

The Curse Of God;  
A Universal Problem With A Particular Solution  
Part 2  
Galatians 3:10–12

**Introduction.**

*The continual battle for the Gospel.*

*The growing denial of key attributes of God.*

*The loss of a fear of God.*

**The Curse of God; A Universal Problem With A Particular Solution.**

*God's intent for mankind.*

*The effect of sin upon God's intent for mankind.*

Sin results in the curse of God

Genesis 3:14–19; Genesis 4:8–12; Deuteronomy 28:1–2, 15

The curse of God is to be associated with the judgment of God.

The curse of God is to be associated with the wrath of God.

**John 3:36** “He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him.”

**Romans 1:18** For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness,

**Romans 2:5** But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,

**Ephesians 2:3** Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.

**Ephesians 5:3–6**

**Paul's Declaration concerning the universal problem of the curse of God.**

*1<sup>st</sup> assertion; Human merit requires absolute perfection. 10b*

Romans 10:1–4

**Titus 1:16** They profess to know God, but by their deeds they deny Him, being detestable and disobedient and worthless for any good deed.

*2<sup>nd</sup> assertion; Justification is by faith not by human merit. 11*

Habakkuk 1-2:4

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**3<sup>rd</sup> assertion: *Human merit and faith are incompatible.***

**Acts 13:38–39**

**Leviticus 18:1–5 Moses is talking about observing the Law**

**Galatians 3:12** However, the Law is not of faith; on the contrary, “HE WHO PRACTICES THEM SHALL LIVE BY THEM.”

Moses is using the concept of living to describe the consequence of observing the Law.

Paul is using the concept of living to describe the continuous effort needed towards perfectly doing the works of the Law everyday, i.e. obey the Law to be right with God.

Prior to the cross, if anyone Jew or Gentile wanted to benefit from the blessings God was offering Israel, they needed to express faith in the promises of God and demonstrate that faith by observing the Mosaic Law.

After the cross if a Jew wanted to receive the blessings God was offering the church, the Jew needed to express faith in the promise of God and demonstrate that faith by observing both the Mosaic Law and the law of Christ.

The book of Hebrews coupled with the destruction of the temple released the Jew from observing the Mosaic Law as a demonstration of the righteous living of the faithful. The writer of Hebrews has informed the Jewish Christian that Jesus Christ is the mediator of a better covenant with better promises. He tells them that the first covenant, the Mosaic Law, is becoming obsolete and growing old and is ready to disappear. (Heb.10:6,13)

After the cross if a Gentile wanted to receive the blessings God was offering the church, the Gentile needed to express faith in the promise of God and demonstrate that faith by observing the law of Christ.

Paul is saying that even if you are going to take a proper understanding of Leviticus 18:5 and deny the satisfactory penal substitutionary atonement of Christ you will still be under the curse of God. If you are going to observe the Law as a standard of the righteous living of the faithful and at the same time deny the satisfactory penal substitutionary atonement of Christ, you are in essence going to deny faith in Christ and place yourself under the works of the Law as the only hope to be made right with God which is to remain under the curse of God.

If you are going to deny the satisfactory penal substitutionary death of Christ not only is it damning to try to live under the works of the Law it is damning to try to even observe the law as a means to demonstrate your faith because you have proven you do not have faith.