

Trinity Lutheran Church

Norman, Oklahoma – www.tlcnorman.org

The Book of Galatians

Theme: “The True Gospel You Have Received”

Date: 6-26-22

Lesson: 16 - Chapter 3:10-14

TEXT AND STUDY

(10) For all who rely on works of the law are under a curse; for it is written, “Cursed be everyone who does not abide by all things written in **the Book of the Law**, and do them.” (11) Now it is evident that no one is justified **before God** by the law, for “The righteous shall live by faith.” (12) But the law is not of faith, rather “The one who does them shall live by them.”

(Dt 27:26; 28:1,15,58; Gal 3:10; Jas 2:10)

(13) **Christ redeemed us from the curse of the law by becoming a curse for us-- for it is written, "Cursed is everyone who is hanged on a tree"--** (14) so that in **Christ Jesus** the blessing of Abraham might come to the Gentiles, so that we might receive **the promised Spirit** through faith.

(Ezek 36:26; 37:14; 39:29; Jn 14:16; Ac 5:30; 10:39; 13:29;
Rom 4:1-5; 8:3; Eph 1:3; 1 Pet 2:24; Rev 5:9)

(15) To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. (16) Now **the promises** were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but **referring to one, "And to your offspring," who is Christ.**

(Mt 26:28; Lk 1:72; Ac 3:25; 7:8; Rom 4:13; 9:4; 2 Cor 3:14; Heb 8:9;

(17) This is what I mean: **the law, which came 430 years afterward**, does not annul **a covenant previously ratified by God**, so as to make **the promise** void. (18) For if **the inheritance** comes by the law, it no longer comes by **promise**; but **God gave it to Abraham** by a **promise**.

(Gen 15:13; Ex 12:40,41; Ac 7:6 Rom 8:17)

"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" Galatians 3:13



Luther's Commentary - Vol. 26

Paul guarded his words carefully and spoke precisely. And here again a distinction must be made; Paul's words clearly show this. For he does not say that **Christ became a curse** on His own account, but that He became a curse "for us." Thus the whole emphasis is on the phrase "**for us.**" **For Christ** is innocent so far as **His own Person** is concerned; therefore He should not have been hanged from the tree.

But because, according to the Law, every thief should have been hanged, therefore, according to the Law of Moses, **Christ Himself** should have been hanged; for He bore the person of a sinner and a thief—and not of one but of all sinners and thieves. For we are sinners and thieves, and therefore we are worthy of death and eternal damnation. But **Christ took all our sins upon Himself**, and for them He died on the cross. Therefore it was appropriate for Him to become a thief and, as Isaiah says (53:12), to be “numbered among the thieves.”

And all the prophets saw this, that **Christ was to become** the greatest thief, murderer, adulterer, robber, desecrator, blasphemer, etc., there has ever been anywhere in the world. He is not acting in **His own Person** now. Now He is not the Son of God, born of the Virgin. But He is a sinner, who has and bears the sin of Paul, the former blasphemer, persecutor, and assaulter; of Peter, who denied **Christ**; of David, who was an adulterer and a murderer, and who caused the Gentiles to blaspheme the name of the Lord (Rom. 2:24).

In short, **He has and bears all the sins of all men in His body**—not in the sense that He has committed them but in the sense that He took these sins, committed by us, upon His own body, in order to make satisfaction for them with His own blood. Therefore this general Law of Moses included Him, although He was innocent so far as His **own Person** was concerned; for it found Him among sinners and thieves.

Thus a magistrate regards someone as a criminal and punishes him if he catches him among thieves, even though the man has never committed anything evil or worthy of death. **Christ** was not only found among sinners; but of His own free will and by **the will of the Father** He wanted to be an associate of sinners, having assumed the flesh and blood of those who were sinners and thieves and who were immersed in all sorts of sin. Therefore when the Law found Him among thieves, it condemned and executed Him as a thief.

This knowledge of Christ and most delightful comfort, that **Christ became a curse for us** to set us free from the curse of the Law—of this the sophists deprive us when they segregate **Christ** from sins and from sinners and set Him forth to us only as an example to be imitated.

In this way they make **Christ** not only useless to us but also a judge and a tyrant who is angry because of our sins and who damns sinners. But just as **Christ is wrapped up in our flesh and blood**, so we must wrap Him and know Him to be wrapped up in our sins, our curse, our death, and everything evil.

LIFE APPLICATION

If Christ redeemed us from the curse of the law by becoming a curse for us—then we are now blessed in his righteousness with the freedom of the Gospel.

What impact does that have on us each day?