

Elder Vernon Johnson

Numbers

Thirteen

Curse in Genesis

A form of the word, "curse," appears thirteen times in eleven verses in the book of Genesis:

1. Gen 3:14 "And the LORD God said unto the serpent, Because thou hast done this, thou art **cursed** above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:"

2. Gen 3:17 "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: **cursed** is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;"

3. Gen 4:11 "And now art thou **cursed** from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;"

4. Gen 5:29 "And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath **cursed**."

5. Gen 8:21 "And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again **curse** the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done."

6. Gen 9:25 "And he said, **Cursed** be Canaan; a servant of servants shall he be unto his brethren."

7. Gen 12:3 "And I will bless them that bless thee, and **curse** him that **curseth** thee: and in thee shall all families of the earth be blessed."

8. Gen 27:12 "My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a **curse** upon me, and not a blessing."

9. Gen 27:13 "And his mother said unto him, Upon me be thy **curse**, my son: only obey my voice, and go fetch me them."

10. Gen 27:29 "Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: **cursed** be every one that **curseth** thee, and blessed be he that blesseth thee."

11. Gen 49:7 "**Cursed** be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel."

The first two references above deal with Adam's transgression in the Garden of Eden at which time God cursed both the serpent and Adam for this transgression. This, of course, was a curse brought about because of sin. This God pronounced curse of sin is further explained in Gal. 3:10, "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." This curse for sin had both timely effects and eternal effects. Adam and all his ancestry were cursed to die (naturally, in trespasses and sins, and eternal condemnation because of sin. The ground was also cursed for his sake and brought not forth its great bounty because of sin.

The third reference had to do with Cain's murder of his brother Abel. This was a curse brought about because of the wicked actions of man. Through wicked actions we often bring about plagues upon our lives that we must bear the consequences of. An example of this is set forth in Matt.7:26 "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

References four and five refers to the comfort God promised to man because of the the ground that God had cursed because of the sin of Adam. This promise was made after the flood and the destruction of man except for those in the ark. In the building of the ark and the subsequent deliverance of the eight in the ark, Noah was a type of Christ. This promise of their no longer being a curse upon the ground points us to the eternal deliverance from the curse of sin procured by Jesus Christ at the cross for the benefit of the elect of God. There is no longer a

curse upon the ground (flesh) of the elect because of our eternal deliverance from sin by Jesus Christ.

Reference six refers to a curse placed upon Canaan because of a sin that his father Ham had committed against his father Noah. This will be dealt with in another essay.

Reference seven deals with a covenant promise that God made to Abraham. Part of the promise was, "I will bless them that bless thee, and curse him that curseth thee." God had made a covenant promise with Abraham in which all the promises were based on what God would do. These were unconditional promises and pointed us to a covenant God made with himself before the foundation of the world. In the covenant of redemption, God promised to the elect that he would justify them. Sin had cursed us and God cursed sin for us and sent forth his covenant blessings upon us.

References eight, nine, and ten deal with the blessing of Isaac given to him of God that he might bless his son before he died. Isaac intended to pronounce this blessing upon his eldest son Esau. Rebekah, however, conspired with Jacob, the youngest son, to steal the blessing from Esau. Jacob opined that by trying to deceive his father that he would be found out and bring a curse upon himself rather than a blessing. Rebekah said that the curse would be upon her rather than upon Jacob. While Jacob and Rebekah reaped what they sowed because of their lies and deceit, Jacob still received the blessing from Isaac and the blessing and cursing promised to Abraham and Isaac was passed on to Jacob. This teaches us that sometimes we receive blessings that we do not deserve, and certainly this was true with Jacob and it is true with God's elect also.

In reference ten, Jacob before he died pronounced a prophecy upon his twelve sons. Simeon and Levi had wickedly slain a man after promising that he could marry their sister. Because of their wicked action, Jacob pronounced a curse upon the anger and wrath of these two sons. Sometimes we think that we can get away from the sinful actions that we commit, yet God is not mocked, "whatsoever a man soweth, that shall he also reap."