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The Blessing and the Curse

Honor and curse, blessing and curse, for parents and children (Mt 15:4, Amp; Ex 20:12; Dt 5:16; Ex 21:17; Lev 20:9).

Dt 30:19 — As in baptism into the new land of Messiah's Body. The Body of Messiah is the place where He lives and reigns, a holy land (1 Tim 2:8; Mal 1:11; 1 Cor 1:2; Rev 2:5; Eph 2:19-22; etc.).

The first national act upon entering this land is to set these two (Dt 30:19) in motion. The blessing which will overtake the obedient, and the curse which will overtake the disobedient (Dt 28:2,15). Between these two poles the national life moves. It is because of the relation between obedience and blessing, disobedience and cursing (Dt 11:26-28; Isa 1:19-20) that Dt 29:12; Jn 14:21-24 for example, can speak of God's covenant as His curse, and Zech 5:3 can call the Law the curse.

The word of God's grace, and the word of God's wrath is the same word. The word which promises life is but a savor (smell) of death and judgment to the disobedient or rebel, and therefore a curse. 2 Cor 2:14-16 — Paul using this truth to expound the doctrine of redemption. The law is a curse to those who do not obey it.

Gal 3:10,13 — The very means itself proves He took our place, for cursed is everyone that hangs on a tree. Lk 10:16 — The same messenger proves to be a blessing or a curse.

Dt 21:23 — means under God's curse, the curse against sin falling on our Master who became a curse for us.

In Mt 15:4 — The blessing or curse is the fifth commandment in Ex 20. Long life, or short life, prolonged or shortened (Dt 13:6-10; 21:18-21).

God is true. His word will prove to be true. If you look up the words "honoring" and "cursing" as it refers to Mt 15:4, you will see what it means. Honor and curse are the antithesis of one another here in the Amplified Bible, and the word curse is defined as the Greek meaning, but with the confirmation of the Old Covenant Hebrew.

Ex 20:12 — Honor means regard, treat with honor, due obedience, and courtesy, your mother and father, so that your days may be long in the land. Dt 5:16 — That it may go well with you, and your days be prolonged in the land Yahweh your God gives you.

Ex 21:17 — Whoever curses his father or his mother shall surely be put to death, or whoever strikes them (verse 15).

Lev 20:9 — Everyone who curses his father or mother shall sure be put to death. He has cursed his father or mother; his blood guilt is upon him.

Just as it says in Lev 20:10 about adultery — both are to be put to death.

In Ex 21:17 the Hebrew says *curses* (7043) — Lev 20:9 and the rest. Mt 15:4 — Reviles, or curses (7043), in Hebrew. Speaking evil of (NASB, Mt 15:4). Dt 21:18-21 — Reviles (7043), or lightly esteems, making light of their orders, their ways, superficially hearing and obeying them, to treat them with contempt. Their directions are a trivial thing to him.

(7043) QALAL — To be slight, trifling toward father or mother to be accursed children, brought to a curse and contemptible, as one would treat the Word of God one hears spoken (1 Pet 4:11; Mt 15:6-9).

The Word of God says that if a child of parents does not honor his parents with whatever he has to honor them with, and uses his strength for anything else that he deems more important, then that child holds his parents in low esteem, therefore the child is cursed. As one sets aside honor

for the parents, he at some time set aside the Word of God, depriving it of its honor and authority, making it of no effect.

Cursed, or curse (1 Cor 16:22) — the curse is to seclude from life, or the community. We must put them into a place of waiting until they are 18, or send them to a relative who desires to take them if they are under 18, or even over, according to the desires of the disobedient child who refuses grace from God's love and kindness. Rom 11:22 applies to all, as Jude 21.

Dt 21:18-21 — A stubborn and rebellious son does not obey, and is in wicked defiance of the 5th commandment (Dt 5:16; Ex 20:12).

Honor means to prize highly (Pr 4:8; Ps 91:15), show respect for (Lev 19:3; 20:9), obey (Dt 21:18-21; Eph 6:1-2).

Curse — Stone him to death in Old Covenant Israel. 1 Cor 5:5 in New Covenant Israel (Dt 5:16; 27:16; Ex 21:15,17) — purge evil from among you (Dt 13:5; 1 Cor 5:13). The purpose was and is to eliminate the evil doers, as well as the evil itself (Dt 17:7; 19:19; 21:21; 22:21,24; 24:7).

1 Cor 5:13 — This is the same measure used on a son or daughter when they are old enough to be on their own, but before to be kept on a farm, outside the camp of Israel.

Mt 15:4 — For God commanded, Honor your father and your mother, and he who curses, or reviles, or speaks evil of, or abuses, or treats improperly his father or mother, let him surely come to his end by death. A good example is verse 5 in the Amplified Bible (verses 6-9; Isa 29:13).

Pr 20:20 — whoever curses his father or mother, his lamp shall be put out in complete darkness, where there will be weeping and gnashing of teeth in regret.

*Curses* is the right word, but the word for curses is actually shows disrespect, or treats slightly, or takes their instruction slightly, and thwarts the will of God for them (Pr 22:6), and his life ends with a curse upon it for not responding to the will and the word of God for his life, and treating lightly the training and instruction of his parents. To treat lightly or slightly is a subtle form of rebellion and insolence and reviling.

*Reville* means to scorn or abuse.

*Scorn* means to treat with contempt.

*Contempt* means to feel that something is worthless or despised, to despise your father or mother, and disregard their authority in Yahweh. *Contempt* is disrespect of authority.

To curse your parents means to express anger against them, due to your disrespect of them in your heart. Anger comes out against their authority over you (Dt 21:18). To blaspheme your parents is to disobey their orders, and to reject their authority is to treat them with abuse and scorn.

Acts 13:45-48 — They rejected the Word of God as refuse. They refused to hear it, due to their disrespect for God in their hearts. They were not willing to do His will, so they rejected it for themselves, and condemned and cursed themselves. They expressed anger against the Word of God, and they expressed anger against themselves. By cursing the Word, they cursed themselves (Lk 10:16). They treated God Himself as refuse, since they refused His Word. If the child rejects the word of his parents, he rejects God Himself. If he treats the Word slightly, he reviles the Word, and is cursed for it. If they treat the Word slightly, they are cursed (Pr 20:20; Dt 26:16).

This dishonors them.

This is brought out in Rev 3:16. *Lukewarmness* shows disrespect greater than the ignorant response of ignorant men who are cold. So we must be either hot or cold, but the state of indifference is the worst sin against the Body, since they are bringing the temperature down. The

cold are no longer, or have never been of us (1 Jn 2:19). But the lukewarm hang around to curse everyone else with their hypocrisy, as 1 Jn 1:6 — but 1 Cor 15:33-34 (NEV).

The hot are 1 Jn 1:7. They confess their sins immediately, so the temperature stays hot, and does not cool down to a mere lukewarm relationship with Him.

If we don't confess our sins immediately before someone has to drag us into court for violating the covenant, then we live a life of mere hypocrisy, trying to act righteous between the long spans of not having fellowship with Him. While we are in the darkness, we claim to be in fellowship, by coming to the minchahs and Breaking of Bread, but the time will come shortly when we are spewed out of His mouth like the whole first church which became Christianity, as Rev 3:17-18.

We must stop being the wishy-washy, namby-pamby, wimps that we are.

*Wishy-washy*: Lacking in strength, flavor. Weak, insipid, lacking in character or determination.

*Namby-pamby*: Pale, lacking in vigor. Moody, weak, trifling behavior. Lacking real worth.

*Wimp*: Complaining, murmuring, whiner (Phil 2:5), feeble, ineffective person, lacking substance or quality, unduly soft, lax, pushed around by the evil one.

The evil one can send one of his weakest spirits to make you break, to get you to complain and murmur, give in to temptation, to talk you into it or talk you out of it, like Esau.

It's time to stand up and be counted, and cross over the line, and enter in behind the veil, into the presence of God!!! The veil is our flesh (Lk 9:23; Gal 5:24). We must die to that wishy-washy, namby-pamby, wimp of a person in us, that expresses itself, because it is not dead.

Dt 27:16 (NEV) — *Slight* is to treat a man, especially your father or mother, in a slight way. It is a slap in the face, so to speak. It shows disrespect for and dishonors their parenthood. It's really an affront to them, showing contempt and discourtesy, disregarding their authority and their parenting of you. To show disrespect is to slight their honor, ignoring their dignity as your father and mother, which they should have. Are you an illegitimate child? Were you treated as such? Heb 12:7-12 — Or did they love you as a true son or daughter? Pr 13:24.

To *slight* is to disregard from the consideration that they have value in your eyes, or your estimation of them. A person treats another according to their estimation of them as a person.

The way another person treats you is from their own consideration of your worth and value. To slight means they are unworthy of your respect, or even notice, much less to give your attention to.

To *slight* is to show a moderate degree of contempt by neglect, inattention, treating with indifference, absence of feeling, and being aloof, as all lukewarm believers are in the community. They are not devoted to the fellowship, or koinonia, that is, the total participation and contribution of their lives to the community, the witness of Messiah's resurrection (Acts 2:42). They're living as if there will be no resurrection, as Paul said in 1 Cor 15:2. Paul asked, "Do you hold fast the gospel as I preached it to you? If not, your confession was in vain" (New English Version). Your confession of faith in the resurrection of Messiah from your heart (Rom 10:9).