**man is justified** (the *normal* present: is,  
in God’s order of things) **with (before,** in  
the judgment of) **God is evident: for** (it is  
written, that), **The just by faith shall live**(not ‘*The just shall live by faith,*’ as A.V.  
St. Paul is not seeking to shew *by what*the righteous shall live, but the *ground  
itself of that righteousness* which shall *issue  
in life;* and the contrast is between “*the  
just by faith,*” and “*the man that doeth  
them*”)**: but** (or, **now**: logical, introducing  
the minor of the syllogism: see above) **the  
law is not of** (does not spring from nor  
belong to) **faith: but** (its nature is such  
that)**, He that hath done them** (viz. “*my  
statutes and my judgments,*” Lev. xviii. 5)  
**shall live in** (conditional element) **them** (see  
Rom. x. 5).

**13.]** But this curse has  
been removed by the redemption of Christ.  
The joyful contrast is introduced abruptly,  
without any connecting particle: see a  
similar case in Col. iii. 4. The US is emphatic, and applies solely to the Jews.  
*They only* were under the curse of ver. 10,  
—and they being by Christ redeemed from  
that curse, the blessing of Abraham (justification by faith), which was always  
destined by God to flow through the Jews  
to the Gentiles, was set at liberty thus to  
flow out to the Gentiles. This is the only  
view which suits the context. To make  
*us* refer to Jews and Gentiles, and refer  
*the curse of the law* to the law of conscience, is to break up the context altogether.

**redeemed us]** bought us off:  
see, besides reff., 1 Cor. vi. 20; vii. 23;  
2 Pet. ii. 1; Rev. v. 9.—The form of the  
idea is,—the Law (personified) held us  
(Jews) under its curse; (**out of this) Christ  
bought us, BECOMING** (emphatic) **a curse**(not *accursed*, concrete, but *a curse,* abstract, to express that he became not only  
a cursed person, but *the curse itself,*coextensive with the disability which  
affected us) **for us** (the JEWS again. And  
the meaning is not, ‘*instead of us*,’ but  
*‘on our behalf.’* It *was* in our stead: but  
that circumstance is not expressed by the  
form of this sentence).

**for it is written,  
&c.,** is a parenthesis, justifying the formal  
expression “*having become a curse for us*.”  
The citation omits the words *“of God”*  
after “*cursed.*” They were not to the  
point here, being understood as matter of  
course, the law being *God’s* law. The  
words are spoken of hanging *after death  
by stoning;* and are given, in the place  
cited, as a reason why the body should not:  
remain on the tree all night, because one  
hanging on a tree is accursed of God.  
Such formal curse then extended to Christ,  
who *died* by hanging on a tree.

**14]  
to the end that** (the intent of *Christ’s  
becoming a curse*) **the blessing of Abraham** (promised to Abraham: i.e. justification by faith; ver. 9) **might be** (come)  
**upon the Gentiles** (or, nations: but here  
not *all* nations, but strictly the Gentiles:  
see above on ver. 13) **in** (in and by, *conditional element*) **Christ Jesus; that we**(not emphatic: no longer the Jews, but  
all Christians) **might receive** (in full, as  
fulfilled) **through the** (or, but not so  
usually, *our*: perhaps best expressed in  
English simply by “*through faith*”) **faith  
the promise of the Spirit** (viz. that made