

**THE
“FAMILIES OF THE EARTH”
BEING BLESSED
IN ABRAHAM**

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The major source of error in these *blessing* passages is what we mean by certain words. We have different words translated as *earth* and the *ground, countries* and the *land*, as also occurs with the words translated *nations, families* and *kindreds*. Although an extensive technical Hebrew language exposition is beyond the scope of this book, there are things that need to be pointed out.

Originally Abraham was told to go from his father’s house unto an *eretz* that God would show him. If *eretz* here is the whole Earth, then Abraham must have gone to another planet! Abraham was told *all The ‘Earth’ which thou seeth, I will give thee*. He was told to arise and walk through the earth. Did he walk across the whole globe? So we have to ask if this ‘earth’ is the whole earth or the promised land. It is not all the ‘*eretz*s of all the races on earth. Abraham was told to get himself out of his present *earth* and to go to *THE earth*. There are many references which give confirmation of the meaning. *THE earth* does not mean the whole globe, but rather that portion belonging to the particular area or person under consideration.

Contrary to popular presentation, we must note that in Genesis 12:3, the ‘them’ in *I will bless them* is plural, whereas the ‘him’ in *I will curse him* is singular. The Hebrew allows for two possible translations of *be blessed*, namely:

- *may be blessed in, or by, association with thee*, and
- *may bless themselves* [as the RV footnote says].

Some awkward questions could be posed here if it was to be taken that *all nations* had the meaning of “every race on earth”:

1. If those who curse Abraham are cursed, how could those so cursed be part of *all nations* which were to be blessed?
2. Were the Egyptians blessed or cursed through Israel’s presence during their captivity and also in the Exodus?
3. When the Children of Israel went into the Promised Land, they were told to exterminate all the Canaanite nations. Was not that an unusual way of blessing the Canaanites? After all, they were supposed to be part of *all nations*. Likewise Amalek was to be exterminated.
4. In Deut 23:6, God commanded Israel that they should not seek the peace or the prosperity of the Ammonites and the Moabites right up to the end of the age. Ezra 9:12 indicates similar treatment of the non-Israelites in the land. This is hardly a blessing on those nations, is it?
5. When The House of Judah was in captivity in Babylon, is there any evidence of Israel being a blessing to Babylon?
6. When the House of Israel was in captivity in Assyria, did this make the Assyrians blossom?
7. In prophecy why are all the forecasts concerning non-Israel nations always detailing them as being servants to Israel and for them to perish if they refuse this destiny? This is so right up to the end of the age.
8. The promise to Abraham was to “ALL” nations without any exceptions. “All” cannot include those who are cursed and those God says that He hates. Hence “all” means *all the nations of Israel*.

Throughout Scripture, Israel was *to dwell alone and shall not be reckoned among the nations* [Num 23:9]. Prophecy sustains this to the end.

Daniel 7:27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High,

whose kingdom is an everlasting kingdom, and all dominions shall serve him.

Isaiah 60:12 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

Zech 14:16,17 And it shall come to pass, that every one that is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.

Israel and Judah were scattered among *all nations*, but are these other nations to be blessed? Jeremiah does not agree.

*Jer 30:11 ... though I make **a full end of all nations whither I have scattered thee**, yet I will not make a full end of thee ...*

Jeremiah repeats this in Jer 46:28, addressing this to Jacob.

In all these Scriptures we can see the unique place of Israel among the other nations. This continues after Jesus returns and Israel reigns with God over the other nations. Finally there will be no more death. What a blessing! The blessing is either given by this seed, or by the Act of God.