saith, He who doth these things, the judgments and ordinances of God, mentioned in Lev. 18 shall live by them a long and happy life in Canaan.

COMMENT 3:10

as many as are of the works of the law are under a curse

1. The blessing of justification comes by faith.

2. Those under the law could not be justified, for all failed to keep it, thus they rested under a curse.
3. Would this not be a contradiction to Romans 2:13, "For not the hearers of the law are just before God but the doers of the law shall be justified"?
 - a. No, for in Romans he is emphasizing that the Gentile was a responsible person.
 - b. Though his law was inferior to the Jewish law, yet he would be bound by it.
4. Now history has passed on — the law is no longer binding on the Jew.

for it is written

1. This is a quotation from Deuteronomy 27:26.
2. This quotation from the law itself should settle the issue.

cursed is every one who continueth not in all things that are written in the book of the law to do them

1. No man could live up to the law — hence all were cursed.
2. Even the rich young ruler was not an exception.
 Luke 18:18-23
 - a. He broke the law of covetousness.
 - b. The law, while sounding simple, is too profound for complete observance.

COMMENT 3:11

now that no man is justified by the law before God is evident

1. What is the evidence?
 - a. The evidence is expressed in the remainder of the verse "For the righteous shall live by faith."
 - b. This evidence here is only a summary—it has a great meaning.
2. The brief summary is that the law itself curses righteousness by the law.

for the righteous shall live by faith

1. This is a quotation and is repeated elsewhere: Hebrews 2:4 and Romans 1:17
2. This evidence is seen in at least three ways.
 - a. The history of faith is evidence.
 - 1) Abraham is an example. Gen. 12
 - 2) Abel is an example. Heb. 11:4 (offered sacrifice)
 - 3) Enoch is an example. Heb. 11:5 (was translated)
 - 4) Noah is an example. Heb. 11:7 (built an ark)
 - b. It is evident in dealing with God that work is worth nothing without faith.
 - 1) "Without faith it is impossible to be well-pleasing unto him." Heb. 11:6
 - 2) Cain is an example—his sacrifice represented as much work, but it was not acceptable.
 - 3) The prophets cried out against faithless sacrifices: Hosea 12:11 and Amos 5:21
 - c. It is evident in the fact that faith is the inspirer of acceptable works.
 - 1) "If ye love me, ye will keep my commandments." John 14:15
 - 2) "For in Christ Jesus neither circumcision nor uncircumcision; but faith working through love." Gal. 5:6
 - 3) "Depart from me ye cursed." Matt. 25:41
3. Read this text again as follows: "The just by faith shall live."

COMMENT 3:12

and the law is not of faith

1. The Catholic Bible reads, "Law does not rest on faith."
2. A logical question to ask is, "What is it of?"
 - a. Actually the law was a governmental system for a body of Jewish slaves, set free from Egypt.
 - 1) They needed no law under Egypt when they were under Egyptian law.
 - 2) The law helped to make them a nation and to bind

them as a nation to God.

- b. The law was their teacher.
- 3. With the law it was not so much "What do you believe?" as "What have you done?"
 - a. It required obedience and a daily punishment for those who broke it.
 - b. Its punishment and reward was immediate while faith like Abraham's looked more to the future.

but, He that doeth them shall live in them

- 1. If you were obedient, you were permitted to live, but disobedience brought death.
 - a. Lev. 18:5 is quoted in verse 12 with the implication of death if not kept.
 - b. "For everyone that curseth his father or his mother shall surely be put to death: he hath cursed his father or his mother; his blood shall be upon him." Lev. 20:9
 - c. "The adulterer and adultress shall surely be put to death." Lev. 20:10
 - d. "The ox shall be stoned, and its owner also shall be put to death." Exodus 21:29
 - e. A disobedient son is to be stoned. Deut. 21:18-21
- 2. The following are some examples of death:
 - a. At the hand of God.
 - 1) Korah. Numbers 16:32
 - 2) Teasing children. II Kings 2:24
 - b. At the hands of the elders
 - 1) Achan. Joshua 7:18
 - 2) Naboth. I Kings 21:8-14

STUDY QUESTIONS 3:10-12

- 279. What constitutes being "of the works of the law"?
- 280. Do we have people guilty of it today?
- 281. How much of the law does one need to practice to be under the law?

3:13, 14 GUIDANCE FROM GALATIANS

282. Define the curse.
283. What text did Paul quote to prove his point?
284. The rich young ruler claimed to have kept the law perfectly, but what law had he broken?
285. Did this one thing bring him under the curse?
286. What does he mean "is evident"?
287. What is evidence?
288. Why cannot people see it — if the evidence is present?
289. Will a man live more righteously by faith than by law?
290. What have men been caused to do by faith?
291. Is work displeasing to God when it is done without faith? Give example.
292. Did the prophets speak similarly to Paul in regard to faith and work?
293. What is meant by "law is not of faith"?
294. What is the law "of," if it is not of faith?
295. What did the law propose to do?
296. Was the punishment of the law immediate?
297. Give some examples of its strictness and its penalties.
298. Explain what is meant by the idea that you could live if you obeyed the law.

4. Justification by faith proved by the death of Christ on the Cross. 3:13, 14

TEXT 3:13, 14

(13) Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree: (14) that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith.

PARAPHRASE

13 Wherefore, justification according to the tenor, whether

of the law of nature or of the law of Moses, being a thing impossible in our present sinful state, Christ, ever since the fall, hath bought us all off from the curse of the law; consequently hath bought us off from law itself, as a rule of justification; having become an accursed person, a person most ignominiously punished for us: for it is written, Most ignominiously punished is every one who is hanged on a tree.

14 This deliverance Christ hath wrought, that the blessing of justification by faith, promised to Abraham, might come on the nations through Christ Jesus, Abraham's seed; and that we Gentiles might receive the promised gifts of the Spirit through faith, as the evidence of our being justified by faith, and of our being the sons of God.

COMMENT 3:13

Christ redeemed us from the curse of the law

1. What was the curse of the law?
 - a. The curse followed a breaking of the law.
 - b. All men broke the law, so as long as men lived under the law the curse hung over them.
 - c. The curse is the wrath of God: banishment from God and death.
2. The important thing is to see the liberation obtained by Christ.
 - a. Under Christ you are counted righteous by faith even though you do not obtain perfection.
 - b. Observe how Christ frees us.
 - 1) He forgives us of sin.
 - 2) He takes away the dominion of the law.
 - 3) He gives us a motive for living righteously.
 - a) It is not a terror of the law, but love.
 - b) It is a spontaneous devotion.
3. The word *redeem* and the word *ransom* are used frequently by Paul.
 - a. "Give his life a ransom." Matt. 20:28

- b. "Life a ransom for many." I Tim. 2:6
- c. "Ye were bought . . ." I Cor. 6:20 and 7:23
- d. "That he might redeem us . . ." Titus 2:14

having become a curse for us

1. I believe that Jerome says this verse can not refer to Jesus, but I believe if Jerome believes that, he must not refer to this verse.
2. Paul is not saying that Christ was guilty but that it was for our behalf.
 - a. The sentence of death has been pronounced upon a sinful world, but Christ took the penalty upon Himself.
 - b. On February 9, 1951, television showed a German being released from prison after having served for his father who was condemned as a war criminal.
 - c. The Scriptures teach that Christ died for us.
 - 1) Isaiah 53:12 "He bare the sins of many."
 - 2) Cf. I Cor. 15:3
3. An extreme position teaches that Christ actually became sin.
 - a. When He became a curse:
 - 1) He became Peter the liar.
 - 2) He became Paul the persecutor.
 - 3) He became David the adulterer.
 - 4) He became Noah the drunkard.
 - 5) He became Adam the disobedient.
 - b. II Cor. 5:21 is quoted as proof text: "he made to be sin . . . that we might become the righteousness of God."
4. To ascribe all the sin of man to Christ to make him guilty is not what Paul is teaching.
 - a. A person who substitutes for another serves as though he were guilty.
 - b. The result is the same as though he had sinned.

The following is a special outline of the subject, "Curse for us."

- A. We best understand this from the Old Testament.
 1. Curse has in it the idea of atonement for our sins.
 2. Whatever was offered as an atonement for sin was

- considered as bearing the punishment due to sin.
3. Whoever was hanged was cursed of God and was not to hang over night but to be buried at once to get it out of sight. Deut. 21:22, 23
- B. The Prophets picture Him as a curse.
1. "Jehovah hath laid on him the iniquity of us all."
Isaiah 53:6
 2. "Behold, the Lamb of God, that taketh away the sin of the world!" John 1:29
- C. Christ became a successful curse.
1. "Triumphing over them." Colossians 2:15
 2. "Condemned sin in the flesh." Romans 8:3
- D. The scope of Christ as a curse.
1. Christ's cross delivers from the penalty of sin.
 2. Christ as God's right hand delivers from the power of sin.
 3. Christ at His coming will deliver from the presence of sin.

Observe that everything that Christ did was for us!

for it is written, Cursed is every one that hangeth on a tree

1. This is a quote from Deut. 21:22, 23
2. Ordinarily we say stoning was the Jewish method of capital punishment and hanging on a cross was the Roman method.
 - a. Thus Jesus was put to death by the Roman method.
 - b. It was of course by Jewish request.
3. The following is a history of hanging:
 - a. The Egyptians practiced this before the Romans.
 - 1) "Pharaoh . . . shall hang thee on a tree." Gen. 40:19
 - 2) "But he hanged the chief baker." Gen. 40:22
 - 3) ". . . him he hanged." Gen. 41:13
 - b. The Philistines used the method.
 - 1) "where the Philistines had hanged them."
II Sam. 21:12
 - c. The Babylonians used it before the Romans.
 - 1) "To hang Mordecai on the gallows . . ." Esther 6:4
 - 2) "The gallows fifty cubits high . . ." Esther 7:9
 - 3) "him they have hanged upon the gallows." Esther 8:7

- 4) "They hanged Haman's ten sons." Esther 9:14
- d. It was a Jewish method likewise.
 - 1) "... and thou hang him on a tree..."
Deut. 21:22, 23
 - 2) "hanged on a tree." Joshua 8:29
 - 3) "hanged them on five trees." Joshua 10:26
 - 4) II Sam. 4:12 — (The slayers of Ishbosheth — David hanged)
 - 5) "let him be lifted up and fastened thereon (a beam)"
Ezra 6:11
 - 6) "Judas hanged himself." Matt. 22:5
- e. Jesus was spoken of as hanging on a tree.
 - 1) "Jesus, whom ye slew, hanging him on a tree."
Acts 5:30
 - 2) "Whom also they slew, hanging him on a tree."
Acts 10:39
4. The conclusion of Paul's argument.
 - a. The law brought a curse upon all men.
 - b. Christ took the curse upon Himself.
 - c. Now in Christ we are free, saved, redeemed; why go back to the curse?

THE CROSS 3:13

The cross is not actually stated in Galatians, but its power is taught. Paul refers to such ideas as "gave Himself for our sins" (1:4) to place salvation before us.

The poet has beautifully expressed truth about the cross.

The Cross

The cross is such a simple thing,
Yet of it man may talk and sing,
It is a ladder to the skies,
On which a mounting soul may rise.
To some it is a stumbling block
That causes man to curse and mock;

To others who their sins bemoan
It can become a stepping stone.
The cross is such a simple thing,
And yet it touches everything.
We cannot feel that such a sign
Is other than a power divine.

In his book, *Christian Primer*, Louis Cassells tells a modern parable which seeks to explain something of the mystery of the incarnation. He describes a father who remained at home while the rest of the family went to church on Christmas Eve. "I am truly sorry to distress you" the man said to his wife, "but I simply cannot understand this claim that God became man. It doesn't make sense to me." Later while he was reading his paper beside the fireplace, he heard a peculiar thudding sound coming from outside the living room door. He went to the door to investigate and discovered that it had begun to snow heavily and a flock of small birds were fluttering about in an effort to find shelter. "I can't let those poor creatures lie there and freeze," he thinks to himself, "but how can I help them?" He thought of the small barn where his children keep their pony, so he opens the door and turns on the light and tries to shoo the birds inside. But they fly off in all directions. He can't make them understand he wants to help them. He thinks of food as a possible enticement so he scatters bread crumbs up to the barn door. But the birds continue to ignore his efforts. "They find me a strange and terrifying creature," he thinks to himself, "and I can't seem to find any way to let them know that they can trust me. If only I could be a bird myself for a few moments, perhaps I could lead them to safety." At that moment he hears the church bells begin to ring, and the inner significance of the coming of Jesus dawns on his consciousness for the first time. He sinks to his knees in the snow. "Now I understand," he whispers, "now I see why you had to do it." At this time of year, we reflect upon this truth of the incarnation. Jesus is our greatest gift.

REDEEMED US FROM THE CURSE OF THE LAW 3:13

Francis M. Arant developed a great sermon on the subject of Redemption which means to recover, buy back, or to restore that which was lost. His outline is as follows:

1. The Purpose: "All have sinned" (Romans 3:23) and have "sold themselves" (I Kings 21:20) to be "servants of sin" (Romans 6:17). The purpose is to save, and a Saviour must be found.

2. The Plan: From the sacrifices of Adam, and the prophecy concerning the "seed of woman" to come (Gen. 3:15) the plan is unfolded in the Old Testament, but not clearly understood (Col. 1:26) until the message of the Gospel illuminates the Old Testament and makes Redemption plain.

3. The Price: No one less than the divine-human Son of God could pay the price. We are "redeemed . . . by the precious blood of Christ . . . without blemish and without spot" (I Peter 1:18, 19). He was willing and so was God, because of love for the lost (John 3:16; Eph. 1:7, Phil. 3:5-11).

4. The Power: All may be "justified by His blood" (Romans 5:9) if willing to believe, repent and be baptized (Mark 16:16; Acts 2:38). That power in the gospel is unto salvation (Romans 1:16) and never lessens (Heb. 13:8) and is "unto the uttermost" (Heb. 7:25).

5. The People: All the redeemed are added to the church by God Himself (Acts 2:47). They become a "kingdom that cannot be shaken" (Heb. 12:28), and the "gates of Hell shall not prevail against it." (Matt. 16:18).

So what shall we do? Accept Christ with a whole heart, work faithfully in His Church, be a Christian! Here lies our only hope and it is the abundant life!

WORD STUDY 3:13

To "redeem" (*exagorazo* — ex ah goh RAHD zo) is to "buy back at personal expense." The simpler form *agorazo* is

is often used of buying slaves. We have sold ourselves as slaves to sin, and Christ had to "buy us back" (I Cor. 6:20; I Pet. 1:18-19). The price was not paid to Satan, but to divine justice to satisfy the debt.

COMMENT 3:14

that upon the Gentiles might come the blessings of Abraham

1. The promise was, "In thee shall all the families of the earth be blessed." Gen. 12:3
2. To become a blessing to all, Christ had to become a curse for all.

that we might receive the promise of the Spirit

1. This may refer to the following relationships:
 - a. "the spirit of adoption." Rom. 8:15
 - b. "the gift of the Spirit." Acts 2:38
 - c. "he shall give another comforter." John 14:16
 - d. "if I go, I will send him (the comforter) unto you."
John 16:7
2. Does he mean that we might receive the Spirit or the promise of the Spirit?
 - a. Many commentators ignore this question as though it is not present.
 - b. It is likely the promise of the spiritual blessings is referred to.
3. This promise is not stated explicitly to Abraham but implied. Gen. 22:17-18
4. It is expressly mentioned by the prophets.
 - a. "I will pour my Spirit upon thy seed . . ." Isaiah 44:3
 - b. "I have poured out my Spirit." Ezek. 39:29
 - c. "I will pour out my Spirit upon all Flesh . . ." Joel 2:28

through faith

1. Remember, O foolish Galatians, it is obtained through faith in Christ.

2. Faith in Christ would not only save them for eternity but from foolishness.

RECEIVE THE PROMISE 3:14

God's grace can apply only to those who want it.

When one hears the redemption story and rejects it, then God's grace will not apply to him. Perhaps we can see this principle more clearly in a legal case which took place in Pennsylvania back in 1829. In that year a condemned murderer named George Wilson refused the pardon offered to him by President Andrew Jackson. The Chief Justice of the Supreme Court reluctantly made this ruling: "If (pardon) is refused, it is no longer a pardon. George Wilson must die."

The point is, of course, that God loves us and wants us to love Him in return. But He will not force anyone to enter into union with Him. Jesus' invitation still applies: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

STUDY QUESTIONS 3:13, 14

299. Were all men under the curse of the law, or just the Hebrews?
300. Is this verse applicable to us, if he is speaking of the law of Moses?
301. Who all is meant by the word "us"?
302. What enables us to escape the curse?
303. Does this mean that we live Christ's way perfectly although we could not live perfectly in accord with the simple ten commandments?
304. How then does God consider us righteous?
305. Define the words "redeem" and "ransom."
306. Why would Galatians go back to the thing that they were redeemed from?
307. What did Christ become for us, as expressed in this verse?
308. Did Christ become a curse, actually?

309. Was all the sin of the world laid upon Christ? Cf. Isaiah 53:12; II Cor. 5:21
310. Did Christ serve as the sacrifice as though he were guilty?
311. Is it possible for one person to be guilty in place of another?
312. Is assuming one's punishment the same as assuming one's guilt?
313. Is the "how Christ did it" as important as the fact of it?
314. Was Christ a successful curse for us?
315. Name three areas in which Christ was a successful curse as indicated under "scope."
316. What text is quoted by Paul to back up his teaching concerning a curse?
317. Why would Moses refer to "hanging" when the common Jewish method of punishment was stoning?
318. Give evidence that Jews were also hanged.
319. Does Paul teach here that the curse was for Jews only?
320. Did Christ become a curse for all in order to be a blessing for all men?
321. Does he teach that the curse also brought the Spirit?
322. Was the Spirit promised to Abraham?
323. Did the prophets foretell the Spirit?
324. How is the Spirit obtained — by law or by faith?
325. Why would men seek the law, when it cannot produce the Spirit?

B. SUPERIORITY OF THE GOSPEL TO THE LAW.

3:15-29

1. Illustrated and proved by the covenant with Abraham.
3:15-18

TEXT 3:15-18

(15) Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto. (16) Now to Abraham