



**Healing**  
**Galatians 3:1-18: Healing from Self**  
**Pastor Jerome Gay Jr.**

**Doxa** - Nail my Glory

No more, my God, I boast no more  
Of everything my hands have done  
I quit the hopes I held before  
To trust the merits of Your Son  
Now for His love I bear His name  
My former pride I call my shame  
What was my gain I count my loss  
**And I nail my glory to His cross**

I love this song because it communicates a biblical reality that we all know theologically, yet we struggle with it practically and **that's the reality that you and I are self-righteous**. I know that when you hear that something in many of you wants to push back because the image you have of a self-righteous person is the person who boast in their good deeds, beats people up with the Bible and almost never admits that they're wrong, but there's another side to self-righteousness that we're prone to that while it's not as easy to see as the outwardly self-righteous person is the **inwardly self-righteous person**.

Leading up to this Paul says that he has been crucified with Christ (Gal. 2:20-21) and he ends talking about **nullifying**

**the grace of God**. Think about the magnitude of that statement.

**The Problem** – we are self-centered

1. My benefit
2. My perspective
3. My way

People with **inferiority complexes** are just as self-centered as people with **superiority complexes**. The point is this, we're fighting for glory that isn't ours and this is so dangerous that Paul is going to use some pretty stern language here and it's important that we don't miss that his love for God and people is what's leading him to be so firm. Remember this, **you'll always sacrifice the thing you want from God when you refuse to do it God's way**:

**3 Ways to Approach God's Will and Work of God:**

1. Doing the God's work, God's way – **Abel** (Gen. 4:4 and Heb. 11:4 he gave God his first).
2. Doing the God's work our way – **Peter** (Matt. 16:22 trying to get Jesus to circumvent the cross).
3. Doing the devils work – **Cain** (1 John 3:12 "**Do not be like Cain, who belonged to the evil one**").

**Take Note...**

God nailed my sin and my righteousness to the cross.

**Gal. 3:1-9**

You foolish-Galatians! Who has cast a spell on you, before whose eyes Jesus Christ was publicly portrayed as crucified? <sup>2</sup>I only want to learn this from you: Did you receive the Spirit by the works of the law or by believing

what you heard <sup>3</sup> Are you so foolish? **After beginning by the Spirit, are you now finishing by the flesh?** <sup>4</sup> Did you experience so much for nothing — if in fact it was for nothing? <sup>5</sup> So then, does God give you the Spirit and work miracles among you by your doing the works of the law? Or is it by believing what you heard — <sup>6</sup> just like **Abraham who believed God**, and it was credited to him for righteousness? <sup>7</sup> You know, then, that those who have faith, these are Abraham's sons <sup>8</sup> Now the Scripture saw in advance that God would justify the Gentiles by faith and proclaimed the gospel ahead of time to Abraham, saying, All the nations will be blessed through you. <sup>9</sup> Consequently those who have faith are blessed with Abraham, who had faith.

You know this is serious for Paul to call them foolish, don't miss this, **not every situation is to be handled softly**, there is way to be tough and still be loving, especially considering that eternity is at stake. **While he's being tough, he's not calling them stupid, but rather he's addressing their spiritual blindness.** Jesus did something similar with His disciples in **Luke 24:25**. Here's the point: **there is never a level of maturity where you don't need God or where you can circumvent His word or His process! It's not how you start, it's how you finish, this is why he says, "having begun..."**. This is why he presents a rhetorical question, **who has bewitched you**, this was to communicate the cunning nature of Satan's deceit. Let us therefore the more diligently take heed to ourselves, that we be not taken in and infected with doctrine; let us the more diligently cleave to God's word, and moreover pray heartily with David, **Psalm 119:18, 37**.

**What is righteousness?**

**Righteousness** is receiving acceptance and "a self" from God.

Righteousness is a relational word rooted in what Christ has done for us.

**What is self-righteousness?**

Self-righteousness is gaining "a self" outside of God. **It's building your identity on creation.**

**Paul proclaims a doctrine and then gives a biblical example:**

**In Bible times circumcision was the seal of God's covenant with Abraham (Gen. 17:1-14).** Circumcision was the seal God chose to use for His covenant with Abraham, but it's important to note that **circumcision didn't save Abraham**, his faith in God is what did that. Circumcision was a "sign" of the covenant:

**Gen. 17:9-10**

**9** And God said to Abraham, "As for you, you shall keep my covenant, you and your offspring after you throughout their generations. **10** This is my covenant, which you shall keep, between me and you and your offspring after you: **Every male among you shall be circumcised.**

While God chose to establish His covenant using signs, we must not forget what happened prior to what Moses pens in Genesis 17. **Before this Abraham's faith in God is what made him righteous before God:**

### Gen. 15:6

6 And he believed the LORD, and he counted it to him as **righteousness**.

#### Gifts Righteousness

- Rests on Christ power.
- Secured by Christ's hand.
- Eternal like Christ.

The point Paul is making is that our assurance isn't in our ability to try harder, but rather **experiencing the joy of performance free love**. God's covenant with man has always been secured by faith and through grace, that's not a New Testament concept exclusively, it's been God's plan from the beginning, so, Paul uses an Old Testament patriarch to communicate that point. **This is why he says that the scripture saw in advance that God would save the Gentiles:**

### Gen. 12:1-3

The LORD said to Abram: Go out from your land, your relatives, and your father's house to the land that I will show you. [2] **I will make you into a great nation**, I will bless you, I will make your name great, and you will be a blessing. [3] I will bless those who bless you, I will curse anyone who treats you with contempt, and all the peoples a on earth will be blessed b through you.

There are countless Old Testament examples of Gentiles being saved **(Exodus - how to treat the foreigner, Ruth, Jonah, Isaiah 56, etc.)**.

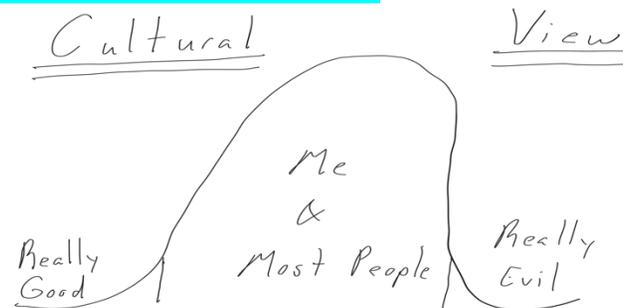
This is why Paul mentions the law and its relation to circumcision and its inability to save, but only condemn if that is what one builds their hope on. The Law alone will only condemn you and I because **we are incapable of keeping it perfectly**.

### James 2:10

<sup>10</sup> For whoever keeps the entire law, and yet stumbles at one point, **is guilty of breaking it all**.

**Galatians 3:7** (Galatians Lange's): This conclusion of course rests on the presupposition that **faith was an essential trait in Abraham's character**, and is directed against the Judaizers, who believe that they can prove themselves genuine children of Abraham by works of the law. [The older commentators took γινώσκετε as indicative; "ye know then;" modern ones generally consider it an imperative.

### Cultural View of Good and Evil



Really Good  
Me and Most People  
Really Evil - Hitler, Jerry Sandusky, Sex traffickers, etc.

## Biblical View of Good and Evil



Jesus  
Sinners

### Rom. 2:25

25 For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision.

### What did Abraham believe?

He believed that God would do what he said and give him a son to be his heir (Gen. 15:1-5) and he believed in God's power. (Abraham and Sarah/shall I have pleasure Gen. 18:12).

### Gal. 3:10-12

<sup>10</sup> For all who rely on the works of the law are under a curse, because it is written, Everyone who does not do everything written in the book of the law is cursed. <sup>11</sup> Now it is clear that no one is justified before God by the law, because the righteous will live by faith. <sup>12</sup> But the law is not based on faith; instead, the one who does these things will live by them.

The Law is like the person that's never pleased, even with your best and sincere efforts, there's always an "you missed a spot," or "yeah, but you could've done this." (Ryan Kwon's story about his dad/trophy for science).

### Gal. 3:13-14

<sup>13</sup> Christ redeemed us from the curse of the law by becoming a curse for us, because it is written, **cursed is everyone who is hung on a tree.** <sup>14</sup> The purpose was that the blessing of Abraham would come to the Gentiles by Christ Jesus, so that we could receive the promised Spirit through faith.

Paul points us back to **Deut. 21:23**:

### Deuteronomy 21:22-23

[22] "If anyone is found guilty of an offense **deserving** the death penalty and is executed, and you hang his body on a tree, [23] you are not to leave his corpse on the tree overnight but are to bury him that day, **for anyone hung on a tree is under God's curse.** You must not defile the land the LORD your God is giving you as an inheritance.

The context of this verse is amazing because it communicates **how the people of God are to handle executed people**, but verse 22 is key because it says, "if anyone is found guilty of an offense **deserving** the death penalty. A remarkable conformity of the prophetic reference to Christ in the passage here cited. The body must be taken down, but "if He had been crucified on some **ordinary day, not on the day before that High Day (Day of Preparation** Matthew 27:62; Mark 15:42; Luke 23:54; John 19:14, 31, 42), the Jews would have been as eager that

He should remain on the cross as they were then earnest that He should be taken down. Thus, in crucifying Him, and taking Him down from the cross, **they proved unconsciously that He whom they crucified is the Messiah**, and that it was He who, bearing the curse of the law, has taken away that curse from all who believe.”

Jesus didn't deserve anything, but the implication of this verse is one that we ignore far too often. **We did [I deserve the cross for...]**, we don't see it because we don't approach good and evil biblically, we approach it culturally:

God became a curse in order to free us from the curse of sin and death, but what gets in the way of that is not my sin, but my righteousness, which is still sin.

If I know I **deserve the death penalty** (Rom. 6:23), yet I receive a pardon that I don't deserve how would that change:

- How I treat people
- How I think
- How I pray
- How I worship
- How I live
- How I serve

#### **Gal. 4:14-18**

<sup>15</sup> Brothers and sisters, I'm using a human illustration. No one sets aside or makes additions to a validated human will.<sup>16</sup> Now the promises were spoken to Abraham and to his seed. He does not say “and to seeds,” as though referring

to many, but referring to one, and to your seed, who is Christ. <sup>17</sup> My point is this: The law, which came 430 years later, does not invalidate a covenant previously established by God and thus cancel the promise. <sup>18</sup> For if the inheritance is based on the law, it is no longer based on the promise; but God has **graciously given** it to Abraham through the promise.

God's promise of a son was by faith, God's promise to make him a great nation was by faith, not Abraham's righteousness, God's promise of eternal life is by grace and through faith in Him, not your own righteousness. What I love about this last section is that the promise can't be undone by the law, because it was never established by the law.

#### **Healing from Self (Isa. 64:6), remember:**

**R** – Righteousness is about a loving **relationship** not rules.

**A** – Righteousness is **acceptance** without performance.

**G** – Righteousness is a **gift** granted by faith.

#### **Child/Cookie Jar/Father's Hands**