

Paul's Argument: Works and
Faith are Mutually Exclusive

Gal 3:1-5: Salvation By Faith Proven Through Their Experience

¹You foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?

²This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?

³Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?

⁴Did you suffer so many things in vain—if indeed it was in vain?

⁵So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?

Gal 3:6-9: Salvation By Faith Proven from Scripture

⁶ In the same way ‘Abraham believed God, and it was reckoned to him as righteousness.’ (Gen 15:6)

⁷Therefore, be sure that it is those who are of faith who are sons of Abraham.

⁸ Now the Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand to Abraham, saying, “All the nations will be blessed in you.” (Gen 12:3)

⁹So then those who are of faith are blessed with Abraham, the believer.

3:6-7: So You Like Abraham?

Just like Abraham “believed (aorist active indicative) in God and it was credited to him (aorist passive indicative, LOGIZOMAI) unto righteousness (DIKAIOSUNE),”

so you must know (present active indicative/imperative, GINWSKW) that those *who are* from the source of faith, these are sons of Abraham.

3:8-9: What About Before Gen 15?

⁸Now (DE) the Scripture,

as a result of foreseeing that God justifies
the nations from faith,

Evangelized beforehand (PROEUAGGELIZW)
to Abraham that, “All the nations will be
blessed in you.” (Gen 12:3)

⁹Therefore those who are from faith are being
blessed (present passive indicative,
EULOGEW) with the believing Abraham.

Gal 3: 10-13: The Curse of the Law Proven from Scripture

¹⁰For as many as are of the works of the Law are under a curse; for it is written, “Cursed is everyone who does not abide by all things written in the book of the law, to perform them.” (Deut 27:26)

¹¹Now that no one is justified by the Law before God is evident; for, “The righteous man shall live by faith.” (Hab 2:4)

¹²However, the Law is not of faith; on the contrary, “He who practices them shall live by them.” Dt 18:5)

¹³Christ 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”— (Dt 21:23)

Some Observations

- To what does Paul ascribe authority in his argument? Remember Paul's opening discussion of authority in Gal 1-2.
 - *Galatians*: His message is from God not man
 - *All Scripture*: The message of the Bible is from God, not man

To what do you ascribe authority
in your approach to life and reality?

- Doesn't Paul use logic and compare the ancient Scriptures with the reality of the present day?
- Doesn't Paul expect the Galatians to THINK?
- Paul is helping NT Gentile believers understand the OT as he uses it to develop his argument.

Zooming in on Gal 3:10: What about the Law?

FOR (explanation that further strengthens the last point)

As many as are from the works of the Law,
They are under a curse (KATARA)

FOR it stands written that

‘Under a curse *is* everyone who does not remain in all of the things being written in the Book of the Law with the result that he do them’

The Bookends of Ebal and Gerizim in Deuteronomy

- Moses states the requirement in Dt 11 and repeats it in 27. This makes a frame around the collection of commandments in Dt 12-26.

Dt 11: Ebal and Gerizim ceremony upon entering the Land

Dt 12-26: Specific commandments of the Law restated in the Suzerain-Vassal Treaty

Dt 27-28: Ebal and Gerizim ceremony upon entering the Land

Texts: Quote or Paraphrase?

- BYZ
 - Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσιν τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.
- LXX of Dt 27:26:
 - ²⁶Ἐπικατάρατος πᾶς ἄνθρωπος, ὃς οὐκ ἐμμενεῖ ἐν πᾶσιν τοῖς λόγοις τοῦ νόμου τούτου τοῦ ποιῆσαι αὐτούς, καὶ ἐροῦσιν πᾶς ὁ λαός Γένοιτο.

- BHS

אָרוֹר אֲשֶׁר לֹא־יָקִים אֶת־דְּבָרֵי הַתּוֹרָה־הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כֹּל־הַעֲם אָמֵן: פ 26 •
cursed is whoever does not QUM (hifil)—establish/keep—the words of this teaching (=Law) to do them.

LXX is a literal translation; the Gal “quote” interprets what a DABAR is in this case—the written word, not the spoken word!! Another argument against the oral law. LXX says “man” but Gal 3 is a better translation with “anyone.”

- It seems that Paul 1) makes his own translations and has them memorized or 2) has a different translation memorized.
 - It is fitting for Paul to specify written vs. spoken Law, since the Written is inspired, and the spoken tradition is not.
 - Both translations have taken the Heb infinitive construct and rendered it as a Greek genitival articular infinitive.
- MENW in Greek is interpretive of QUM in the Hebrew hifil stem.

The Conditional Covenant: Explained and Illustrated

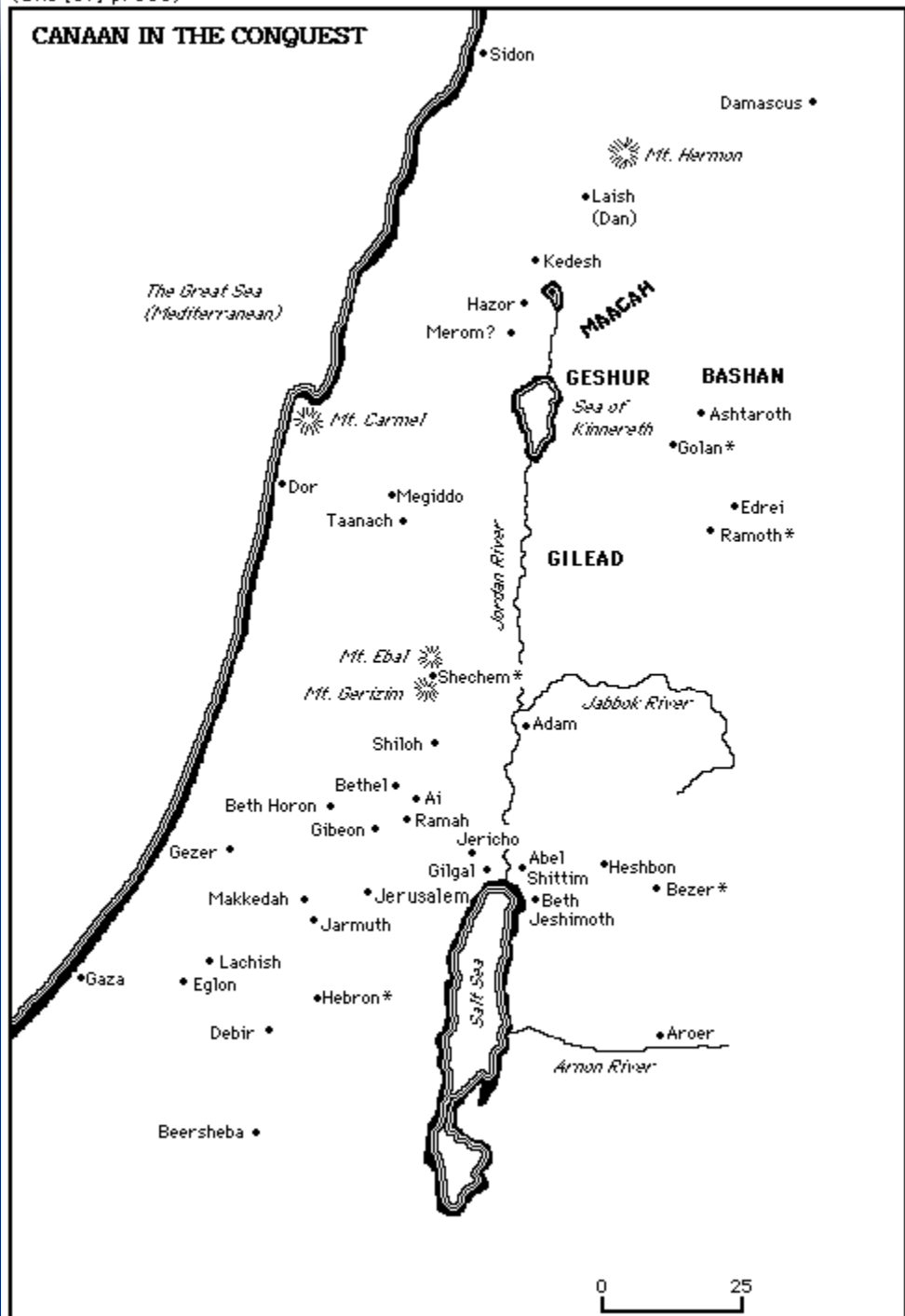
DT 11:26-29

“See, I am setting before you today a blessing and a curse:

27 the blessing, if you listen to the commandments of the Lord your God, which I am commanding you today;

28 and the curse, if you do not listen to the commandments of the Lord your God, but turn aside from the way which I am commanding you today, by following other gods which you have not known.

29 “It shall come about, when the Lord your God brings you into the land where you are entering to possess it, that you shall place the blessing on Mount Gerizim and the curse on Mount Ebal.



Deuteronomy 27: Restatement of the Ceremony

The Summary: Keep ALL the commandments:

¹Then Moses and the elders of Israel charged the people, saying, “Keep all the commandments which I command you today. ² “So it shall be on the day when you cross the Jordan to the land which the Lord your God gives you, that you shall set up for yourself large stones and coat them with lime ³ and write on them all the words of this law, when you cross over, so that you may enter the land which the Lord your God gives you, a land flowing with milk and honey, as the Lord, the God of your fathers, promised you.

Emphasis: The SACRIFICE on the stones.

4“So it shall be when you cross the Jordan, you shall set up on Mount Ebal, these stones, as I am commanding you today, and you shall coat them with lime.

5 “Moreover, you shall build there an altar to the Lord your God, an altar of stones; you shall not wield an iron *tool on them*. 6 “You shall build the altar of the Lord your God of uncut stones, and you shall offer on it burnt offerings to the Lord your God; 7and you shall sacrifice peace offerings and eat there, and rejoice before the Lord your God.

8 “You shall write on the stones all the words of this law very distinctly.”

The Charge and the Ceremony

9 Then Moses and the Levitical priests spoke to all Israel, saying, “Be silent and listen, O Israel! This day you have become a people for the Lord your God. 10 “You shall therefore obey the Lord your God, and do His commandments and His statutes which I command you today.”

11 Moses also charged the people on that day, saying,
12 “These shall stand for blessing the people on Mount Gerizim when you cross the Jordan:

Simeon, Levi, Judah, Issachar, Joseph, and Benjamin.

13 “And these shall stand upon the curse in Mount Ebal:

Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.

Mt. Gerizim

Mt. Ebal

Shechem



Picture courtesy of Bibleplaces.com

Order of operations

- 12 אֱלֹהִים יַעֲמִדוּ לְבָרֵךְ אֶת־הָעָם עַל־הַר גְּרִזִים בְּעַבְרַתְכֶם אֶת־הַיַּרְדֵּן
- שְׁמַעוֹן וְלֵוִי וַיהוּדָה
- וַיִּשְׁשֹׁבֵר וַיִּוֹסֵף וּבְנֵי־מִן:
- 13 וְאֱלֹהִים יַעֲמִדוּ עַל־הַקְּלָלָה בְּהַר עֵיבָל
- רְאוּבֵן גָּד וְאֲשֵׁר וַזְּבוּלֹן דָּן
- וּנְפֹתָלַי:

these shall stand for blessing the people upon Mt Gerizim
when you cross the Jordan:...

and these shall stand upon the curse in Mt Ebal:

14 “The Levites shall then answer and say to all the men of Israel with a loud voice,

15 ‘Cursed is the man who makes an idol or a molten image, an abomination to the Lord, the work of the hands of the craftsman, and sets it up in secret.’ And all the people shall answer and say, ‘Amen.’

16 ‘Cursed is he who dishonors his father or mother.’ And all the people shall say, ‘Amen.’

17 ‘Cursed is he who moves his neighbor’s boundary mark.’ And all the people shall say, ‘Amen.’

18 ‘Cursed is he who misleads a blind person on the road.’ And all the people shall say, ‘Amen.’

19 ‘Cursed is he who distorts the justice due an alien, orphan, and widow.’ And all the people shall say, ‘Amen.’

20 'Cursed is he who lies with his father's wife, because he has uncovered his father's skirt.' And all the people shall say, 'Amen.'

21 'Cursed is he who lies with any animal.' And all the people shall say, 'Amen.'

22 'Cursed is he who lies with his sister, the daughter of his father or of his mother.' And all the people shall say, 'Amen.'

23 'Cursed is he who lies with his mother-in-law.' And all the people shall say, 'Amen.'

24 'Cursed is he who strikes his neighbor in secret.' And all the people shall say, 'Amen.'

25 'Cursed is he who accepts a bribe to strike down an innocent person.' And all the people shall say, 'Amen.'

26 'Cursed is he who does not confirm the words of this law by doing them.' And all the people shall say, 'Amen.'

Mt. Gerizim

Mt. Ebal

Shechem



Picture courtesy of Bibleplaces.com

The Echo of Cursings and Blessings: Ch 28

- Blessings: Dt 28:1-14
 - vv1-2: Summary **CONDITION: IF** they should **OBEY**
 - vv3-14: Specific ways the **LORD** would bless
- Cursings: Dt 28:15-68
 - v15: Summary **CONDITION: IF** they should **DISOBEY**
 - vv16-68

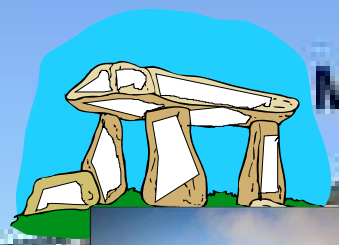
More Observations

- Which one is longer?
 - Cursings
- Which one is therefore emphasized?
 - Cursings
- What else is on Mt. Ebal?
 - the Altar
 - made of stones with the Law written on them
 - used for Burnt offerings and Peace offerings

Mt. Gerizim

Mt. Ebal

Shechem



Picture courtesy of Bibleplaces.com

The Illustration Executed

Joshua 8:30-35

³⁰ Then Joshua built an altar to the Lord, the God of Israel, in Mount Ebal,

³¹ just as Moses the servant of the Lord had commanded the sons of Israel, as it is written in the book of the law of Moses, an altar of uncut stones on which no man had wielded an iron tool; and they offered burnt offerings on it to the Lord, and sacrificed peace offerings.

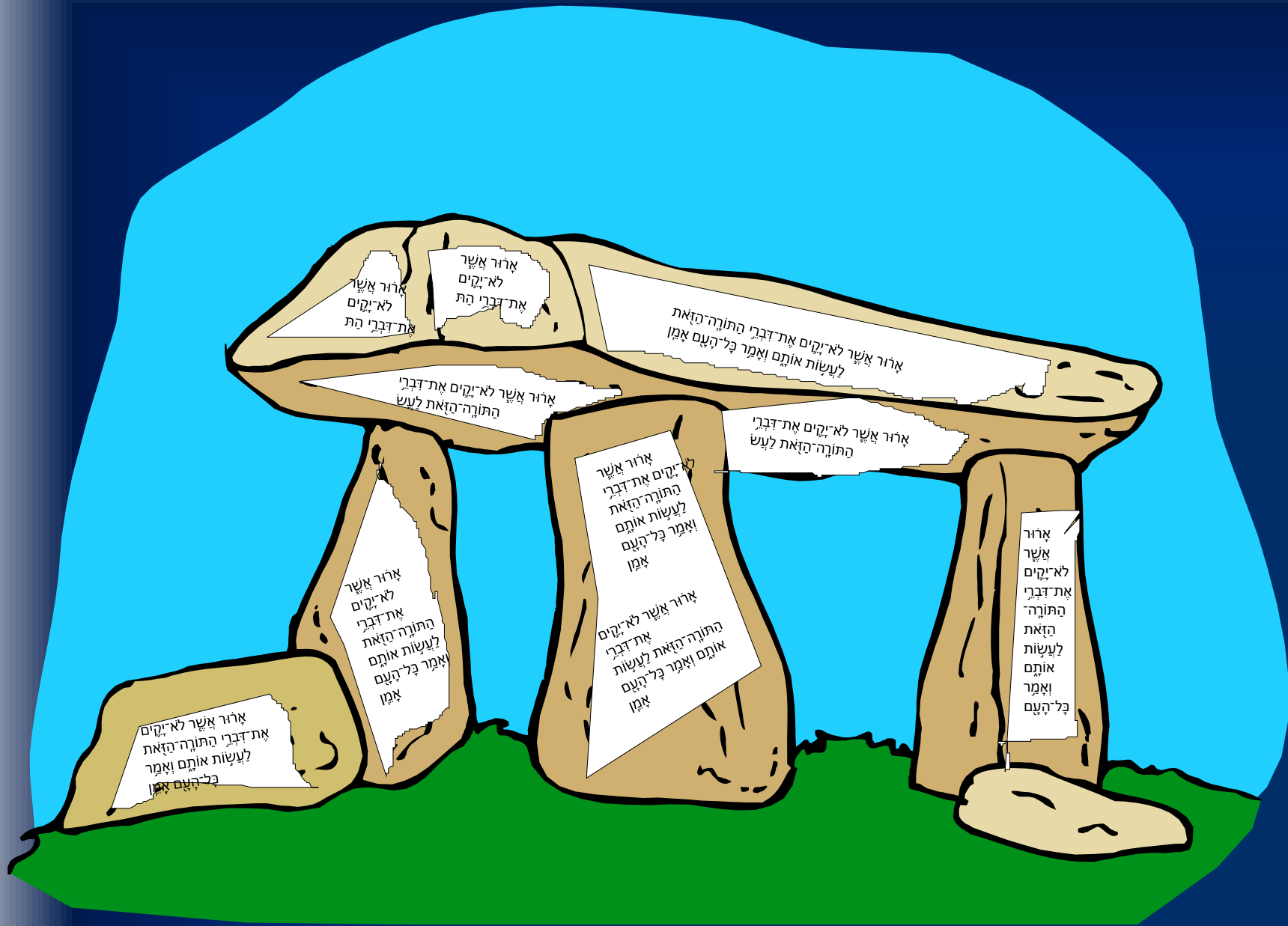
³² He wrote there on the stones a copy of the law of Moses, which he had written, in the presence of the sons of Israel.

³³All Israel with their elders and officers and their judges were standing on both sides of the ark before the Levitical priests who carried the ark of the covenant of the Lord, the stranger as well as the native. Half of them stood in front of Mount Gerizim and half of them in front of Mount Ebal, just as Moses the servant of the Lord had given command at first to bless the people of Israel.

³⁴Then afterward he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law. ³⁵There was not a word of all that Moses had commanded which Joshua did not read before all the assembly of Israel with the women and the little ones and the strangers who were living among them.

Interpretation of the Command

- The redeemed Children of Israel were to be set apart to the LORD by means of the Mosaic Law.
- This sanctification was a testimony to God's righteousness, just as their conquest was a testimony to His faithfulness to the Abrahamic Covenant.
- The ceremony on the two mountains: A symbolic planting of the Law in the heart of the newly-given territory to demonstrate the abiding issue between God and man: man needs righteousness to have fellowship with God.



אֲרוּר אֲשֶׁר
לֹא יִקְוֶה
אֶת דְּבַר הַתּוֹרָה הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל־הָעָם אָמוֹן

אֲרוּר אֲשֶׁר
לֹא יִקְוֶה
אֶת דְּבַר הַתּוֹרָה הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל־הָעָם אָמוֹן

אֲרוּר אֲשֶׁר לֹא יִקְוֶה אֶת דְּבַר הַתּוֹרָה הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל־הָעָם אָמוֹן

אֲרוּר אֲשֶׁר לֹא יִקְוֶה אֶת דְּבַר הַתּוֹרָה הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל־הָעָם אָמוֹן

אֲרוּר אֲשֶׁר לֹא יִקְוֶה אֶת דְּבַר הַתּוֹרָה הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל־הָעָם אָמוֹן

אֲרוּר אֲשֶׁר לֹא יִקְוֶה אֶת דְּבַר הַתּוֹרָה הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל־הָעָם אָמוֹן

אֲרוּר אֲשֶׁר לֹא יִקְוֶה אֶת דְּבַר הַתּוֹרָה הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל־הָעָם אָמוֹן

אֲרוּר אֲשֶׁר לֹא יִקְוֶה אֶת דְּבַר הַתּוֹרָה הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל־הָעָם אָמוֹן

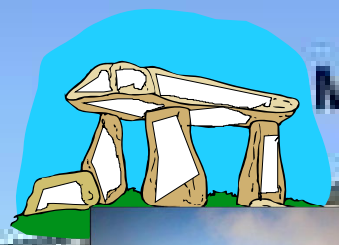
אֲרוּר אֲשֶׁר לֹא יִקְוֶה אֶת דְּבַר הַתּוֹרָה הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל־הָעָם אָמוֹן

אֲרוּר אֲשֶׁר לֹא יִקְוֶה אֶת דְּבַר הַתּוֹרָה הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל־הָעָם אָמוֹן

Mt. Gerizim

Mt. Ebal

Shechem



Picture courtesy of Bibleplaces.com

The Picture

- Mount Ebal represents the curse of the Law.
- On Mt Ebal are the stones with the Law written on them
- Out of those stones they built the altar for the Burnt Offering and the Peace Offering
- The transgression of the Law required the curse, represented by the sacrifice.
 - Burnt offering: dedication of oneself entirely to God; pictures justification or “Phase 1”
 - Peace offering: resultant fellowship between God and man and among God’s people, “Phase 2.”

Gal 3:10

FOR (explanation that further strengthens the last point)

As many as are from the works of the Law,
They are under a curse (KATARA)

FOR it stands written that

‘Under a curse *is* everyone who does not remain in all of the things being written in the Book of the Law with the result that he do them’

Summary

1. The Law's commandments all stood together. No picking and choosing!
2. Disobeying one of the commandments made you a transgressor of all because the Law pictured +R.
3. Yet there was provision for disobedience in the sacrifices.
4. The curse of the Law presents the need for sacrifice.
5. In this way, the death of Christ was presented by type
6. There is no sacrifice for sin but Jesus Christ. Ps 40:6; Heb 10:5
7. Since Jesus has taken the curse on Himself, why would anyone ever try to go back to *before* He came?
8. The worst possible news for Jesus on the Cross (the Curse) is the best possible news for everyone who believes (the Blessing).