

## ***“BLESSING” INSTEAD OF “CURSING”***

**Introduction:** Having completed a study of the curse the Lord placed upon the ground, the serpent, the fig tree and the Mosaic law, we now direct our attention to the “blessings” God makes available to mankind. An early promise of God to Abraham was to “bless” all nations through his seed (Gen. 12:1-3). “Bless” is contrasted with “curse” in this text, and in many other passages of scripture. Cf Num. 23:35; 24:9; Deut. 30:19; Psa. 109:28; Luke 6:28; Jas. 2:9, 10. The very last word of the Old Testament is “curse” (Mal. 4:6), but the New Testament presents the “blessing.” This lesson will be a study of the word “bless” (or some form of it), as we consider the three (3) principle meanings of the word in the New Testament.

### **DISCUSSION**

#### **I. “BLESSING” OR GIVING OF THANKS.**

**Matt. 15:36.** “And he took the seven loaves and the fishes, and **gave thanks**, and brake them, and gave to his disciples, and the disciples to the multitude.” **Mark 6:41.** “And when he had taken the five loaves and the two fishes, he looked up to heaven, and **blessed**, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.”

##### **A. Two separate, but parallel situations.**

1. He “blessed” on one occasion, and “gave thanks” to the other.
2. Both meaning the same thing—used interchangeably

**Matt. 26:26, 27.** “And as they were eating, Jesus took bread and **blessed it**, and brake it, and gave to the disciples, and said, Take, eat; this is my body. And he took the cup, and **gave thanks**, and gave it to them, saying, Drink ye all of it.” **Luke 22:19.** “And he took bread, and **gave thanks**, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.”

##### **B. Note the interchangeable use of both terms, “bless” and “gave thanks.”**

1. Both are used by Matthew for separate items of the Supper.
2. Parallel accounts by Matthew and Luke for the same item (bread), separate terms are used—showing identical meaning.
3. Same points are observed by Paul's account in 1 Cor. 11:23-25.
4. Paul calls the cup the cup of “blessing” which we “bless”, for which Jesus “gave thanks” (1 Cor. 10:16).

#### **II. “BLESS” IN THE BEATITUDES OF THE BIBLE.**

##### **A. In the Old Testament.**

1. It is used in some 19 beatitudes in the book of Psalms.
2. It is used many many times throughout the rest of the Old Testament.

##### **B. In the New Testament.**

1. In the beatitudes of the sermon on the mount (Matt. 5; Luke 6); and seven (7) times in the book of Revelation.
  - a. Readeth. 1:3
  - b. Dying in the Lord. 14:13
  - c. Keeping God's commandments. 22:14

### III. “BLESSED” IN THE BESTOWAL OF FAVORS UPON SOME.

#### A. Salvation, or forgiveness of sins.

**Gen. 12:3.** “I will bless those who bless you, And I will I will curse him who curses you; and in you all the nations of the earth shall be blessed.”

**Acts 3:26.** “Unto you first, God, having raised up His Son Jesus, sent him to bless you, in turning every one of you from his iniquities.”

1. God's blessings through Abraham involved being turned from iniquities, or being saved from sin.
2. On Pentecosts, they were to “save” themselves from sin as they repented and were baptized. See Acts 2:41, 38, 47

**Gal. 3:8.** “And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, In thee shall all nations be blessed. 9. So then they which are blessed with faithful Abraham. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them. 11. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12. And the law is not of faith: but, The man that doeth them shall live in them. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” (Explain fully)

#### B. In the enjoyment of all SPIRITUAL BLESSINGS.

**Eph. 1:3.** “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ.”

1. God is “blessed” (to the thanked) for having “blessed” those in Christ.
2. Those “in Christ” are those who are “baptized into” Him. Rom. 6:3; Gal. 3:26, 27
3. “All spiritual blessings”, such as fellowship with the Father, Son and Holy Spirit, continual pardon, prayer, worship and the hope of heaven.
4. These blessings come from God, in contrast with the curse of death that Satan, who was cursed in Eden will give to those who follow his course in life.

#### C. In the hope of ETERNAL LIFE.

**Rom. 6:23.** “For the wages of sin is death; but the gift of eternal life through Jesus Christ our Lord.”

1. Wages make up that for which one has striven, but such wages are eternally destructive.
2. In contrast, God has a free (ASV) gift of life that is eternal—only through Jesus Christ.

**Tit. 1:2. “In hope of eternal life, which God, that cannot lie, promised before the world began.”**

1. In this life, we do not have eternal life in reality, but only in promise, prospect and hope.
2. Once we receive eternal life in glory, we need not fear any evil, for nothing can take us from the hand of God. John 10:28

**Conclusion: BLESSINGS INTO A CURSE, OR CURSE INTO A BLESSING?**

In Mal. 2:2, God told His people that He would turn “their blessings into a curse.” Whether He meant that the blessings they had enjoyed from Him that they had lost and would be under a curse, or the things **they considered** a blessing as they walked in their own way—is immaterial, for either will bring a curse when people follow Satan or their own course in life. God once said:

“I call heaven and earth as witnesses today against you, that I have set before you **life** and **death, blessing** and **cursing**; choose **life** that you and your descendants may life” (Deut. 30:19).

1. God contrasts life with death, and blessing and cursing.
2. Death is a curse, and life is a blessing.
3. Each one must choose for himself whether he has life or death—the blessing or the curse.

- A. Man was made “from the dust of the ground” (Gen. 2:7), and the ground was then cursed.  
B. Unless we live like the Lord directs us, we shall be under the curse that will take us to hell when this earthly life is over, for the “cursed” will be turned away from heaven.

“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Matt. 25:41).

On the other hand, the redeemed have escaped the curse, and enter into life eternal.

In heaven, “There shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face: and his name shall in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them life: and they shall reign for ever and ever.” (Rev. 22:3-5)

**HEAVENLY TREASURE.** Jesus gave the parable about the kingdom of heaven is like a man seeking a valuable treasure and finding it buried in the earth. God has hidden in the earth various treasures that are of value to man—such as gold, diamonds and oil. Now that the cursed earth will someday be destroyed, He has used it as a place for the treasure of the gospel that is on the earth, though basically hidden by Satan (2 Cor. 4:3, 4). It contains God's power to salvation when it is obeyed (Rom. 1:16; 6 : 17,18).

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