

## Bless and Curse Not

Romans 12:14

One of the unique marks of Christian living is found in this simple, yet profound, verse. Someone once said, “Instead of asking favors we ought to confer blessings.” When a family or a church understands the principle of this verse a great blessing will unfold.

### I. The Principle Defined

As a person who has been blessed by God when I should have been cursed by Him. I am to live my love as a visible testimony of God’s grace by blessing and cursing not.

#### (A). I am to speak well of those who cause me problems...

This certainly goes against human nature which seeks to respond “eye for eye.”

The word “bless” is the Greek word eulogeo. It is in English the word eulogy. To “eulogize” someone means you “speak well of him.” (Matt. 5:44; I Pt. 3:9).

#### (B). I am not to desire God’s wrath (much less mine) to rest on my persecutor ...

The word curse here means “*to wish evil upon.*” It is the same word used for the imprecation Psalms where David prays for God’s wrath to fall on his enemies. “*He who can obey this precept is a transformed man*” B.W. Johnson.

#### (C) I am to be aware that sometimes my persecutors may be friends...

In the context of this verse (before and immediately after) Paul describes our relationships with other Christians. The deepest hurts often come from those closest to us. “*He came unto his own, and his own received him not*” (Jn 1:11).

### II. The Principle Depicted

We see this principle portrayed in the lives of many of people in Scripture including:

#### (A). Job... “*who refused to curse others*” (Job 31:29-30) including his friends.

#### (B). Stephen... who when stoned by his fellow Jews died gently (Acts 7:60).

#### (C). David...as king was accused by Shemei of killing Saul. Abishai, David’s servant said to the king, “*Let me go cut off the dead dog’s head*” (II Sam. 16:9). David responded: “*no, let him alone. God hath bidden him to speak*” (vs. 10).

(1). David saw God even in the actions of his enemies.

(2). To curse at one’s persecutor is in reality to curse God.

### III. The Principle Denied

There are a few times in Scripture where God’s wrath is called down in a curse. The Prophets like David and Elisha cursed God’s enemies (Ps 69:22 2 Kgs. 2:24). The Apostles, including Paul, did the same (Acts 8:20; 13:10-11; 23:3) “*These did it by a special vocation and instinct of the Spirit*” Dr. E. Poole. Such inspired men had the **calling** and the **aid** to administer God’s wrath. We are called to administer mercy and to leave vengeance to God (Rom. 12:19). “*Not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.*” (1 Pt. 3:9).