



Does the Bible Really Say God Will Bless Those Who Bless Israel and Curse Those Who Curse Israel?

**By
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Recently, Tucker Carlson and Ambassador Mike Huckabee during an interview at Ben-Gurion Airport in Israel this past February, disagreed over whether or not the Bible says that God will bless those that bless Israel and curse those who curse Israel.

This echoes a similar disagreement Carlson had with Senator Ted Cruz a year ago in February 2025. In that interview Sen. Cruz said, "Growing up in Sunday school, I was taught from the Bible, those who bless Israel will be blessed and those who curse Israel will be cursed. And from my perspective, I wanna be on the blessing side of things." Carlson then

challenged him as to where in the Bible it says that and when Cruz did not answer, Carlson said, “It’s in Genesis.”

Of course, Tucker Carlson does not believe that the Bible teaches that God will bless those that bless Israel and curse those who curse Israel. He was just pointing out the passage that he believes some use to teach that idea. The passage Carlson referred to is Genesis 12:1-3:

¹Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: ²And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: ³And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

Let’s take a closer look at this passage. Carlson claims that the promise of blessing and cursing was made in regard to Abram, or Abraham as he is better known and, to a degree, he is correct. We know this because of the use of the singular personal pronouns, thee and thy, in the passage.

Remember, in the King James Bible, the translators wanted to preserve the distinction between the singular and plural personal pronouns found in the original Hebrew and Greek. This distinction had been lost by the 1600’s with the rise of Modern English so they did so by reaching back to the Middle English of earlier centuries that still retained the distinction. Consequently, if it starts with a “th”, as in thee, thou, thy, and thine, it is a singular personal pronoun and if it starts with a “y”, as in ye, you, and your, it is a plural personal pronoun.

So, getting back to Genesis 12:1-3, we can see that God is addressing Abraham directly in verse one, telling him to leave his country, kindred, and father’s house for a land that God was going to show to him personally. The use of thy and thee makes that clear. Likewise, the repeated use of thee and thy, as well as thou, makes it clear that God is promising that He will make a great nation out of Abraham, meaning Abraham’s descendants, that He will bless Abraham specifically, and that He will make Abraham’s name great. God also mentions that Abraham will be a blessing to others. Then, in verse three, God continues to use the singular personal pronoun, thee, saying that He will bless those who bless Abraham and curse those who curse Abraham and that all the families of the earth will be blessed in Abraham.

History shows us that all the promises made to Abraham in Genesis 12:1-3 have been fulfilled. Abraham left his country, kindred, and father’s house for a land that God showed him. Abraham became very prosperous and God did indeed make a great nation out of him – actually, more than one – and his name indeed became very great in the past and still is

today. Abraham himself was a blessing to others, in particular those who blessed him. Contrawise, those that cursed Abraham found themselves on the wrong side of God's favor. And, lastly, all families of the earth have indeed been blessed in Abraham because it is through his lineage that Jesus Christ, the Messiah came into the world.

As you can see from the use of the singular personal pronouns in Genesis 12:1-3, it is rather direct and specific in its application to Abraham. Its application to Abraham's descendants, however, is more indirect and general, in so much as it is given as a promise to Abraham that God will both bless his descendants and use them to bless the whole world. And, while there is a specific promise to bless those that bless Abraham and curse those who curse Abraham, Carlson is right in his assertion that there is no specific promise in the passage to bless those that bless Israel and curse those that curse Israel. Those who believe there is can only infer it.

Where Carlson errs, though, is through his ignorance of how God expands on His promises to Abraham in Genesis 12:1-3 by extending them to Abraham's descendants through his son, Isaac, in other passages. For instance, in Genesis 27:27-29 we read:

²⁷And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: ²⁸Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: ²⁹Let 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.

In this passage, Isaac bestows his patriarchal blessing upon Jacob, his son. In doing so, Isaac repeats the same promise that God gave to Abraham: "cursed be every one that curseth thee, and blessed be he that blesseth thee." Again, note the use of the singular personal pronouns, thee and thy. However, there are some hints here that indicate a broader application to not just Jacob, but also to Jacob's descendants.

For instance, the statement in verse 29, "Let people serve thee, and nations bow down to thee," seems to have been fulfilled not in Jacob's life but, rather, in the life of the Hebrew nation descended from him, specifically during the reigns of David and Solomon. In addition, the following statement, "be lord over thy brethren, and let thy mother's sons bow down to thee," also indicates a reference to the Hebrew kingdom since Jacob only had one brother, not multiple brethren. The use of the singular pronouns are to signify the one family of people, a singular ethnic nation, the Jews, who would descend from Jacob. This is as opposed to the multiple families or nations descended from Abraham through Hagar

(Ishmael), Sarah (Issac), and Keturah (Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah) and from Isaac's two sons Esau and Jacob.

Now some may find that a bit convoluted and still question whether or not God's promise to both Abraham and Jacob can be applied to Israel. However, there is another, additional, blessing given by Isaac to Jacob in Genesis 28:3-4 that makes it clear:

³And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; ⁴And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

This later blessing makes it clear that the Abrahamic blessing, including the promise to bless those who bless the Jews (Jacob's seed - Israel) and curse those who curse the Jews. Consequently, Tucker Carlson and others who claim that the Abrahamic blessing does not apply to the Jews are wrong. They need to go back and read their Bibles before condemning those who do.

Still, there are those who would still object and contend that, while you might make a case for saying that God will bless those who bless the Jews and curse those who curse the Jews, there is nowhere where it says that God will specifically bless those who bless Israel and curse those who curse Israel. And they would be wrong.

In Numbers chapters 22-24, we find an interesting account of the Moabite king, Balak, and the Gentile prophet Balaam. The Hebrews, referred to as both Jacob and Israel in this passage, had arrived in the plains of Moab, causing great distress among the Moabites. Concerned because of what the children of Israel had done to the Amorites, Balak attempts to hire Balaam to curse them. Eventually, Balaam meets with Balak and agrees to try. Instead, much to Balak's ire, Balaam ends up repeatedly blessing them before issuing a final prophecy in Numbers 24:2-9:

²And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. ³And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: ⁴He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: ⁵How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! ⁶As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters. ⁷He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. ⁸God brought him forth out of Egypt; he hath as it

were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. ⁹He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

It is clear in this passage that the Jewish people, the descendants of Jacob, are being referred to as Israel by the Spirit of God. And, after several prophetic statements over Israel we find what Tucker Carlson and many others claim is not in the Bible: “Blessed is he that blesseth thee [Israel], and cursed is he that curseth thee [Israel].” (Of course, there will always be those that object that it says “thee” rather than “Israel”, even though it is plain to anyone who understands basic grammar that “thee” means “Israel” in this passage.)

Before we close, however, I must note briefly two final objections. Although some might admit that we can find a Biblical promise to bless those that bless Israel and curse those that curse Israel in the Bible, they contend that the promise does not pertain to the Jewish people today nor to the modern nation of Israel. First, they argue that the promise expired with the arrival of Jesus Christ and the Jews rejection of Him as their Messiah and that the Church, meaning Christians, have not only replaced Israel but have become Israel. And, second, they argue that the people who call themselves Jews in Israel today are not really Jews

They invoke a number of passages in the New Testament to justify their claims; in particular, Romans 2:28-29:

²⁸For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: ²⁹But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Their argument, however, flies in the face of Jeremiah 31:35-37 where God explicitly promises to preserve the seed of Israel, even if they reject Him:

³⁵Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: ³⁶If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. ³⁷Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

The same affirmation is echoed by the Apostle Paul in Romans 11:1-2:

¹I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. ²God hath not cast away his people which he foreknew...

Of course, a more complete discussion of whether God has replaced Israel with the church or not will have to wait for a future article. In the meanwhile, I hope that you can see that the Bible does indeed say that God promises to bless those that bless Israel and curse those that curse Israel. And, I hope that you, like Sen. Ted Cruz, “wanna be on the blessing side of things.”

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