

Title: This Road Closed: Paul's Third Defense of Justification by Faith

Text: Galatians 3:10-14

Central Idea: Eternal life is a one way road opened by Christ

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### **[i] Scripture Reading and Prayer**

**10 For as many as are of the works of Law are under a curse. For it is written, “CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS IN THE BOOK OF THE LAW TO DO IT.” 11 Now that no one is justified by [the] Law in the sight of God is evident; for, THE RIGHTEOUS WILL LIVE BY FAITH.” 12 But the Law is not of faith, but, “HE WHO PRACTICES THEM WILL LIVE BY THEM.” 13 Christ redeemed us from the curse of the law, having become a curse for us, for it is written: “CURSED IS EVERYONE HANGED UPON A TREE.” 14 So that the blessing of Abraham, in Christ Jesus, might come to the Gentiles so that we might receive the promise of the Spirit through faith. [My translation]**

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### **[ii] This year I hope to teach our daughter Lilly how to drive**

**1 of t/basics you need to learn in that regard: Observe road signs. Disregarding those signs may be to your peril.**

It's a freq. occurrence that someone is injured/dies as a direct result of failing to heed a sign that warns of danger ahead.

1 example comes out of NC. In Nov. of last year a woman drove around a “road closed” sign on Interstate 40. T/road was severely damaged by Hurricane Helene.

Her car plummeted nearly 100’ into a ravine & she later died

T/local FD wrote ==>

“We want to remind...travelers that the large orange & white “Road Closed” signage and concrete barriers are there for a reason, and one of those reasons isn’t to drive around them.”

It’s 1 thing to drive around a road closed sign. Maybe you’ll survive. It’s quite another to attempt to gain eternal life by means of a road God has closed. That will cost you your soul

*This Road Closed: Paul's Third Defense of Justification by Faith*

### **[iii] First Defense: 3:1-5**

*Don't Forget the Change: Paul's First Defense of Justification by Faith*

There Paul accuses t/Galatians of foolishness in being bewitched. They saw Jesus “publicly portrayed as crucified.” He asks them how they received t/H.S.: by faith or works. He reminds them that they began by t/Spirit & cannot be perfected by works.

### **[iv] Second Defense: 3:6-9**

*Father Abraham: Paul's Second Defense of Justification by Faith*

In that passage Paul cites Gen. 15:7, that Abr. was justified / saved by faith alone, that faith was imputed to him as right. Abraham becomes t/father of faith for all who believe. Thru him all t/nations will be blessed (X).

**[v] Brings us to vv. 10-14**

*This Road Closed: Paul's Third Defense of Justification by Faith* — 3:10-14

**[vi] Verse 10 brings us to a long section that's considered parenthetical**

That is, vv. 10-25 form a long parenthesis in t/overall structure of Paul's argu. concerning t/true children of Abrah.

3:9 So then those who are of faith are blessed with Abraham, the believer.

3:26 For you are all sons of God through faith in Christ Jesus.

Everything in between (vv.10-25) are a parenthesis on t/Law

**[vii] Listen to the observations of Timothy George ==>**

“From a strictly logical point of view, it would have made good sense for Paul to move directly from 3:9 to 3:26 . . . Paul deliberately did not do this but rather indulged in an intricate digression on the law, a passage that, as N.T. Wright has observed, must surely rank high on any list of ‘the most complicated and controverted passages in Paul.’

This is a difficult section in Galatians . . .  
George continues by contending that —

“Paul could not ignore the law because it was crucial for his understanding of salvation and Christ—not, however, as the source of obtaining righteousness but rather as the gauge of damnation. The law tells us what we are being saved from—the curse. This takes us to the heart of Pauline soteriology. The faith that justifies comes only through deliverance from the curse. Those who know nothing of the curse also know nothing of the blessing. Only the Christ who bears the curse can be the bearer of the blessing.” [Timothy George, 227–228]

*Paul could not ignore the law because it was crucial for his understanding of salvation and Christ—not, however, as the source of obtaining righteousness but rather as the gauge of damnation.*

#### **[viii] That word “damned”**

Is that an inapprop. word? Profane? That depends . . .

I use it in my outline . . . . 2 main points . . .

#### ***I. Damned if you Don’t: The Road of Law (10, 12b)***

#### ***II. Freed if you Do: The Road of Faith (11-14)***

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#### ***I. Damned if you Don’t: The Road of Law (10, 12b)***

You are damned to eternal judgement if you don’t perfectly keep God’s Laws. The problem is that you can’t.

#### ***II. Freed if you Do: The Road of Faith (11-14)***

Only way to be saved from eternal judgment is thru faith in JC who bore t/curse of t/Law for us.

#### ***I. Damned if you Don’t: The Road of Law (10, 12b)***

Two subpoints . . . (road closure).

**A. Road Closed: The Law's Curse (10a)**

**10a For as many as are of the works of Law are under a curse.**

**1. We saw the phrase “works of the Law” in 2:16**

Where Paul says that we cannot be saved by “works of the Law” but only through faith in Jesus Christ, because by “the works of the Law no flesh will be justified.”

**2. Phrase “works of the Law” means the demands of the Law — entire Mosaic Law – everything required under that system**

Couldn't pick and choose . . . You were under obligation, as an O.T. Israelite, to keep all of it.

5:3 And I testify again to every man who receives circumcision, that he is under obligation to keep the whole Law.

***A. Road Closed: The Law's Curse (10a)***

**10a For as many as are of the works of Law are under a curse.**

**3. A form of the word for “curse” (κατάρα) is used 5 times in this passage**

**a. Used twice in v. 10 — Also three times in v. 13 ==>**

13 Christ redeemed us from the curse of the law, having become a curse for us, for it is written: “CURSED IS EVERYONE HANGED UPON A TREE.”

## **b. The word relates to judgment — even damnation**

### **(1) Specifically this relates to the Judaizers . . .**

These false teachers of t/1st c. who taught that one has to keep t/Law of Moses to be right w/G.

### **(2) Generally this relates to any forms of works-righteousness (religion)**

Gentiles were not under obligation to t/entire M.L. which was given to Israel as a nation.

However, all people everywhere at all time are under t/curse of t/universal law of G. — His righteous demands against such things as idolatry, fornication, murder, lust. Failure to honor Him as God.

These are things all people know to be wrong bc those laws are written on their hearts (Rom. 2).

Romans 3:23 for all have sinned and fall short of the glory of God,

### ***A. Road Closed: The Law's Curse (10a)***

**10a For as many as are of the works of Law are under a curse.**

### ***B. Road Closed: The Law's Demand (10b, 12b)***

**10b For it is written, “CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS IN THE BOOK OF THE LAW TO DO IT.”**

**1. This is the first of four O.T. quotations in this passage (here he quotes Deut. 27:26) context of t/Judaizers — why so many OT quotations — Paul speaks from their playbook**

**a. Historical context of that quote from Deuteronomy**

Ppl. of Israel, freshly liberated from Egypt, enter t/prom. land. Moses has 6 of t/tribes stand on Mt. Gerizim; 6 on Mt. Ebal. They echo a litany of blessings & curses back & forth.

T/tribes on Mt. Gerizim pronounced blessings for obedience; those on Mt. Ebal, curses for disobey.

Deut. 27:15–19 15 ‘Cursed is the man who makes an idol ... 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.’

On it goes, a dozen curses for disobedience to t/Law.

Then you get to v. 26 ==>

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

This is t/v. Paul quotes out of the LXX (w/some variation) >  
**10b For it is written, “CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS IN THE BOOK OF THE LAW TO DO IT.”**

**b. Paul would have been intimately acquainted with this verse**

5 times Paul was arrested by t/Jews for preaching t/gospel.  
Each time he received t/standard punishment:  
“forty lashes minus one” (2 Cor. 11:24).

Acc. to t/synagogue manuals of t/time, it was req. that t/curses of t/Law be read while t/prisoner was being whipped

As Paul received t/final blow to his back, he may well have heard these words he quoted to t/Galatians: “Cursed be everyone who does not abide by all things written in the Book of the Law, and do them.”

### ***B. Road Closed: The Law’s Demand (10b, 12b)***

#### **2. That demand is perfect obedience**

**a. There were two schools of thought in 1st c. Israel as it related to the Law and eternal life**

T/school of Shammai demanded 100% obedience (99% was a failing grade); while t/school of Hillel treated 51% as a passing grade to enter into life.

**b. The school of Paul was the school of Scripture**  
10b **“CURSED IS EVERYONE WHO DOES NOT ABIDE BY [remain in] ALL THINGS IN THE BOOK OF THE LAW TO DO IT.”**

5:3 And I testify again to every man who receives circumcision, that he is under obligation to keep t/whole Lw.



6:13 For those who are circumcised do not even keep the Law themselves . . .

James 2:10 “Whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it”

**2. Paul echoes this “demand” in v.12 (quoting Lev. 18:5)  
12b “HE WHO PRACTICES THEM WILL LIVE BY THEM.”**

**a. The word “live” from the Greek verb ζάω means more than living life before God**

Paul seems to be using it in t/sense of t/Palestinian Targums who saw this as “everlasting life” gained by aligning one’s life with the Torah. [Tg. Onq. and Tg. Ps-J. Lev 18:5, cited in Longenecker 1990, 120]

“He who practices the Law will gain life by it.”

“And you shall keep my statutes and my judgments, which if a man do he shall live by them an everlasting life.” [Targum Onqelos]

**b. Not that the O.T. taught that salvation could be gained thru the Law**

Why there was an entire system of bloody sacrifices that looked forward to X. But many of t/Jews, spec. in t/1st c. looked to their obed. under t/covt. as being salvific.

**c. Regardless — Israel’s history was marked by her failure to keep the Law**

There were some high points to be sure, but overall their moral failure resulted in punishment — captivity to t/nations of Assyria & Babylon. Then t/final destruction of Jerus. & t/Temple’s destruction in AD 70.

#### **d. Think of Stephen's sermon in Acts 7**

He gives a history of Israel, starting w/Abraham.

He chronicles t/life of Moses & points out how Israel veered off into idolatry.

In that sermon to his fellow-Jews, he calls them “stiff-necked and uncircumcised in heart and ears” those who “always resisting the Holy Spirit,” doing “just as [their] fathers did.” That culminated in t/murder of Jesus.

#### **e. I think of the Jerusalem Council of Acts 15**

In light of t/Judaizers who had infiltrated Jerus. Peter refers to t/Law as “a yoke which neither our fathers nor we have been able to bear.”

### **3. We have Judaizers today**

Those who base salvation on works — even in part.

“Faith & works” crowd of religionists.

I was saved out of R.C.ism. I wasn't trusting in X alone to save me. I trusted that as a RC I was good enough.

It was my faith & my works.

I don't know how you can get around t/fact that t/RCC teaches that.

RC Catechism # 2068: “The Council of Trent teaches that the Ten Commandments are obligatory for Christians and that the justified man is still bound to keep them; the Second Vatican Council confirms: “The bishops, successors of the apostles, receive from the Lord . . . the mission of teaching

all peoples, and of preaching the Gospel to every creature, so that all men may attain salvation through faith, Baptism and the observance of the Commandments.”

That’s a form of t/Judaizing heresy.

I know that astute RCs will claim that salv. is not by works—it’s by grace. But I think that is subterfuge. Even if you say that G. gives t/graces necessary to do those works unto salvation, it’s still salv., at least in part, by what one does.

It’s not faith + anything. It’s not grace // X //

Faith // grace // X alone!

We can never be righteous enough. Impossible.

“What does every sin deserve?” asks the Westminster Shorter Catechism. The answer is, “Every sin deserves God’s wrath and curse, both in this life, and that which is to come”

[Q. & A. 84]

Also, “No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed” [A. 82]

***I. Damned if you Don’t: The Road of Law (10, 12b)***

***A. Road Closed: The Law’s Curse (10a)***

***B. Road Closed: The Law’s Demand (10b, 12b)***

Paul’s readers, us!, are now between a rock & a hard place.

T/road is closed; there is nowhere to turn but to X ==>

**II. Freed if you Do: The Road of Faith (11-14)**

***A. Road Open: Justification by Faith (11-12)***

***B. Road Open: The Curse Satisfied (13)***

## ***C. Road Open: The Blessing of Abraham (14)***

*The curse of the law has been conquered by Christ*

### **A. Road Open: Justification by Faith (11-12)**

#### **1. Righteousness comes through faith alone (11)**

**a. Paul expands the contrast between the Law and faith**  
T/Law demands (doing); faith receives (the promise).

**11a Now that no one is justified by [the] Law in the sight of God is evident;**

#### **b. How is it evident?**

It's evident from t/nature of t/N.C. in X.

It's also evident by what Paul has written up to this point.

Go back to Peter's hypoc. in chap 2 & Paul's words in v. 16:  
"We know that no one can be saved by the works of the Law but only through faith in Christ, by the works of the Law no flesh will be justified."

#### **c. But this isn't merely a New Testament truth**

##### **(1) Abraham is an example of that**

He believed God & it was credited to him as right.  
That was long B4 t/Law was given to t/nation of Israel.

##### **(2) Paul cites his second O.T. passage**

**11b for, THE RIGHTEOUS WILL LIVE BY FAITH."**

### **(a) Habakkuk 2:4**

This verse from t/O.T. is quoted 3x t/N.T.

Heb. 10:37. Rom. 1:17.

Rom 1:16–17 16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 17 For in it the righteousness of God is revealed from faith to faith; as it is written, “BUT THE RIGHTEOUS man SHALL LIVE BY FAITH.”

### **(b) This is “live” as “live eternally”**

T/righteous will live eternally thru faith, just like Abrah.

### **(c) This is sometimes called the verse that sparked the Reformation (adorns the pulpit here)**

M.L. had encountered w/this v. while he was in t/monastery at Erfurt. He later went thru a dark period marked by illness & depression. He sensed that he was under t/wrath of God. He found himself in Italy, lying on a bed, fearing death. He began to repeat t/words over & over again: “The righteous will live by his faith. The righteous will live by his faith.” Not long after he recovered, Luther went on to Rome, where he visited t/CH of St. John Lateran. T/Pope had promised t/forgiveness of sins (indulgence) for any who climbed its staircase, which, it was alleged, came from t/judgment hall in Jerusalem & had been stained w/the blood of X. Pilgrims mounted the stairs on their knees, pausing frequently to pray and kiss t/steps they considered holy (scala sancta).

The story continues in the words of Luther’s son, from a manuscript preserved in the library of Rudolstadt ==>

“As he repeated his prayers on the Lateran staircase, the words of the prophet Habakkuk came suddenly to his mind: ‘The just shall live by faith.’ Thereupon he ceased his prayers, returned to Wittenberg, and took this as the chief foundation of all his doctrine.”

Luther no longer believed that any law or human self-effort could possibly gain favor with God.

As he later said, “Before those words broke upon my mind I hated God and was angry with him.... But when, by the Spirit of God, I understood those words—‘The just shall live by faith!’ ‘The just shall live by faith!’—then I felt born again like a new man; I entered through the open doors into the very Paradise of God.” [adapted from Philip Graham Ryken, *Galatians*,

(Phillipsburg, NJ: P&R Publishing, 2005), 111–112]

Like Abraham long before him, Luther found life thru faith. He was justified by placing his trust in t/perfect work of X. Same for us. Our redemption from sin, t/gift of E.L. comes thru faith, not works of any kind.

In that regard ==>

**2. Faith and Law are Incompatible (12)** Like oil & water  
**12 But the Law is not of faith, but, “HE WHO PRACTICES THEM WILL LIVE BY THEM.”**

**a. What a contrast!**

Go t/way of t/Law (works) = Death // of faith (trust) = Life

**b. Paul’s logic is impeccable**

1. T/law cannot justify (v. 11a) BC 2. it is faith alone that justifies (v. 11b) & (3) T/law is not a matter of faith (v. 12).

Listen to the words of N.T. scholar Tom Schreiner ==>

“... no one can be righteous by law since the law requires perfection. The word “live” (ζήσεται) refers here to eternal life . . . . The law does not bring life, for human beings are unable to fulfill the required condition. Human sinfulness intervenes. . . . Law obedience, then, is contrary to faith since it is predicated on obeying instead of believing to obtain salvation, on performing what is required instead of trusting God’s work in Christ. The attempt, then, to be righteous by keeping the law is fundamentally opposed to believing, to trusting what God has done in Christ for justification. [Thomas R. Schreiner, Galatians, 211–212]

He goes on ==>

“The coming of Christ spells the end of the Sinai covenant (3:15–4:7). Those who live under the law must keep it perfectly to be saved, for in returning to the law they are forsaking the atonement provided by Christ (2:21; 5:3). Returning to the law is futile, however, for the sacrifices of atonement under the Sinai covenant pointed ahead to the sacrifice of Christ. Hence, animal sacrifices no longer provide forgiveness now that the definitive sacrifice of Christ has been offered (3:13).” [Thomas R. Schreiner, Galatians, 213–214]

*The curse of the law has been conquered by Christ*

## ***II. Freed if you Do: The Road of Faith (11-14)***

### ***A. Road Open: Justification by Faith (11-12)***

### ***B. Road Open: The Curse Satisfied (13)***

**13 Christ redeemed us from the curse of the law, having become a curse for us, for it is written: “CURSED IS EVERYONE HANGED UPON A TREE.”**

**1. Three times the word curse is used in this verse**

1x of those who have been redeemed from t/Law's curse  
1x of X having become a curse for we who believe  
1x as quoted in Deut. 21:23

**a. To be cursed is to be judged for sin**

**(1) Connects back to what we saw in verse 10**

**10 For as many as are of the works of Law are under a curse. For it is written, “CURSED IS EVERYONE WHO DOES NOT ABIDE BY ALL THINGS IN THE BOOK OF THE LAW TO DO IT.”**

***1. Damned if you Don't: The Road of Law (10, 12b)***

**2. Here it's talking about how we have been redeemed from that curse by Jesus Christ who became a curse for us**

**a. He redeemed us**

**(1) The word used here in v. 13 is ἐξαγοράζω**

**(a) The root of this word (αγορά) means “marketplace”**

In Rome, t/marketplace was where slave auctions were held.  
T/highest bidder won t/slave of his choosing.

**(b) Same word is used in 4:5 . . .**

where we are told that Jesus REDEEMED those under the Law, that we might receive the adoption as sons.

Word “redemption” declares that we are slaves who have been bought w/a price. On what basis?



**13 Christ redeemed us from the curse of the law, having become a curse for us . . .**

### **3. This is the language of substitution**

#### **a. We call this the Penal Substitutionary Atonement of Christ**

Penal = X's death satisfied legal demands of G.

Substitutionary = He took our place

Atonement = He paid t/price of our redemption

#### ***B. Road Open: The Curse Satisfied (13)***

2 Cor. 5:21 He made Him who knew no sin {to be} sin on our behalf, that we might become the righteousness of God in Him.

#### **(1) Jesus did what the Law could not**

Hebrews 10:1,3,4 1 For the Law, since it has only a shadow (σκια, cf. Col 2:17) of the good things to come and not the very form of things, can never by the same sacrifices year by year, which they offer continually, make perfect those who draw near. 3 But in those sacrifices there is a reminder of sins year by year. 4 For it is impossible for the blood of bulls and goats to take away sins.

**13 Christ redeemed us from the curse of the law, having become a curse for us . . .**

"[Christ] has not merely paid the penalty [for our sins, but] also he has positively merited for us eternal life . . . merited for [us] the reward by his perfect obedience to God's law."

Therefore, we can run to our heavenly Father without fear.  
[J. Gresham Machen, cited in Keller, Prayer, 69]

**13 Christ redeemed us from the curse of the law, having become a curse for us, for it is written: “CURSED IS EVERYONE HANGED UPON A TREE.”**

**4. Here is the 4th O.T. quote in this passage**

Deut. 21:22–23 22 “If a man has committed a sin worthy of death and he is put to death, and you hang him on a tree, 23 his corpse shall not hang all night on the tree, but you shall surely bury him on the same day (for he who is hanged is accursed of God), so that you do not defile your land which the LORD your God gives you as an inheritance.

**a. The later Talmud (commentary on Jewish Law) recognized 4 means of execution in Israel**

Stoning, burning, beheading, & strangling. After execution had been carried out, t/body of the criminal would then be hoisted onto a stake or “tree,” as an indication that this person had been justly condemned as a transgressor.

**4. Paul clearly has crucifixion in mind**

**a. Jesus was crucified as a criminal!**

Yet He was no criminal; He was sinless. He perfectly kept t/Law in all of its dimensions.

We are t/criminals; He took our place.

Martin Luther: “Paul does not say that Christ became a curse on his own account but that he became a curse for us. He is innocent in himself and should never have been crucified.

His punishment came because he took our place, and that is why he died the death of a thief—it is we who are the thieves!” [Second Lecture on Galatians]

In some ancient contexts, slaves could purchase their own freedom. Not so with sin. We could not redeem ourselves.

He bore the curse of t/Law that we deserved, buying us out of the slave market of sin to be freed from sin, slaves to right

*The curse of the law has been conquered by Christ*

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Beautiful Terrible Cross

Song by Selah / 2009

*There is a beautiful terrible cross  
Where though You committed no sin  
Savior, You suffered the most wicked fate  
On the cruelest creation of men*

*Yet on that beautiful terrible cross  
You did what only You could  
Turning that dark inspired evil of hell  
Into our soul's greatest good*

*We see the love that You showed us  
We see the life that You lost  
We bow in wonder and praise You  
For the beautiful terrible cross*

*There on that beautiful terrible cross*

*Though darkness was strong on that hill  
You remained sovereign, Lord, still in control  
As Your perfect plan was fulfilled*

*Oh, we gained the riches of Heaven  
Jesus, You paid the horrible cost  
We stand forgiven and praise You  
For the beautiful terrible cross  
For the beautiful terrible cross*

*In the cross, in the cross  
Be my glory ever  
Till my raptured soul shall find  
Rest beyond the river*

*Beautiful cross; Terrible cross*

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***C. Road Open: The Blessing of Abraham (14)***

We're about out of time . . . Look at v. 14 ==>

**14 So that the blessing of Abraham, in Christ Jesus, might come to the Gentiles so that we might receive the promise of the Spirit through faith.**

**1. That is the fulfillment of the Abrahamic Covenant**

Gen. 12:3b . . . in you [Abraham] all the families of the earth will be blessed."

Thru faith in JC we receive t/promise of t/H.S.

Contrast between t/Law = Death & t/Spirit = Life.  
See same cf. in 2 Cor. 3:8-9 (t/Law = “ministry of death”  
contrasted w/the glory of t/HS.

**a. There’s also a parallel here what we saw in 3:6-7**  
**6 Just as Abraham BELIEVED GOD AND IT WAS**  
**CREDITED TO HIM AS RIGHTEOUSNESS. 7 So then,**  
**understand that it is those of faith who are sons of Abraham.**  
Rom. 10:4 For Christ is the end of the law for righteousness  
to everyone who believes.

“With the coming of Christ the new era of salvation-history  
has arrived, and the Mosaic covenant is abrogated.  
Therefore, animal sacrifices cannot forgive the sins  
committed. The only means of atonement is the cross of  
Christ.” [Thomas R. Schreiner, Galatians, 220]

**2. We’re back to justification through faith alone**  
How do you escape t/Law’s curse? How can you be at peace  
w/G. & inherit E.L.?

By being good enough? We saw that that road is closed.  
Any attempt to travel it will result in eternal death.

In t/words of Spurgeon ==>

“We cannot be saved partly by faith and partly by works.  
The roads are distinct. We must keep the whole law if we  
would be saved by it. Our only hope is in the righteousness  
of the Lord Jesus Christ received by faith.” [Charles Spurgeon, Galatians,

ed. Elliot Ritzema, Spurgeon Commentary Series (Bellingham, WA: Lexham Press, 2013), Ga 3:12]

Only 1 way to be saved from t/penalty of hell:

By believing in JC as L&S.

“Faith is laying hold of Jesus Christ personally. There is no merit in it. It is not another ‘work’. Its value is not in itself, but entirely in its object, Jesus Christ.” [John R. W. Stott, Galatians, 82]

As Luther put it, “faith ... apprehends nothing else but that precious jewel Christ Jesus.’ Christ is the Bread of life; faith feeds upon Him. Christ was lifted up on the cross; faith gazes at Him there.” [cited in Stott, 82]

*The curse of the law has been conquered by Christ*