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**A1013 – March 28, 2010 – Galatians 3:13-14 – The One Cursed For  
Us**

Alright, we're in Gal 3 and Galatians 3 is doctrinal. There are two doctrines that are basic to Christianity in Galatians. And we want to always keep these two doctrines in view: the doctrine of justification by faith and the doctrine of sanctification by faith. You are not justified by faith and then sanctified by works. You are sanctified the same way you are justified. Gal 3 is where Paul explains these doctrines. Galatians 4 is also doctrinal but rather than explaining the doctrines he illustrates the doctrines to bring the point home. So chapter 3 is explanation of the doctrines, chapter 4 is illustration of the doctrines and his overall argument is that justification and sanctification are both by faith alone.

Now on the first doctrine, justification, we are working with the question of how man is made right with God, the question of righteousness. Is a man righteous by keeping the Law or by faith? And so we want to look at Paul's arguments up to this point so we appreciate our verses today. We'll look at seven arguments. The first argument is in Gal 2:21. And watch because someday or another all the arguments amount to this: what the Law cannot do, faith can do. And this is the supreme principle of faith over Law. Law can't affect any of these things. And if Law can't do it what can? The only thing that's left - faith in the proper object, faith in Christ, not I'm going to do it by my own strength, I'm going to do it by pulling up my bootstraps. Boloney you're going to do it. What does Gal 2:21 say? If you could do it Christ died needlessly. If righteousness is through Law then Christ's cross is just a picture of a weak man dying. And if that's the case we might as well all go home and burn our Bibles because the cross of Christ is the biggest joke in history. Paul says you can't do it yourself, you require Christ.

For the second argument turn to Gal 3:2. The argument here is you received the Spirit by faith and not by works of the Law. Paul says, "This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?" It's sort of a stupid question. But people who are stupid believers need stupid questions to shock them back to reality. Obviously they receive the Spirit by faith. And therefore Law-keeping has nothing to do with it.

Now we come to the third argument and this is found in Gal 3:6. The argument is this: Abraham was justified by faith. Go read it yourself guys, Gen 15:6, "Abraham believed God, and it was reckoned to him as righteousness." In other words, this is known early in history, this isn't a new truth, this is an ancient truth. Abraham was justified by faith, the Law didn't even exist. And you too are justified by faith. The Law doesn't justify.

The fourth argument is Gal 3:7 and the argument is that you are a son of Abraham by faith, not faith plus law-keeping, by faith alone. And this is where so many people have a problem. It's always got to be faith plus something. Friend, its faith plus nothing because only faith is non-meritorious. Only faith is said to be consistent with grace.

The fifth argument is Gal 3:8 and this is an interesting point: Paul says that Gentile justification by faith was implied in the text of Scripture as early as Gen 12:3. So don't come along thousands of years later and say something has changed. Nothing has changed. The Scriptures are clear, Gen 12:3, "All the nations will be blessed in you." That is, in Abraham, the man of faith. There's no Law there.

The sixth argument is Gal 3:10 and this we saw last week. Let's just say for the sake of argument that you could earn righteousness by keeping the Law. Paul says, even if you could, nobody has, it's simply impossible for anyone to keep all the Law. 613 laws and you're bound to have slipped up somewhere. And therefore the verse says we are under a curse. And therefore you cannot get righteousness by keeping the Law.

And finally, the seventh argument, Gal 3:11, and Paul gets nasty here because he says now the whole thing is evident. This is so obvious you've got to be blind to miss it and that is this - as the nation came to its exile in the

OT it became perfectly evident that justification was by faith. And so he quotes Hab 2:4, a translation we had to correct to read this way, "The man who is righteous by faith shall live." And that was the answer to Habakkuk's generation that was coming under the curse. There were men who understood that justification was by faith and not Law so why are you going along with all this Law stuff. This is ridiculous.

And so with those seven arguments he has brought us to this point in verse 13. If you can't get righteousness by keeping the Law then how can you get it? Where does it come from? Answer: **Christ**. Faith in Christ. **Christ** is emphatic in verse 13, **Christ** is the first word in the original text and that means that **Christ** is the key to verses 13-14. Christ has done something to provide the righteousness necessary to please God. So now it becomes very apparent that the righteousness is not going to come from us, the righteousness is going to come from outside of us, it's going to come from Christ.

So let's look at what He's done. He says **Christ redeemed us from the curse of the Law having become a curse for us**. First let's deal with the curse. We know from what we've said so far that this is the curse of the Law. Anyone who did not fulfill every single detail of the Law of Moses was under the curse. What was the curse? Death. His argument concerns the curse of the Law but generally speaking we can say that this means we are under the penalty of sin. All men are under the penalty of sin and what is the penalty of sin? Death. So all men die. Now turn to Gen 2:17. When the Scriptures speak of death it can be spiritual death or physical death but always by death is meant some form of separation. Death means separation, separation from life. And here's the world before death. God created everything very good and death is not very good and therefore death did not exist at this point in history. Gen 2 is the sixth day of creation and at the end of the sixth day everything was very good and so there was no death. But there we have the prospect of death. "but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die." Notice, in the day. In the day you eat from it you will surely die. So turn to Gen 3:6, here's the day. "When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make *one* wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate..." then both of them keeled over. Is that what it says? No,

“Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves loin coverings.” Well, what happened? Gen 2:17 says the day you eat you shall die. Answer; they did die but the kind of death they died was a spiritual death and that’s why the description of verse 7 is a description of what it is like to be spiritually dead. It distorts spiritual perception, it results in this I’m going to hide from God mentality, so there’s a distortion of God. So it’s at this point that spiritual death entered the human race. And it’s at this point that the human race is separated from God, separated from the life of God. Now turn to Gen 5. Gen 5 is a chronology, not a genealogy, a chronology. A chronology is tight, it means you can’t get ages in Gen 5 and the reason we know you can’t get time in Gen 5 is because the description of father and son. Father and son uses a formula that doesn’t permit adding time. X was so many years old when he begat Y and lived another so many years and then died. Now look at verse 3, “When Adam had lived one hundred and thirty years, he became the father of *a son* in his own likeness, according to his image, and named him Seth. <sup>4</sup>Then the days of Adam after he became the father of Seth were eight hundred years, and he had *other* sons and daughters. <sup>5</sup>So all the days that Adam lived were nine hundred and thirty years, and he died.” What kind of death is in view here? Physical death. 930 years after he was created he died, and these are normal years, albeit before the Flood. They were on a 360 day year, but the days were still 24 hours so this is a literal 930 years and he died. We have Adam’s spiritual death in Gen 3 and we have Adam’s physical death in Gen 5. God said in the day you eat of it you will die, he died spiritually the day he ate, he died physically much later. Therefore our conclusion from this and other passages is this; sin is the cause of spiritual death and spiritual death is the cause of physical death. That’s the order you want to keep to understand the NT and the death of Christ. Sin is the cause of spiritual death or separation from God and a consequence of spiritual death is physical death or separation of the human spirit from the human body. And this cascades down of course into animal death. Animals die because as man goes so goes nature.

Now the question we want to answer is this: was Jesus Christ under the penalty of sin? First, Jesus Christ was born of a virgin and therefore he did not inherit the penalty of sin from Adam. Did you notice in Gen 5:3 that “when Adam had lived one hundred and thirty years, he became the father of a son in his own likeness, according to his image...”? That doesn’t say his son

was made in the image of God, that says his son was made in Adam's image, in Adam's likeness and what that is telling us is that the penalty of sin is transmitted from father to son, father to son, father to son and this we call the doctrine of inherited sin. Now the problem is, if sin is inherited from father to son, father to son what about Jesus Christ? Did Jesus Christ inherit sin from His father? Answer no; He avoided it by the virgin birth, Matt 1:23. So turn to Matt 1:23. Matt 1 is giving the genealogy of the Messiah, Matt 1 is formally a genealogy and not a chronology, and though the order is sequential there can be gaps in a genealogy, not so for a chronology. Now Matt 1:23 is a quote from the OT. So Matthew understood Isa 7:14 to be a prophecy of the virgin birth of the Messiah regardless of what modern Judaism says about this verse. All ancient rabbinic commentators and Matthew in his gospel argue that Isa 7:14 predicts a virgin birth of the Messiah. So he says, "BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which translated means, "GOD WITH US." And what this means, coupled with Luke 3:23 which says that Jesus was supposedly the son of Joseph, is he wasn't really the son of Joseph, people just supposed that. But in any case he wasn't the son of Joseph, he was conceived by God the Holy Spirit in the womb of the virgin Mary and what this does is a number of things. For our purposes, it meant he did not inherit sin by means of his father. The transmission circuit was broken miraculously so Jesus Christ avoids this problem.

Second answer to the question was Christ under the penalty of sin? He could have come under the penalty of sin if He committed personal sin. Did Jesus Christ commit any personal sin? Answer, Christ was tempted to sin but He did not sin. Heb 4:15. Turn to the very advanced Book of Hebrews. Whoever wrote Hebrews was a very articulate Jew. He says in verse 15 speaking of Jesus Christ, "For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as *we are*, yet without sin." Jesus Christ in the hypostatic union of God and man was in his humanity *able not to sin*, in his deity *not able to sin*, so overall, in His person, *not able to sin* and in time we'll get into these advanced formulations of doctrine. But as the verse shows, Jesus Christ was temptable but He did not fall to the temptation. There is nothing sinful with being tempted, it's falling for the temptation that is sinful and James makes this distinction in his epistle. But Jesus Christ, though tempted as the verse says, was "without sin." He had no personal sin and therefore He avoided the penalty of sin first

by the virgin birth, Matt 1:23, that short-circuited inherited sin and second He avoided the penalty of sin because He had no personal sin, Heb 4:15. Also 2 Cor 5:21. "He made Him who knew no sin to be sin on our behalf..."

But you say those are people who believe in Jesus Christ, those are the friends of Christ. Turn with me to John 8:46. It's one thing for your friends to give a glowing testimony of you but the testimony of an enemy is very telling. And in John 8:46 Jesus challenges His enemies. They're having a nice discussion about who the children of Abraham are. And you can see in verse 41 just how friendly it is, "You are doing the deeds of your father." Jesus said, and "They said to Him, "We were not born of fornication; we have one Father: God." Implication, you were born of fornication. And so Jesus says, oh, you want to play hardball, huh, I can play hardball. People think Jesus just held little lambs all the time and played with children. Look at verse 44. "You are of *your* father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own *nature*, for he is a liar and the father of lies." That's how the meek and mild Jesus spoke to people that wanted to play hardball. Verse 45, "But because I speak the truth, you do not believe Me. <sup>46</sup>"Which one of you convicts Me of sin? If I speak truth, why do you not believe Me?" and there Jesus levels a challenge, go ahead, which one of you can show me where I sinned, show me one place I miss-stepped the Law. Go ahead. And you read the rest of the discourse and they don't mention one violation of the Mosaic Law code. Oh, they go into some other things but they don't convict of sin. And this forever remains one of the uniqueness's of Scripture. Where do you ever read in any religion that its founder was sinless? I never read that in the Koran, I never read that in Confucius, I never read that in the Book of Mormon. Only in the NT does an individual claim to be sinless and people just sit back silent. They haven't got anything to say. As hard as they try to scratch something up they could never get any dirt on this guy. So from the virgin birth, the testimony of His friends and the testimony of His enemies, the evidence of Scripture is that Christ was sinless.

Now we want to turn to a second issue that has to be clarified for background to Gal 3:13. If Christ was not under the penalty of sin then why did Christ die? See the problem? If the penalty of sin is death and Jesus is not under the penalty of sin then why does Christ die? Answer, let's show three things.

The first I discovered a few years ago so I'll take you through this. There are a series of attempts to apprehend and prosecute Jesus. But the way it unfolds is fascinating. Turn to John 7:32. After awhile the leadership of Israel started to hate Jesus, especially the Pharisees and so they were always trying to catch him with a slick question. These guys were lawyers and they were slick, just like today's lawyers. It's all about technique, it's all about this technical point of law that I take out of context and rip you to shreds. That's the technique. So things were heating up. Verse 32, "The Pharisees heard the crowd muttering these things about Him, and the chief priests and the Pharisees sent officers to seize Him." So we have this plot to catch Jesus. Now come down to verse 44. "Some of them wanted to seize Him, but no one laid hands on Him." And the reason they couldn't do anything at this time was Jesus was popular with the common people. So politically speaking their hands were tied. They wanted to arrest Him but it wouldn't be good for their political image so they didn't touch him, this time. But now turn to John 10:39. Jesus again is saying things they do not like. They're totally out of it spiritually so they can't even recognize their Messiah and so He finishes saying what He's going to say and then verse 39 we have this comment, "Therefore they were seeking again to seize Him, and He eluded their grasp." And you say what? Did they have a big chase through the streets? What happened here? All we know is Jesus somehow eluded their grasp? What is that saying about the person of Jesus? Now go to Luke 4:30. I can't not show you this. These are mysterious statements. This is in the synagogue and Jesus has just exegeted Isaiah 61 and He said part of Isa 61 was fulfilled in Him and this got the leaders pretty upset, look what goes on in Luke 4:28, "And all *the people* in the synagogue were filled with rage as they heard these things; <sup>29</sup>and they got up and drove Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff." They've got the guy cornered here, but what does verse 30 say? "But passing through their midst, He went His way." You say, what? The guy they're chasing somehow just slips through them? What is going on here? Either these people are very bad agents or the Scriptures are pointing us to something about Jesus. So turn to John 8:59. There are numerous accounts of Jesus' escapes in the gospels and this is a famous one. In this passage Jesus has just claimed to be YHWH, the one who spoke to Moses in the burning bush, the one who existed before Abraham and this is a claim to be God, so we come to verse 59, "Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple." Actually, the Greek

voice of “hid” is passive, Jesus was hidden, not hid himself, Jesus was hidden. Everybody bends down to pick up a stone and when they come up He’s gone. It sounds in the original like a disappearing act, like He was still there but they just couldn’t see Him. Fascinating stuff. Now let’s find out why. There are two passages that tell us more, let’s look at one of them: John 8:20. This sheds some more light and then we’ll make a conclusion. Verse 20, “These words He spoke in the treasury, as He taught in the temple; and no one seized Him, because His hour had not yet come.” Look at that, because His hour had not yet come. Do you get the feeling that history is on a schedule? Someone is saying it’s time for this, it’s not time for that and everything is working out according to a very orderly plan. People tried desperately to capture Jesus but they could not capture Him until His hour had come. So let’s turn to John 18, when in fact the hour had come. And watch what happens. Here’s the background: they can never catch him so they’ve bribed an insider, Judas Iscariot, it’s Passover, there’s a million Jews in Jerusalem, they’re camping all over the Mt of Olives, Judas knows exactly where Jesus is. Verse 3 they get a Roman cohort, that’s 600 soldiers, because they’ve tried to catch Him before and could never do it. End of verse 3, they’ve got their flashlights, they’ve got their M-16’s, they’re going to get this Jesus. They arrive at the garden. Verse 4, “So Jesus, knowing all the things that were coming upon Him, went forth and said to them, “Whom do you seek?” <sup>5</sup>They answered Him, “Jesus the Nazarene.” He said to them, “I am.” Verse 6, “So when He said to them, “I am,” they drew back and fell to the ground.” And that’s one of the weakest, sorriest translations of the entire NT. I don’t know what the committee was smoking when they translated this but what it says is that Jesus Christ just knocked 600 fully armed Roman soldiers back 15 feet flat on their backs just by speaking two words, *ego eimi*. Who is this guy? When this guy speaks things happen. You know who He is. He’s the same guy speaking in Gen 1, that’s who He is. Far from being under the penalty of sin, this guy is the Creator of the universe. And He’s not going anywhere until He says so.

Turn to John 10:14. Here it’s stated explicitly. “I am the good shepherd, and I know My own and My own know Me, <sup>15</sup>even as the Father knows Me and I know the Father; and I lay down My life for the sheep.” Who lays down His life? He lays down His life. Verse 17, “For this reason the Father loves Me, because I lay down My life so that I may take it again. <sup>18</sup>“No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay

it down, and I have authority to take it up again.” Did Jesus Christ have to die? Was Jesus Christ under the penalty of sin? No, Jesus Christ never had to die. He could have gone on just living and living and living. He had no cause of death dwelling in His flesh. Think of it this way, that little baby in the manger in Bethlehem could still be alive today walking around in the exact same body. You say are you serious? Yes, I’m very serious. You better believe this or you’re going to have serious theological problem. Jesus was born in 5BC and if Jesus didn’t want to die for your sins and mine Jesus would be walking around in 2010 in the same body He was born with in Bethlehem. We’d be celebrating His 2015<sup>th</sup> birthday. The only alternative to this is to say that Christ’s death on the cross was just a premature death; He would have died anyway later on. And that’s a severe theological problem because you’re saying Christ had no life to give, that death is not due to sin, or that Christ was under the penalty of sin but either way you have major theological problems. Turn to 1 John 5:20. I want to show you who the Scriptures say Christ is. 1 John 5:20, “And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life.” Now that final expression follows a very technical rule in the Greek text, the guy who discovered this was named Granvill Sharp and Sharp checked all the NT places where this Greek structure is used and he found inevitably it holds true. Others have gone on to show that it also holds in all classical Greek literature. And what the rule says about this verse is that the final expression “This is the true God and eternal life.” refers to the same individual, the Son of God. It is very clear in this verse that Jesus Christ is God and Jesus Christ is eternal life. And what that means is that Jesus Christ was untouchable on earth, that He could blast anyone He wants, that He is God, that he is eternal life and so why did He die? Because He wanted to. Because He loved the Father. Because He loved you.

So now let’s finally turn to Gal 3:13, **Christ has redeemed us from the curse of the Law having become a curse for us**, we having no life, Christ having eternal life, He **redeemed us**. So let’s look at the word **redeemed**, used only here and Gal 4:5, it’s the word *exagorazo*, *e-x-a-g-o-r-a-z-o*. It’s two words *ex-* from the preposition *ek*, “out of” from which we get our word exit and *agora* which means “to buy, to purchase.” So it means “to purchase something out of” the market. And in this context it’s to purchase someone out of the slave market of sin. In the ancient world every city had what was

called the *agora* and the *agora* is where you would buy things. And one of the things that was for sale in the ancient world was slaves. You could go down to the local agora and buy a slave. And that's the picture of Gal 3:13. We are the slaves, we're slaves to sin. Can I purchase you out of the slave market? No, I'm in the slave market too. Who's the only person not in the slave market? Jesus Christ. Only Jesus Christ has purchasing power. Only Jesus Christ didn't have any sin. Only Jesus Christ was born of a virgin to avoid inherited sin. Only Jesus Christ was tempted but without any personal sin. Only Jesus Christ had eternal life and so only Jesus Christ can purchase us out of the slave market of sin.

But how did He do it?. What was the cost? The wages of sin is what? Death. So the cost of salvaging us from death is His life. He had to give the life that He had for ours. That's substitution and that's what He's saying in this verse: Christ became a curse for us. That's substitution. He loved us and He had life to give for us and you have nothing and so I **become a curse for** you to give you the life I have. So here we have a genuine member of the human race, but without sin, purchasing people out of the slave market of sin by paying the price that sin demands, death.

And then we have the explanation, **for it is written**. By the way, if you're interested, that's a perfect tense that means past completed action with ongoing results. These words were written and they remain written, that's a part of the doctrine of preservation. When you wonder whether the word of God is the same today as it was yesterday it's verses like this that assure you it is. It is written and it remains written and here's the quote from Deut 21:23. **CURSED IS EVERYONE WHO HANGS ON A TREE**"—So turn to this passage in the OT. We want to look at how Jews interpreted Jesus' death in light of this verse versus how God interpreted Jesus death in light of the same verse. There are two ways Jesus' death was seen by Jews who knew this passage. By the way, the verse did not refer to the act of crucifying in its original Mosaic context. The Jews didn't crucify people, what they did to a capital criminal was hang his dead body on a tree or impale it and hang it on a wall and the point was to publicly display the shame of committing capital crimes.

Now, starting in verse 22 "If a man has committed a sin worthy of death and he is put to death, and you hang him on a tree," that is you put him up there as an example, a shameful example of what not to do. Verse 23, "his corpse

shall not hang all night on the tree, but you shall surely bury him on the same day (for he who is hanged is accursed of God), so that you do not defile your land which the LORD your God gives you as an inheritance.” And does this remind you of the events after the crucifixion of Christ? It was the Judean Passover the next morning and Jesus was crucified and for three hours on the cross our sins were imputed to Him and He died a spiritual death. At 3pm He breathed His last and died a physical death. When the Roman soldiers came by they were checking these guys and they ran a sword into his side to see if He was dead, he was and they were trying to get these guys to die quickly because the Jews were pressuring them to get them down before Passover because that would defile the Passover and Passover started at 6pm. Joseph of Arimathea gets the body and buries it in the tomb. By the way, before 6pm the thief on the cross next to Jesus was with Him in paradise. But you know the Jews were reading this verse on the day before Passover, verse 23, “his corpse shall not hang all night on the tree, but you shall surely bury him on the same day.” Was Jesus buried the same day? Yes, He was. Then the Law goes on and says, “For he who is hanged is accursed of God and this is the majority Jewish interpretation of Jesus. Jesus was a criminal. This was Paul’s interpretation of Jesus. The guy committed a capital crime. He got what was coming to him. He had committed a capital crime and He was accursed of God. Now that’s true, sort of. This is a controversial text. In one sense He was cursed of God on the cross. But it wasn’t because of His sin. It was because of our sin. That’s the trick.

Now most Jews that saw Jesus die on the cross or heard about it said, Jesus was a criminal, Jesus was not the Messiah. Now I want you to catch what the Jews thought about the Messiah. Here’s Fung, a commentator on the Book of Galatians. He says, “To Paul as to every other Jew, a crucified Messiah was not only an insult to his national-political messianic hopes, it was also “incomprehensible absurdity,”<sup>i</sup> since the Messiah was, almost by definition, one uniquely favored by God (cf. Isa. 11:2), whereas a hanged man was, according to the law, cursed by God (Dt. 21:23). That Paul must have seen in the cross the decisive refutation of the claim that Jesus was the Messiah may be inferred from passages such as Mt. 27:42; Lk. 24:20f.; Jn. 12:34...”<sup>ii</sup> Turn quickly to John 12:34. The common belief was that when the Messiah came He would live forever, He would never die, just as we’ve said earlier. He could have lived forever, that’s what the Jews believed, but when they saw Him die they said, well, then He’s not the Messiah. And here it is John 12:34, “The

crowd then answered Him, “We have heard out of the Law that the Christ is to remain forever; and how can You say, “The Son of Man must be lifted up”? Who is this Son of Man?” See. They didn’t think the Messiah would be crucified. They didn’t understand Isa 53. They didn’t get Psalm 22. They didn’t grasp Psalm 16. Now do you see why Paul was persecuting this Way to the death? He said the guy died, you guys the Messiah will never die, and you’re heretics.

But then something happened in Paul’s thinking. There’s another way to understand Deut 21:22-23 when applied to Jesus. Jesus wasn’t dying for His own sins, He was dying for ours. That’s the point of Isa 53:4. The future nation Israel is going to realize it in the future and this is what they’re going to confess: “Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. <sup>5</sup>But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being *fell* upon Him, And by His scourging we are healed. <sup>6</sup>All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.” Finally they’re going to understand what Paul got on the Damascus Road that Jesus Christ was dying for their sin. He couldn’t die for His own sin. He didn’t have any to die for.

Now Gal 3:14 and we’ll conclude the sentence. Here we have two purpose clauses. Purpose clause one is a general purpose. Purpose clause two is a specific purpose. First, the general purpose clause, **in order that in Christ Jesus the blessing of Abraham might come to the Gentiles**, the blessing of Abraham being justification by faith alone. With the death of Christ the doors swung open to the Gentiles and so, en masse, Gentiles since the first century have been justified by faith. Before that it was Jews predominantly, since AD60 it has been Gentiles predominantly. And so the first purpose of Christ’s becoming a curse for us is to provide justification by faith **to the Gentiles**.

The specific purpose clause is the provision of the Spirit, **so that we would receive the promise of the Spirit through faith**. And here we have something altogether new. This didn’t begin until the Day of Pentecost. In the OT people were justified by faith but they did not receive the Spirit by faith. The Spirit was not sent until Christ ascended. So in sequence, Jesus

came, Jesus died, Jesus rose, Jesus ascended. He said in Acts 1, stay in Jerusalem for I will send the Spirit not many days from now. On the Day of Pentecost, Acts 2, He sent the Spirit and now the Spirit permanently indwells all believers, both Jew and Gentile and this is significant for the spiritual life. So let's briefly review our doctrine of sanctification. There are five aspects, we just want to look today at the means of sanctification. The means of sanctification is Law and Grace. Now when I say Law don't go to pieces, I don't mean the Mosaic Law, I mean God's will or standard. In the OT that standard was the Mosaic Law but in the NT it's Christ's Law. The second means is Grace and Grace is the enablement to reach the standard. See, without grace then you're totally functioning in the flesh and the flesh can never meet the standard. So you've got to have grace in the sense of an enablement to meet the law. Don't fall into the trap that so many people do on the topic of Law and Grace. Law when functioning properly with Grace is not bad. Yes, Law alone without Grace is always reduced to legalism and that's not what we're talking about. Grace alone without Law is equally bad because this reduces to licentiousness and that's not spirituality either. So what we're talking about when we say Law simply is a standard. Has God in the word expressed His will for your life? That's what we mean by Law. By Grace we mean the enablement God provides so you can meet the standard, so you can do God's will for your life. Now both are means of sanctification.

So let's compare and contrast the OT Mosaic Law and Christ's Law to see the difference. If you lived in the OT under the Mosaic Law then you had the revealed will of God, that was a gracious provision of what God wanted you to do. And that's very important, the nation had to know God's will for their life and so He gave it to them at Sinai. But it came after God had shown Grace. Grace is shown before they ever thought about Mt Sinai at the Exodus. God set the nation free from oppression and that's the picture of salvation, God doing for them, it was all grace. Then at Mt Sinai God gave them the Law and God said, now, I did this for you, I set you free from Egypt, now will you obey My Law? The problem was that now that the Law was given in history and they knew what God wanted of them, they didn't have the Spirit to enable them to do it. He hadn't been sent yet. And so they had nice standards, they could memorize the standards but it didn't matter because they could never keep the standards.

Now that's the whole point of what Paul is saying to these Galatians. Since Pentecost God had provided the Spirit. They had Law and the Law in the NT is the revealed will of God for the Church. And so we can go through and find the 1,000 or so commands given to us and this is God's will for your life. But unlike Israel in the OT, we also have the Spirit and He's the gracious enabler. He enables us to live those 1,000 or so commands. Now you've got to first know God's will for your life in the Scriptures and then the Holy Spirit can use that to produce true spirituality. But you cannot do it in your flesh. The OT believer was limited to his flesh and the times you see an OT believer keeping the standards then the grace is coming from the Abrahamic Covenant, it's not coming from the Holy Spirit. His enabling ministry is reserved for the Church. And so the difference between the OT and the NT is not that the OT is Law and the NT is Grace. Both have Law and Grace. It's just that in the OT they were not given the Holy Spirit to enable them to obey the Mosaic Law, in the NT we have been given the Holy Spirit to enable us to keep Christ's Law. This is a big difference.

And this is what Paul is saying in verse 14; first you received the general provision of justification by faith. Second, you received the specific provision of the Holy Spirit by faith which is why the verse ends with the words **through** or by **faith**. And so now the Holy Spirit is essential to spirituality, He enables us to obey God's word.

Alright, we've seen verse 13 that Christ redeemed us from the curse of the Law. We were under the curse or penalty of sin, which is death, He was not under that penalty, He avoided it and as the beholder of eternal life He became a curse for us. For it is written, cursed by God is one hanged on a tree and so Paul figured out that what was really going on with Jesus on the cross was that we were the criminals and He was taking our punishment, it was a substitutionary death. And the two results of this, verse 14, the general provision of justification by faith that goes for all who believe, and the specific provision of the Spirit by faith, that goes for all who believe after Pentecost. He's the enabler of our spirituality.

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<sup>i</sup> Godet, *First Corinthians*, 1: 105.

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<sup>ii</sup> Ronald Y. K. Fung, *The Epistle to the Galatians*, Includes the Text of Galatians from the New English Bible., The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1988), 59.

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