

**Parson to Person**  
**(Galatians 3 – Part 4)**  
**“Curses, Curses No More”**  
~Repeated from Last Week~

“And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying, ‘In you all the nations shall be blessed.’* So then those who *are* of faith are blessed with believing Abraham. For as many as are of the works of the law are under the curse; for it is written, *‘Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.’* But that no one is justified by the law in the sight of God *is* evident, for *‘the just shall live by faith.’* Yet the law is not of faith, but *‘the man who does them shall live by them.’* Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, *‘Cursed is everyone who hangs on a tree’*), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith” (Galatians 3:8–14).

### **The Blessing of the Nations**

It is noted by theologians that the gospel was proclaimed as far back as Genesis 3—when God told Satan there was a coming “Seed” who would crush his head (see Genesis 3:15).

In this chapter we have the declaration of Jesus as that “Seed”—who provides blessing(s) to and through Abraham, on behalf of, and for the benefit of, “*all the nations*” (Genesis 12:1–3; 15:1–6, 18; 17:1–8). Paul cited, “*In you all the nations shall be blessed*” (vs. 8). Thus, Israel first, and then “*all the nations.*”

### **By Faith**

Israel and “*the [Gentile] nations*” are recipients of the blessings promised Abraham “*by faith,*” “*for those who are of faith are blessed*

*with believing Abraham*” (vs. 9), moreover *“only those who are of faith”* (vs. 7). This contextually harkens back to Isaac (not Ishmael—a son of the flesh, see Galatians 4:21–31). However, the blessings of this gospel should be understood to include all people of *the* faith reaching back to Adam and forward to everyone who puts their trust in the Lord.

### **The Curse—Soon to Be No More**

Death (Genesis 2:17) and “the curse” (Genesis 3:14–19) have been suffered from the time of the fall until today. However, Jesus *“the Seed”* will ultimately deliver all believers from these horrible consequences by providing the “blessings” of the gospel promised Abraham.

### **Paul’s Connective Explanation**

Deliverance from the curse is provided in Jesus. Paul’s citation from Deuteronomy, *“Cursed is everyone who hangs on a tree”* (vss. 21:23), brings this to our attention. Even still, context is critical in order to make the connection.

According to the Mosaic Law (and ancient Israeli customs), a man having been put to death for a prescribed offense could be pinned to a tree in public view in order to make an example of him. Generally, those executed under Mosaic Law were stoned to death. However, following the execution, the “public display” of hanging on a tree could be utilized in order to make an example to others (see Deuteronomy 21:22–23).

The “tree” mentioned should be taken literally and points us to the cross. Therefore, we note that when Jesus died on the cross, He took the “curse” in our place—to redeem us from its consequences. The curse that began in the garden will be climactically removed in the New Heaven and New Earth (see Revelation 22:3).

## **The Old Covenant Law and Its Curses**

Inasmuch as Jesus has provided deliverance from “the curse” on behalf of *“all the nations,”* he also delivers the Jews from the curses associated with the Old Covenant Law. Herein we see Paul’s focus when writing to the Galatians. He wrote, *“Christ has redeemed us from the curse of the law, having become a curse for us (vs. 13).* Here we see not only provisions made for the removal of “the curse” in general, but also *“the curse of the Law.”*

## **The Old Covenant Law and Its Curses—Explained**

The Old Covenant had many blessings and curses associated with obedience or lack thereof. Those who obeyed received promised blessing, and those who disobeyed received the curses.

We know that *“the man who [keeps the law] shall live by [doing so]”* (vs. 12), but no one can “do” what is required. Therefore, *“what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh [in unbelief] but according to the Spirit [by faith]”* (Romans 8:3–4).

Therefore, in Christ, *“the blessing of Abraham [is offered to the Jews and] the Gentiles in Christ Jesus, that we [all] might receive the promise of the Spirit through faith”* (vs. 14).

## **Generational Curses Upon Those Who Hate the Lord—An Application Illustrated**

The Ten Commandments contain: *“I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me”* (Exodus 20:5). Moreover, Paul wrote, *“For as many as are of the works of the law are under the curse; for it is written, ‘Cursed is everyone who does*

*not continue in all things which are written in the book of the law, to do them” (vs. 10).*

The Jews are no longer under the Law (see Ephesians 2:14, Colossians 2:14, and Hebrews 8:7–9:4). *“Christ has redeemed [them] from the curse of the law, having become a curse for [them]” (vs. 13).* They are free in Jesus—*“by faith.”* So are we! *“The blessing of Abraham [has] come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith” (vs. 14).*

As Gentiles, we were never under the law—and therefore, never under *“the curse of the law.”* Like the believing Jews, we shall be climactically set free from “the curse” in general, and are free from *“the curse of the law.”*

No more fear. No more condemnation. No more curse! Jesus paid it all; all to Him we owe.

I love you all,  
Pastor Paul