



MESSAGE/SERIES:

Galatians 3:10-14 “NOT GOOD ENOUGH”

DATE: November 24, 2019

SCRIPTURE FOR THIS WEEK:

(These verses will help you understand themes within as you read our core text as scripture proves scripture)

Galatians 3:10-14, Romans 4:15, Romans 5:12, Hebrews 11:6, Romans 3:27-28, Matthew 3:13-15, John 19:30, Isaiah 64:6, Romans 3:23, 1 John 1:9, Ephesians 2:8-9, 1 Corinthians 6:20

OPENING SCRIPTURE:

[Galatians 3:10-14]

*“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.” 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.*

The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), Ga 3:10–14.

BACKGROUND & OTHER STUDY HELPS:

[Galatians 3:8–9] “Because Gentiles could believe as Abraham did (3:7), they could also be made righteous as he was. (Jewish teachers saw Abraham as the model convert to Judaism and consequently would be forced to respect Paul’s argument more than they would like.) Like a good Jewish expositor, Paul proves his inference from this passage by appealing to another text dealing with the promise to Abraham (Gen 12:3 = 18:18; cf. 17:4–5; 22:18). God’s purpose all along had been to reach the Gentiles, too, as had been stated at the very opening of the Abraham narrative. In Jewish thinking, the righteous (Israel) were saved in Abraham; here, believing Gentiles are saved (blessed) in him.”

Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), Ga 3:8–9.

[Genesis 15:3-6] “And Abram said, “Behold, you have given me no offspring, and a member of my household will be my heir.” **4** And behold, the word of the Lord came to him: “This man shall not be your heir; your very own son shall be your heir.” **5** And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” **6** And **he believed the Lord, and he counted it to him as righteousness.**”

- *Jesus had not come but God accounted his faith towards the coming day that his debt would be paid*
- *God put it against Jesus’ account that He would settle for Him based on the faith that God had given him*

The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), Ge 15:3–6.

[Acts 7:2-4] “Brothers and fathers, hear me. **The God of glory appeared to our father Abraham when he was in Mesopotamia**, before he lived in Haran, **3** and said to him, ‘Go out from your land and from your kindred and go into the land that I will show you.’ **4** Then he went out from the land of the Chaldeans and lived in Haran. And after his father died, God removed him from there into this land in which you are now living.”

The Holy Bible: English Standard Version (Wheaton, IL: Crossway Bibles, 2016), Ac 7:2–4.

[Counted/Credited] “The term “credited” (*ḥāšab*, NIV, HCSB), also translated “reckoned” (NASB, NRSV, NJB, NJPS) or “counted” (ESV, NLT, JPSV), means “to assign ... value”; in this case the Lord assigns Abram’s faith the value of righteousness. It is striking that in the semantic field of “counting, reckoning” vv. 5–6 include two of its

terms: *sāpar*, “counting” the stars (2x, v. 5) and *ḥāšab*, “valuating” Abram’s faith (v. 6). In the parallel metaphor of 13:16, a third term occurs, *mānā*, “counting” the dust of the earth. The literary association of counting the stars explains the appearance of the counting term *ḥāšab*, “credited.” Abram believed in the “counting” promises of 13:16 and 15:4–5 and conversely the Lord “counted” his faith.”

K. A. Mathews, *Genesis 11:27–50:26*, vol. 1B, The New American Commentary (Nashville: Broadman & Holman Publishers, 2005), 167.

[Galatians 3:12] “Because Habakkuk 2:4 connects righteousness and life, Paul cites the other Old Testament text that refers to both, again demonstrating his Jewish exegetical skill (Jewish interpreters regularly linked texts on the basis of key words they shared). Paul contrasts the faith method (3:11) with the works method of Leviticus 18:5”

Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), Ga 3:12.

[Galatians 3:14] “In Jewish expectation “the blessing of Abraham” includes the whole world to come; here Paul says that believers have the down payment of that world (cf. Eph 1:3, 13–14) in the blessing of the Spirit (cf. Is 44:3)”

Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), Ga 3:14.

[The just shall live by faith]—(Ro 1:17; Hab 2:4). Not as Bengel and Alford, “He who is just by faith shall live.” The *Greek* supports *English Version*. Also the contrast is between “live *by faith*” (namely, as the ground and source of his justification), and “live *in them*,” namely, in his doings or works (Ga 3:12), as the *conditional element wherein* he is justified.

Robert Jamieson, A. R. Fausset, and David Brown, *Commentary Critical and Explanatory on the Whole Bible*, vol. 2 (Oak Harbor, WA: Logos Research Systems, Inc., 1997), 329.

OUTLINE:

Introduction:

Paul speaks to the Galatians and us here in our text today about the contrast of living under the Law and living by faith in Christ alone. Paul makes it clear before our passage that God had “*preached the gospel beforehand to Abraham*” by giving him the

promise that all nations would be blessed through the coming Messiah. Today most people acknowledge that Jesus lived and yet live their own lives as if the Law can save them. The message God sends to us today will help us better understand that Jesus paid the Law's debt for us. Those whom God calls to Salvation can now live knowing they are righteous because of Jesus. We will never be good enough, but Jesus lived a perfect life for us.

The Problem:

Our problem is that we all come into this world sinners believing we can be good enough to get to heaven, but we are fallen and flawed because of Adam and cannot be good enough. So how can we escape the guilty sentence before the throne of God when this life is over? Paul gives us a clear picture of the Law and his defense for us who will believe.

Since we cannot abide by God's Law on our own, we must live by faith in Jesus alone.

I. Since we cannot abide by God's Law perfectly, *we must live by faith in Jesus...*

- Everyone is under the curse of the Law and cannot rely on works; therefore, **we must realize our Hopelessness without Christ.**
 - **Romans 4:15** *“For the law brings wrath, but where there is no law there is no transgression.”*
 - **God is Just** and the Law reveals that God must punish Sin (Cannot contradict His character)
 - **God is Holy** (Separate/pure/sinless/without blemish in His character)
 - *Therefore He can and has upheld the Law perfectly*
 - *Because He has upheld His law He can and does hold man to His perfect law (demands perfection)*

- **Romans 5:12** “...just as sin came into the world through one man, and death through sin, and **so death spread to all men because all sinned.**”
 - **Guilty by association with Adam (His DNA)**
 - **Adam Willfully sinned against God**
- The standard of the Law is perfection, and those that live by it **we are helpless without faith in Christ Jesus.**
 - We are accused and **helpless to change the verdict of the Law on our own** (It is Final)
 - (v10) “**Abiding**” indicates perfection & in a continuing state of perfection
 - *No one meets this standard therefore no one else can help us in our fallen state*
 - **Hebrews 11:6** says, “without faith it is impossible to please him...”
 - *Knowing we are Unable to be in relationship with God*
 - We **admit** we cannot help ourselves
 - We **confess** our fallen state (Hopeless & Helpless)
 - We put our faith (**Believe**) in Jesus who is sinless

II. Since the Law can justify no one, we must live by faith in Jesus...

-Justification is a legal term where God the supreme judge

- ❖ *applies Jesus' perfect life to ours*
- ❖ and He acknowledges *that all of our sins past present and future was placed on Jesus and paid for on a cross.*
- **Jesus lived a perfect life to fulfill the Law** enabling us to be justified by faith alone.

- **Galatians 4:4** *“But when the fullness of time had come, God sent forth his Son, born of woman, born under the law,”*
 - **Jesus identified with us** and came into this world in human form; He was the God-man.
 - He was & is fully God and fully man.
 - In identifying with you and me, he did not sin. He lived a perfect life and did not violate God's Law.
- **Matthew 3:13-15** *“Then Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.” Then he consented.”*
 - **Jesus fulfilled the Law and fulfilled prophecy** for us
 - Jesus is the only perfect man to ever live
- **Jesus laid down that perfect life as the perfect sacrifice** making the perfect payment for our sins.
 - *There had to be an atonement for our sins. Because God is just and holy, He cannot overlook Sin.*
 - *Because God loves His elect, He sent His son Jesus to die for the sins of the unrighteous.*
 - *God's wrath had to be satisfied as the Law proved we are all born sinners and in need of a savior.*
 - The Law could not Justify but **a perfect savior did Justify all who will believe**
 - **The law demanded sacrificial payment**
 - Jesus was the perfect and final payment
 - God's Just wrath was satisfied on a cross for the believer
 - Isaiah 64:6, Romans 3:23 (none righteous & all fallen)

III. Since Jesus died to redeem us from the curse of the Law, we must live by faith in Jesus alone...

-(v13) Jesus "[became] a curse for us."

- ❖ The "us" was those gentile Galatians,
- ❖ and the "us" is all who will believe regardless of their earthly bloodline.
- Redemption means **freedom from the power of Sin** here and now
 - *Believer, We are set free from the power of Sin as it can no longer make us do anything.*
 - *Sin cannot separate me from God in an eternal sense because of Redemption.*
 - *Sin cannot separate me from God in death because of Redemption.*

- Redemption also means we are **set free to live for Him and with Him now**.

--(v14) "The blessings of Abraham" [would now come to the Gentiles]. "so that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promised Spirit through faith."

- **The fact is the King of all Kings, Jesus has freed you from the bondage of Sin and the Law.** If you will just trust in the finished work of the cross. Today is the day to run to Him. Today is the day to proclaim Him as Lord of your life because He paid your debt when you were helpless and hopeless. He became Sin for you and died for your sins.
 - *The Bible says in **1 John 1:9**, "if we confess He is faithful and just to forgive us of our sins and to cleanse us from all unrighteousness" (ESV).*
 - *He also says in **Ephesians 2:8-9**, "For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast" (ESV).*
 - **Works and the Law can never save, but by the faith He has given you today, we can confess Him Lord of our lives and begin to live for Him now** enjoying His fellowship as His child.

