



# GALATIANS

VERSE-BY-VERSE



## Session 9: Galatians 3:10-14

### Galatians 3:10-14 | The Curse of Living Partially Under Law

- Verse 10 – (repeated from session 8)
  - This sweeping verse is unbelievable in its clarity and its condemnation of Judaizers (both ancient and modern).
    - The verse pertains to **as many as are of the works of the law**, not *some* or *most* but *all* people who attempt to be under **the works of the law**.
    - Though the works of the law may make someone feel better about themselves, they actually put them under a curse.
    - For proof, Paul quotes Deuteronomy 27:26 which is echoed in Jeremiah 11:3.
    - The key word is **all**. The one who does *some* of the works of the law but **continueth not in all things which are written in the book of the law** is **cursed**.
  - Clearly this was a problem for the Judaizers, who were not asking Gentiles to do all of the law, but only to be circumcised.
  - This is also a huge problem for those who teach tithing, Sabbatarianism, kosher-eating or other *bits and pieces* of the Law.
- Verse 11 – (repeated from session 8, with slight revisions)
  - The key in this verse is the *present passive* of the verb **justified**. Thus, Paul says that **no man is [presently] justified by the law**.
  - This is required because Paul himself spoke of **righteousness...of the law** in Rom. 10:5.
    - In that verse, he proclaimed that which was true in Moses' day: **the man which doeth those things shall live by them** (quoted in Gal. 3:12).
    - Now (in our dispensation), however, **the just shall live by faith** (a passage quoted from Hab.2:4 in the *future* tense). Paul will say in Gal. 3:24 that the law has served its purpose and is now obsolete because *faith* has come.
    - From Romans 10:5, note that the verb **is** (speaking of the **righteousness...of the law**) is assumed by the translators and not in the text itself (italicized in Young's, not in KJV).
  - How does one deal with this without being a dispensationalist? Clearly there was a time when **the man that doeth** the things of the law **shall live in them** (v. 12). Clearly that time is *not* the current time.
- Verse 12 –
  - This key point of clear information is wholly forgotten by modern Christianity, even dispensational Christianity.
  - While modern Christianity has remembered the previous verse, **The just shall live by faith**, it has forgotten that the next verse says **The man that doeth them shall live in them**.
    - What is **them** a reference to? The laws of Moses!!
    - Can this verse (quoted from Lev. 18:5) mean anything other than its clear meaning?
    - Paul tells us that there has been a dispensational change, and today justification is **by faith** (v. 11).

- Those who want to go back to *some laws* (i.e.: the Judaizers), better go back to *all laws* because there is a curse to **every one that continueth not in all things which are written in the book of the law** (v. 10, emphasis mine), and **the man that doeth the laws of Moses shall live in them**.
- How does **shall live** in verse 11 mean “eternal life” and **shall live** in verse 12 does not, according to those who do not rightly divide the truth? Such an approach abandons the heart of dispensational hermeneutics.
- Summary of verse 12: there must have been a dispensational change, from justification by doing the works of the Law (as taught by James) and justification by faith (as taught by Paul).
- Verse 13 –
  - There has been a redemption from **the curse of the law**.
    - What is this curse? It is *not abiding by the whole of the Law*.
    - The idea that the Law is impossible to live up to is erroneous (though often taught).
  - This verse needs investigation into two words.
    - First **Christ hath redeemed**. Redemption is ἐξαγοράζω [exagorazo] which is *from the marketplace*. Thus, the meaning inherently has a purchase price. In this case, the price paid was paid to **the law**. The purchase price was that Christ must become **the curse** by His death.
    - Second, the pronoun **us** must be considered. From at least Galatians 2:15, the *we* and *us* pronouns have been the Jews, while the *ye/you* pronouns have been the Galatian gentiles. Furthermore, the gentiles were never directly under the **curse of the law**, but were instead simply **having no hope, and without God in the world** because they were **aliens from the commonwealth of Israel** (Eph. 2:12).
  - So, Christ redeemed *the Jews* from the curse of the law by taking the curse on himself. This interpretation is confirmed in the next verse. And, if it is confirmed that **us** is a reference to the Jewish people, we should not quote it as if it is to *us the Gentiles* or *us the church*.
- Verse 14 –
  - In verse 13, **Christ hath redeemed us** (the Jews) for a twofold reason.
    - So that the Jewish  **blessings of Abraham might come on the Gentiles**. How in the world then can we continue to quote Galatians 3:13 for the church? These two verses together tell us that the removal of the curse from Israel allows the blessings of Israel to **come on the Gentiles**.
    - So that **we might receive the promise of the Spirit through faith**. Who is **we**? There is no grammatical reason to assume the first-person plural reference has suddenly changed. Furthermore, **the promise of the Spirit** was a promise given to the Jewish nation (and fulfilled **through faith** on the day of Pentecost). The crucifixion of Jesus Christ was a prerequisite to the coming of the Spirit.