

The Epistle to the Galatians
Lesson #9 • Galatians 3:10-14

“The Law's Curse”

• H A N D O U T •

► Paul now begins a 5-point discourse on **why the Law cannot provide justification and ultimately, salvation.** Paul's five statements on Justification by Faith Alone are as follows:

- 1. The Law's Curse** [3:10-14]
- 2. The Seed of Abraham** [3:15-18]
- 3. The Law verses the Covenant** [3:19-22]
- 4. Heirs with Abraham** [3:23-29]
- 5. Heirs of God** [4:1-7]

This study will cover only the first statement: “The Law's Curse.” [The remaining statements will be covered in subsequent study lessons.] Paul proceeds to present his argument against the Law's ability to provide salvation by, once again, quoting from various OT texts, including from the Law itself. In our previous study Paul cited two OT texts:

1. In Galatians 3:6, Paul quoted Genesis 15:6
“Abram believed the LORD, and He credited it to him as righteousness.”
2. In Galatians 3:8, Paul quoted Genesis 12:3
“I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.”

Paul will use OT quotations three separate times during this current study: “The Law's Curse” which provides additional arguments regarding the Law's inability to provide salvation. This is crucial because, today, in some church denominations there is a strong tendency to mix grace and works together in order to obtain salvation.

Justification by Faith Alone • Statement No. 1 of 5 = The Law's Curse

Galatians 3:10-11 • All who rely on observing the law are under a curse, for it is written: “Cursed is everyone who does not continue to do everything written in the Book of the Law.” Clearly no one is justified before God by the Law, because: “The righteous will live by faith.”

Q: Where is the quote from that Paul uses at the end of verse 11?

Q: What does it mean that *“those observing the law are under a curse?”*

Q: How is Paul using the word “curse” when he describes the Law?

Q: Does this mean that the Law is negative and it did nothing but condemn God's people during all the centuries between the giving of the Law through Moses and the coming of Jesus?

1.

2.

3.

4.

Q: What value is the Law to the Christian now?

Q: Regarding the need to keep God's Law without error, Is there no provision in it for mistakes?

Q: What causes there to be an issue between Salvation thru Faith vs Salvation thru the Law?

Q: This whole issue of the effects of the Law seems so negative. What Is the positive side that offsets this negativity?

Galatians 3:12 [NLT] • This way of faith is very different from the way of the Law, which says: "It is through obeying the Law that a person has life."

Q: Once again, Paul quotes the OT to make his argument that the Law cannot justify a person. Where in the OT does the Lord say that the Law gives life only if it is obeyed?

Q: How does using this OT verse support Paul's argument that the Law cannot justify him before the Lord?

Q: What does Paul mean: *“This way of faith is very different from the way of law?”*

**Paul restates the reasons why the Law cannot be mixed with Faith.
He does this by reminding his readers what Jesus accomplished on the Cross...**

Galatians 3:1-3-14 · Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

Q: Once again, Paul quotes from the OT. What verse does he use and to what purpose?

Q: Throughout this passage of scripture, Paul uses the pronoun “us” rather than “you.” What is the significance of this?

Q: What is the significance of the word “redeemed?”

Both Paul & John speaks of being bought with a price ...

1 Corinthians 6:19-21a · Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price.

Revelation 5:9 · And the twenty-four elders sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation."

Q: In what way does “being bought or purchase out of slavery” apply to Christ dying for our sins?

Q: If Jesus was perfect and innocent of any sin, how could he “become sin?”

The following is a paraphrased narrative condensed from Leviticus 16:

The **"Day of Atonement"** [Yom Kippur] was the most holy day in the Hebrew calendar. There were two significant parts to the day:

1. It was the one day of the year that the high priest, and only the high priest, entered the Most Holy Place in the Tent of Meeting [Tabernacle] where he sprinkled blood on the cover - on the "mercy seat" of the Ark of the Covenant, thereby seeking forgiveness of sin for the priest and the nation of Israel for one more year.
2. It was also the day that two goats were selected by the casting of lots.
The first goat would be sacrificed to the Lord as the Sin Offering.
The second goat would be kept alive and become the Scape Goat.
He would be presented, by the Priest, to the Lord.
The High Priest would place his hands on the head of the goat and verbally confess the sins of Israel in a symbolic gesture of transferring the people's sin onto and into the goat.
The scapegoat, bearing the sins of the people, would then be sent into the desert, away from the people.

Q: How does the scapegoat help us understand Jesus taking our sins and becoming sin in our place?

The **First Goat:**

The **Second Goat:**

Q: Paul concludes this passage by giving us what two reasons for Christ's redemptive act on the Cross?

1.

2.



Next Time • Lesson #10

~~ The Seed of Abraham ~~

Galatians 3:15-18

