

(b) verse 12

Doing is always connected with the Law. To be justified by Law would be equal to being justified by works. It is not what we do, but what God has done for us that brings salvation.

b. Christ removed the curse by becoming a curse for us (verse 13)

"Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Curse is over everyone that hangeth on a tree." (Galatians 3:13)

Christ was, in reality, in the place of a criminal who was worthy of death. However, since He Himself did no sin it stands to reason that He was bearing someone else's penalty. He was taking upon Himself a curse which was meant for someone who was truly guilty. He became our substitute.

Paul's use of prepositions is quite important to understanding the meaning of this passage. In verse 10 he uses the Greek preposition ΥΠΟ which means "under." Graphically, this could be illustrated by the figure of an individual under the sword of God's judgement.



God's judgement

ΥΠΟ the curse

The cursed ones

In verse 13, Paul uses ΥΠΕΡ which has the root idea of "over" or "above." It is often translated "on behalf of or instead of." Literally, Christ became a curse "over" us. Graphically, this puts Christ between the sword of judgement and the sinner.



Christ becomes a curse, receiving the judgement instead of the sinner.

The sinner is free from the curse, is taken "out from under" the sword of judgement.

Thus Christ became the sinner's substitute, dying in the place of the condemned.

c. with the removal of the curse the promise to Abraham is fulfilled
Verse 14

(1) by the inclusion of the nations in the Covenant

- (a) Christ's atoning work brought the promise to Abraham to fulfillment. The promise stated that "in thee shall all nations of the earth be blessed." The word "gentiles" simply means "the nations" that is, all nations outside the Jewish nation.

"The curse that struck Christ like a fiery flame was quenched in His blood and death, and so the blessing from that quenched curse flowed out to all the world in life and salvation." (from Commentary on Galatians by Lenski, 153)

(2) by the coming of the Holy Spirit

- (a) "We" refers not only to the Jews but to all who are saved. The promise of the Spirit is mentioned by Christ in Luke 24:49, and also John 14:16-18. The Holy Spirit applies the benefits of Christ's death to the hearts of those who receive Him. Being "born again" of the Spirit of God and being justified by faith in Jesus Christ are simultaneous events, contingent upon one another.