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Volume 23
Issue 565

“The People” in Contrast to “the Nations”

A Preliminary Examination of the Word “People”

Part 2 of 3

by — Charles H. Welch (1880-1967)

Thus shalt thou say to the house of Jacob, and tell the children of Israel; “Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation” (Exodus 19:3-6).



them marked them off from the rest of the nations:

So shall we be separated, I and Thy People, from all the people that are upon the face of the earth (:16).

We have, therefore, two great doctrines to remember. One is that the *initial* covenant made with Abraham was *unconditional*. Israel must be a great and blessed nation. The giving of the law some 430 years afterwards cannot make that initial covenant void (Galatians 3), but the special blessings attaching to that *added* covenant could be, and were, forfeited.

Consequently we have a complex theme running through the Hebrew Scriptures. “*The people*” viewed simply as the chosen race without reference to individual or collective obedience; “*the people*” marked by the “*token*” of circumcision, redeemed by the blood of the Passover lamb, and entering into the covenant at Sinai; a “*stiff-necked people*.”

The arrival of Israel “*in the plains of Moab on this side Jordan by Jericho*” (Numbers 22:1) caused considerable uneasiness in the mind of Moab and its rulers. So Balak, the son of Zippor, who was king of the Moabites at the time, sent a message to Balaam the son of Beor saying,

Like the first naming of this “*people*” in Genesis 17, where it is connected with a covenant which Israel was to “*keep*,” so again these commandments were the tables of the covenant which Israel was commanded to keep, but alas were to break.

Only under the terms of the New Covenant, with a better sacrifice and a better priesthood, will Israel ever reach this exalted position “*above all peoples*”; but as we have seen, they were, are and will be the “*people*” by Promise and by Redemption.

In Exodus 33 there are searching references to this people. They are a “*stiff-necked people*” (:3, 5), yet in spite of all Israel’s rebellion and failure Moses reminded the Lord saying,

Consider that this nation is Thy people (:13).

In spite of their failure, the presence of God with

Behold, there is a people come out from Egypt; behold, they cover the face of the earth, and they abide over against me; come now therefore, I pray thee, curse me this people (Numbers 22:5-6).

Balaam's curses and his blessings were evidently respected, for the king said,

I have known that he whom thou blessest is blessed, and he whom thou cursest is cursed (:6).

When Balaam inquired of the Lord concerning this request, a statement was made that adds another item to our growing knowledge concerning this separated people. In spite of the opinion expressed by Balak concerning Balaam's powers, God said to him,

*Thou shalt not curse **the people**: for they are blessed (:12).*

Balaam, as it is well known, persisted in his intention to respond to the call of Balak, but was warned by the Lord that he would be permitted to speak only the word that He spoke to him. After the ceremonial offering of seven oxen and seven rams on seven altars, Balaam utters his first parable. We cannot mutilate this parable by partial quotation – we give it as it is recorded:

*And he took up his parable, and said, "Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, 'Come, curse me Jacob, and come, defy Israel.' How shall I curse, whom God hath not cursed? Or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, And from the hills I behold him: Lo, **the people** shall dwell alone, And shall not be reckoned among the nations. Who can count the dust of Jacob, And the number of the fourth part of Israel? Let me die the death of the righteous, And let my last end be like his!" (23:7-10).*

In the parable, Balaam looks at Israel and says of them,

The people shall dwell alone, And shall not be reckoned among the nations (:9).

In this parable Balaam is constrained to utter truth, and here emerges a very special feature, "*the people shall dwell alone.*" The word translated "*alone*" is the Hebrew *badad*. Its first occurrence suggests the most vigorous separation, for it is used of a leper, or of one suspected of leprosy, "*he shall dwell alone*" (Leviticus 13:46). This aloneness is included in the blessing of Moses, where, after giving special and individual blessings to the tribes, he speaks of Israel as a whole, saying,

*Israel then shall dwell in safety **alone** (Deuteronomy 33:28).*

The root of this Hebrew word is *bad*, and is translated in many different ways; but underlying all, however seemingly remote, is this element of *separation*. For example, it means "linen" (Exodus 28:42) because of the separate threads (warp and weft) used in the weaving. *Bad* occurs in the statement, "*man doth not live by bread alone*" (Deuteronomy 8:3), and when speaking of the incomparable majesty of God, Moses said, "*There is none else beside Him*" (Deuteronomy 4:35). It enters into the word *bedil*, an alloy found in ore mixed with silver, which is separated from it by means of fire, and called "*tin*" in the *Authorized Version* (Isaiah 1:25).

To conclude, without citing every variety of this root word, there is *badal*, "*separate*," a distinctive word in connection with Israel, "*Thus shalt thou separate*" (Numbers 8:14). "*Ye shall therefore put a difference ... which I have separated*" (Leviticus 20:25). Aaron was "*separated*" (I Chronicles 23:13); Levi was "*separated*" (Deuteronomy 10:8).

The whole house of Israel was a separate people unto the Lord, separated by circumcision, by covenant, by law and by destiny from all of the nations of the earth. Balaam supplements the word "*alone*" by adding:

And shall not be reckoned among the nations (Numbers 23:9).

When the "*count*" of the nations is taken, Israel will not be included:

Of Zion it shall be said, "This and that man was

born in her" (Psalm 87:5).

From one point of view there is no difference between Jew and Gentile [the nations]; both descend from Adam, both have sinned, both need salvation. Yet on the other hand Israel did not become a nation as did all of the other nations of the earth. Israel is, so to speak, of supernatural origin. Their first father, Abraham, a Gentile [a member of the nations], came from Ur of the Chaldees, and to him the promise was made that God would, for His own wise purposes, make of him a nation. This nation thus strangely produced is marked with the distinctive sign of circumcision and given laws that separate them from all the rest of the earth. They " *dwell alone,*" they are not "*reckoned,*" it is one of their distinctive characteristics.

Consequently, when we read of "*all nations*" doing this or that, Israel is not *reckoned* among them. Instead of being reckoned *among the nations*, the nations take their reckoning from Israel:

When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel (Deuteronomy 32:8).

This dividing of the earth among the nations was done, according to Genesis 10:32, two hundred years before Abraham, yet Israel, then unknown except to God, was the standard by which all of the nations were to be measured.

It will be so in the time of the end, "*inasmuch as ye have done it unto one of the least of these My brethren*"

will be the standard whereby "*all the nations*" in view shall be judged and enter into their "*inheritance*" (Matthew 25:40).

It is the purpose of God that "*this people*" shall occupy the central place in the earth, that "*all nations*" shall learn from them and their city Jerusalem. As a kingdom of Priests and a Holy Nation they must of necessity " *dwell alone,*" "*separated,*" and be not "*reckoned among the nations*" (Numbers 23:9), even as the house of Aaron lived and functioned alone and unreckoned in the midst of the chosen people themselves.

The Word "People" in the Books of the Law

In the last book of Moses, Deuteronomy, there are a series of statements that break into the narrative in order to emphasize the peculiar character of "*this people.*"

First of all Israel is reminded that they were a people by redemption and for an inheritance:

The LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto Him a people of inheritance, as ye are this day (4:20).

Yet they are Thy people and Thine inheritance, which Thou broughtest out by Thy mighty power and by Thy stretched out arm (9:29).

For the Lord's portion is His people; Jacob is the lot of His inheritance (32:9).

Then the distinctive nature of this people is indi- ▶



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cated in several ways in the book of Deuteronomy:

- (1) By the fact that to them was given the Law:

Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the Voice of God speaking out of the midst of the fire, as thou hast heard, and live? (4:32-33).

- (2) By the fact that they were called “a holy” and a “special” people:

*Thou art a **holy** people unto the LORD thy God: the LORD thy God hath chosen thee to be a **special** people unto Himself, above all people that are upon the face of the earth (7:6)*

*For thou art a **holy** people unto the LORD thy God, and the LORD hath chosen thee to be a **special** people unto Himself, above all the nations that are upon the earth. ... for thou art an holy people unto the LORD thy God (14:2, 21).*

- (3) By the fact that their choice was entirely apart from merit:

The LORD did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all

people: but because the LORD loved you, and because He would keep the oath which He had sworn unto your fathers (7:7-8).

Yea, He loved the people (33:3).

- (4) By the fact that Israel are called “His” people:

*The Lord's portion is **His** people (32:9).*

*The Lord shall judge **His** people (:36).*

*Rejoice, O ye nations, with **His** people: His land ... **His** people (:43).*

The testimony of Moses in the Book of Deuteronomy ends on this high note, for the last chapter was probably written by Joshua:

*Israel then shall dwell in safety **alone** ... Happy art thou, O Israel: Who is like unto thee, O people saved by the LORD? (33:28-29).*

The Word “People” in the Historical and Prophetical Books

At this point the Law ends, and the Prophets begin, and in the Prophets is recorded the twofold history of this people. From one point of view they were a wayward, rebellious and stiff-necked people, a people often chastised and heavily punished. Yet at the same time, they were a covenant people, a chosen people, a beloved people – a people who, in spite of their personal failure and in spite of the breaking of the Old Covenant shall yet, under the terms of a better covenant, the New Covenant, enter into all of the



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☞ blessings pronounced and reserved for them.

The subsequent books of Joshua and Judges, the historical books of Samuel, Kings and the books of the Prophets, unfold this twofold theme. When the Lord had given rest to David from all of his enemies and when David contemplated building a house for the Lord, the word sent by Nathan, and the response made by David, include several references to the peculiar blessing of this chosen people.

First, David was reminded that none of the tribes (or judges who had been commanded "to feed **My people Israel**") received any word about building a house for the Lord (II Samuel 7:7). David himself was taken from the sheepcote "to be ruler over **My people, over Israel**" (:8). Moreover, said the Lord, "I will appoint a place for **My people Israel**" (II Samuel 7:10). David's response to the word sent by Nathan contains references to this chosen people:

*What one nation in the earth is like **Thy people**, even like Israel, whom God went to redeem for a people to Himself ... Thou hast confirmed to Thyself **Thy people Israel** to be a people unto Thee (II Samuel 7:23-24).*

So we come at last to the great prophecy of Isaiah which opens with a complaint against this people, but which commences the second part with words of comfort to this people.

The prophecy of Isaiah opens with this charge of rebellion and ingratitude against Israel, saying,

The ox knoweth his owner, and the ass his mas-

*ter's crib: but Israel doth not know, **My people** doth not consider (1:3).*

He calls them a people laden with iniquity, and likens them to the people of Gomorrah.

*Ah sinful nation, **a people** laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward. ... Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah (:4, 10).*

In chapter 6 Isaiah confessed that he dwelt in the midst of a people of unclean lips, and received the solemn message:

*Go, and tell **this people**, "Hear ye indeed, but understand not ... make the heart of **this people** fat ..." (:5, 9-10).*

He charged them with hypocrisy saying:

*"... **this people** draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me ... therefore I will proceed to do a marvelous work among **this people**" (29:13-14).*

A great change, however, is made evident with the opening of Isaiah 40:

*Comfort ye, comfort ye **My people**, saith your God (:1).*



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The elect Servant is given “for a covenant of **the people**” (42:6), a people of whom the Lord said,

*This **people** have I formed for Myself; they shall show forth My praise (43:21).*

In the great Messianic chapter, Isaiah 53, Israel is spoken of once, but there it is recorded concerning the offering made by the Savior,

*For the transgression of **My people** was He stricken (53:8).*

With this as a basis, this people “laden with iniquity” can now be spoken of as,

***Thy people** also shall be all righteous ... **the people** of Thy holiness (60:21; 63:18).*

At last this rebellious and gainsaying people, likened to sheep that go astray, are seen returning to the shepherd of their souls:

*Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for **My people** that have sought Me (65:10).*

Millennial blessings are thus at last attained, weeping and crying cease, and,

***My people**, and Mine elect shall long enjoy the work of their hands (65:22).*

In the great extremity of Israel, after Nebuchadnezzar had taken them away captive and the captivity had lasted very nearly the foretold period of seventy

years, Daniel prayed, and in that prayer, the prophet speaks of the “**people**” five times:

*We have sinned ... neither have we hearkened unto Thy servants the prophets, which spake in Thy name ... to all **the people** of the land. And now, O LORD our God, that hast brought **Thy people** forth out of the land of Egypt ... for our sins ... **Thy people** are become a reproach to all that are about us ... Thy city and **Thy people** are called by Thy name ... Whiles I was ... confessing my sin and the sin of **my people** Israel ... the man Gabriel ... touched me (9:5-21).*

There were revealed to Daniel some further and fuller parts of the Divine plan concerning “**Thy people**” (9:24), and that after a period of unprecedented tribulation all Israel should be saved:

*At that time shall Michael stand up, the great prince which standeth for the children of **Thy people**: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time **Thy people** shall be delivered, every one that shall be found written in the book (12:1).*

Before this blessed restoration takes place, Israel must pass into oblivion, to lose temporarily their standing as a people before God, and to make possible by their temporary blindness the “*administration of the Secret.*”

(to be continued)



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Paul Our Guide – Christ Our Goal

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- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
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CV: Concordant Literal Version
 DAR: Darby Translation
 DT: Dabhar Translation
 FF: Ferrar Fenton Bible
 KJV: King James Version
 RE: Rotterdam's Emphasized Bible
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 FoS: Figures of Speech (Bullinger)
 SEC: Strong's Exhaustive Concordance
 TGL: Thayer's Greek-English Lexicon
 UR: Unsearchable Riches
 VED: Vine's Expository Dictionary
 YAC: Young's Analytical Concordance

Reference Notations

cf. – compare
 e.g. – for example
 et al. – and others
 etc. – et cetera (and so on)
 ff. – and the following
 i.e., – that is

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