

GALATIANS 3:13 REDEEMED FROM THE CURSE OF THE LAW

INTRO:

- Read **Gal. 3:10-13**...
- Salvation is not found or earned in good works.
- They once knew this: (3:1-3)
- The law does not have the power of salvation.
- Works of the law do not connect us to Christ, but faith living faith, is the hand that lays hold of the finished work of Christ,
- Faith appropriates what the works of the law could never do.
- Outside of Christ there is no hope for mankind. All live under the curse.
- How terrible and horrifying is the idea of the omnipotent God pronouncing a curse upon a transgressor, who can bear it, fathom it.
- Verse 13 is one of those verses where when they are read and contemplated all heaven holds its breath, and is silent.
- Here angels bow their heads and cover their faces.
- No angel in heaven or man on earth can plumb the depths, can grasp its neither its full meaning, nor appreciate it as it should be appreciated.
- All our creaturely efforts fall terribly short. Only God understands and knows.
- First the bad news, then the super good news.

What is the curse?

All men are guilty and under the curse.

The curse lifted.

1) WHAT IS THIS CURSE, WHAT DOES IT LOOK LIKE? (**Gen. 3:14, 17)**

a) It is a sign of displeasure:

- **Separation from God and all blessedness that He is.**
 - **Rev. 20: 14, 15**
- **Though He is longsuffering, sin provokes His holy mind;**
- **Sin is so utterly loathsome and detestable to the purity of the Most High and Most Holy that no thought of evil nor ill word, nor unjust action is tolerated by Him.**
- **He is of purer eyes than to behold iniquity.**
 - **Nahum 1:2-6**
 - **Mal. 4:1;** "For behold, the day is coming, Burning like an oven, And all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up," Says the LORD of hosts, "That will leave them neither root nor branch.

b) A curse implies something more than anger or displeasure:

- It is a sign of burning indignation.
- It is an action based upon anger. Here a holy anger.
- This age and culture winks at sin, if it even recognizes it.
- It hardens its heart to sin, it calls evil good and good evil.
- It scoffs at the word of God and the law of God.
- It takes pleasure in sin, that which God abhors and hates.
- It laughs at sin, but do not make the mistake that God is like that or like this age. That He has changed His moral compass, His mind.
- God is not such as we are; He will not tolerate the view of sin without indignation being felt and aflamed in His heart.
 - PS. 50:22; "Now consider this, you who forget God, Or I will tear *you* in pieces, and there will be no one to save *you*."
 - Heb. 10:30, 31; for we know Him who said, "VENGEANCE IS MINE, I WILL REPAY." And again, "THE LORD WILL JUDGE HIS PEOPLE."³¹ It is a terrifying thing to fall into the hands of the living God.

c) The curse of God is to lose His favor.

- The curse of the law is to lose His favor, the smile of His face.
- To lose His blessings, to lose peace of mind.
- To lose all hope and to ultimately lose life itself; "for the soul that sinneth shall die. Exe. 18:20.
- This hell is an everlasting separation from God and His favor.
- This is the fruit of the curse.

d) A curse assumes a judgement, retribution.

- It eventually comes to action. The day of reckoning appears.
 - Ps. 7:11-13; God *is* a just judge, And God is angry *with the wicked* every day.¹² If he does not turn back, He will sharpen His sword; He bends His bow and makes it ready.¹³ He also prepares for Himself instruments of death; He makes His arrows into fiery shafts.
- God waits in His longsuffering, but the day of His wrath does come.
 - Gen 7, when all flesh was swept away, when millions of sinners sank into the depths never to rise again until the final day of judgement, when they will stand before the judgement seat of God
 - Him whose law they ignored and disobeyed.
 - All life outside of the ark of God was swallowed up in death.
 - See Gen. 18, Sodom and Gomorrah when fire descended from the skies and they received the curse of God as hell was rained down on them out of the heavens.

2) ALL MEN ARE GUILTY AND UNDER THE CURSE:

- Let me say this first about the righteousness of the law and its curse.

- The law-curse must be just; it must also be necessary and needful.
- It is born out of He that is just, righteous holy and good.
- For God delights in blessing His children and He would not inflict an atom of a curse on one of His creatures unless the holiness and purity of God demanded and required it.
 - Say to them: 'As I live,' says the Lord GOD, 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn, turn from your evil ways! For why should you die, O house of Israel?' (EZ. 33:11)
- This curse must be a necessity and to issue from a God who is gracious and longsuffering this curse must also be needful and just for the preservation of order and justice in this world.
- **ALL GUILTY:**
 - **Dt. 27:26**
 - Rom. 3:9, 10, For we have previously charged both Jews and Greeks that they are all under sin.¹⁰ As it is written: "There is none righteous, no, not one; 19; Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.
 - For all who rely on the works of the law are under a curse, as it is written: "Cursed is everyone who does not continue to do everything written in the Book of the Law." Gal. 3:10
- Rather than receiving life from the law, the law issued a curse to all for none could keep it in its entirety, and continually.
- This curse is still active; outside of Christ it has not been lifted.
- God who made the law has attached to it deadly consequences for the breaking of it.

THE GOOD NEWS, THE CURSE LIFTED?

Christ was made a curse for us. (**Read vs 13**)

- Salvation lays in another... lies in fact in Christ Jesus, the Representative Man.
- He alone can deliver us from the curse which rests upon us by our inability or desire to keep the law.
- Our way to salvation is by Christ becoming a substitute for us, the guilty man to bear our curse. The Just for the unjust.
- God from the necessity of His holiness must curse, punish sin and the sinner.
- So Jesus the beloved of the Father, the Darling of heaven became a man, suffered the punishment, the pain of the curse for us.
- That by a vicarious offering God having justly punished sin could now extend His generous mercy to those who truly believe in and placed their faith in the Substitute and his work.

HOW DID THIS HAPPEN?

- Notice the word, "made". Being made a curse for us. (became)
- Christ was not a curse in Himself,
- In his person he was spotlessly innocent, noting of sin could be found in Him, no sin could belong personally to him.
 - **John 14:30**
- In Him was no sin, 2 cor.5:21. God made Him to be sin for us.
- Jesus' own intrinsic holiness kept Him from all sin and that same holiness kept Him, exempted Him from the curse, even as a man.
- But He was made, or became a curse, not as a result of Himself or of legal necessity, but out of obedience to the Father and love for His bride.
- In this He has voluntarily undertaken to be the covenant head of His people, to be their representative and as our representative to be our curse in Himself.
- He was made sin because all the sins of His people were actually laid on Him.
 - God made Him to be sin for us. 2 cor. 5:21.
 - Isa. 53:6 The Lord laid on Him the iniquity of us all.
 - He shall bear their iniquity. Isa 53:11
- The sins of His people were lifted from them and imputed to Christ, and with the sin so the curse.
- With our sin came the curse of the law. The law looking with penetrating gaze, looking for sin to punish the sinner with its quick eye detected sin which was laid upon Christ our substitute, for sin and the sinner must be punished wherever it is found.
- Our sin being found on Christ, the curse came upon Him.
- Was it the horror of this sin and its curse that caused Him to sweat great drops of blood?
- Can we even begin to imagine how repulsive, how crushed His holy soul began to feel? (In the olive or oil press.)
- How He would have shrunk with deepest agony from the slightest contact with sin.
- He so pure, holy undefiled. Never had an evil thought or action, His soul perfectly pure, only having come to do the Fathers will.
- Now standing in the Fathers sight, hanging on the tree, a sinner! Though only bearing sin in His body, not soul.
 - 1 Peter 2:24; who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.
- Because of our sin and curse Jesus had lost the Fathers favor.
- He does not now hear, "this is My beloved Son in whom I am well pleased."
- He now cries, "My God, My God why have You forsaken Me?"

- **John 8:29; And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.**
- **Christ was deprived of every consolation and comfort, that His Church, His bride may have every consolation and comfort. (2 Cor. 1:3, 4)**
- **Now understand more the meaning the weight of Eph. 5:25, Husbands, love your wives, just as Christ also loved the church and gave Himself for her,**

CONCLUSION:

- **Christ has paid all the demands of the law, swallowing the curse to its absolute depths and all of Gods righteous demands.**
- **He has removed the curse of death in our behalf.**
 - **Col. 2:13-15**
- **He has paid all that God and the law can demand, He has paid all it can demand and it cannot demand it again or demand more.**
- **He has brought an end to the curse of the law for His people.**
 - **Rom. 8:31-34, What then shall we say to these things? If God *is* for us, who *can be* against us? ³² He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? ³³ Who shall bring a charge against God's elect? *It is* God who justifies. ³⁴ Who *is* he who condemns? *It is* Christ who died, and furthermore is also risen,**
- **SPURGEON: My Lord without the cities gate did bleed for me as my surety, guarantor, and on the cross discharged my debt. Why then shall I fear the thunder of my great God. How can you smite me now? Thou has exhausted they quiver of wrath, every arrow has already been shot forth against the person of my Lord, and I am in Him, clear and absolved and delivered, even as if I had never sinned. He has redeemed us from the curse of the law!**

