

## DID GOD, JESUS, OR PAUL ACTUALLY CURSE??

### GOD

God has both the power to bless and the power to curse. He is the Creator, and has the right or power to do both. He blesses those who obey Him and curses those who rebel against Him. He provides both or makes them available to His creation and inhabitants, and we choose whether we shall receive a blessing or a curse (Deut. 30:19). We are blessed by His favor when we do His will, and cursed with His disfavor when we disobey Him. His "cursing" is pronounced in His righteous judgment (VINE'S Word Studies, p. 141). He first blessed the human family (Gen. 1:22, 28), with good (1:31), but when they disobeyed they fell into His disfavor (Gen. 2:16-17). He cursed the ground (Gen.3:17), and the serpent (3:14). This cursing was a pronouncement from God.

So, God DID and DOES curse, or declares what will happen to the wicked as they must suffer the consequences in this life and in eternity, **if** one chooses to do so. The choice belongs to each individual.

### JESUS

We have the record of Jesus pronouncing a curse upon the fig tree. Mark records how Jesus once saw a barren fig tree, and He **said** "No man eat fruit of thee hereafter for ever" (Mark 11:14). Later, Jesus and His disciples came back to this fig tree, and Peter said, "Master, behold, the fig tree which thou **cursedst** is withered away" (v. 21). This kind of curse was a pronouncement in words, but was **not** the kind of curse we normally think of, when man uses foul or vulgar language in asking God to bring evil upon another person in this life.

### PAUL

Was the apostle Paul guilty of "cursing" upon one occasion? Let us see!. In Acts 23, it recorded that when Paul stood before the wicked Ananias, a high priest, that he said **to** Ananias, "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? (Acts 23:3). Then, they that stood by stated, "Revilest thou God's high priest?) (v. 4). Paul's response was that he did not know he was God's high priest (v. 5, and then Paul quoted a scripture, saying, "for it is written, Thou shalt not speak evil of the ruler of thy people", which is found in Exodus 22:28). Here, Moses wrote according to different with the words of interest emphasized, as we note from various translations of the passage.

*KJV (King James Version). "Thou shalt not **revile** the gods, nor **curse** the ruler of thy people."*

*ASV (American Standard Version), "Thou shalt not **revile** God, nor **curse** the ruler of thy people." (Margin states that "GOD" here can be translated "Judges")*

*NASB (New American Standard Bible), "You shall not **curse** God, nor **curse** a ruler of your people." (Margin says the first "curse" here says, "Or, revile.)*

*MLT (Modern Literal Translation), "You will not **revile** God, nor **speak ill** of a ruler of*

*your people.)*

We see from the above passages that the word “revile”, “curse” and “speak ill” are all basically the same. When we return to Acts 23, the men of the council (Sanhedrin) said, “*Revilest thou God’s high priest?*”, applying it to a “high priest”, (v. 4). Paul replied that he did not **know** that he **was** “the high priest”, and he **then** quoted the Old Testament (under which he had been under before he became a Christian, “*for it is written, Thou shalt not speak evil of the ruler of thy people.*”) Paul summed it up by including what he had said in thinking in his heart as to what God will do, and then calling him a “whited” or whitewashed wall., was in violation of that passage. He acknowledged his mistake.

The word “curse” in the New Testament is from the Greek word ara, which according to VINE’S Word Studies, page 141, simply means “down, a prayer....to pray against, to wish evil against a person or thing.”) Now, to “curse” does not necessarily mean to take God’s name in vain in careless conversation, or to use the word “God” when we pray, but to **ask** God to “bring down evil” upon a person or thing. Out of Paul’s **heart** he **spoke** words against the high priest, a ruler of God’s people. Do we not read where Jesus said, “Out of the heart the mouth speaketh”? (Matt. 12:34). We are not to become judges so as to ask God to condemn the wicked, for He knows what He will do with them. It is wrong to “curse God” or ask Him to curse men (James 3:9-10). We are admonished to “bless and curse not” (Luke 6:28; Rom. 12:14). It is better to wish good come to the wicked than to wish their destruction. It is God who is able to turn a curse into a blessing (Neh. 13:2). We are to love our enemies, and pray for the rulers in high places (1 Tim. 2:1-5), and submit to their rule until what you are asked to do goes against the will of God (1 Pet. 2:13-17; Acts 5:29).

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