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Weekly

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Volume 22
Issue 543

Co-ammi “Not My People”

by — Charles H. Welch (1880-1967)

Israel alone, with one exceptional case, are called “People”; the nations of the earth are never so called except in the plural – “peoples.” To one nation only has the title “My people” ever been given, and that is Israel. The exception is found in Titus 2:14, where the church is spoken of as a “peculiar people” – but that title is used while Israel themselves are “lo-ammi” (“not My people”).



THE OLD TESTAMENT ILLUSTRATION

In order to understand the dispensational importance of Paul’s references to Israel’s history, we must turn for a while to the record given in two parts of the Old Testament, namely, the book of Judges and the book of Kings.

Among the many items of dispensational importance in the book of Judges, one question of outstanding interest is the way in which Israel and Israel’s affairs influence the computation of times and dates. The question at first seems simple enough.

At Acts 28 Israel passes off of the scene and the parenthetical Administration of the Secret begins. This great dispensational feature indicated by the words “lo-ammi” we approach under the following headings:

- (1) The testimony of Acts 13 to the “lo-ammi” period that was approaching.
- (2) The Old Testament illustration provided in the book of Judges.
- (3) The prophecy of Hosea, where the name “lo-ammi” occurs.

THE TESTIMONY OF ACTS 13

Acts 13 records the opening of Paul’s great missionary activity. A Jew who withstood the preaching of the gospel to the Gentiles is blinded and a Gentile is saved. This is an anticipation in dramatic fashion of the sequel found in Acts 28, where the nation is blinded and salvation sent to the Gentiles.

Acts 13:16-41 is the record of Paul’s witness in the synagogue at Antioch, and it opens and closes with a reference to Israel which involves the recognition of the “lo-ammi” principle.

	Years
First Servitude – Mesopotamia (3:8)	8
Othniel – Rest (3:11)	40
Second Servitude – Moab (3:14)	18
Ehud – Rest (3:30)	80
Third Servitude – Canaan (4:3)	20
Deborah and Barak – Rest (5:31)	40
Fourth Servitude – Midian (6:1)	7
Gideon – Rest (8:28)	40
Tola (10:2)	23
Jair (10:3)	22
Jephthah (12:7)	6
Ibzan (12:9)	7
Elon (12:11)	10
Abdon (12:14)	8
Fifth Servitude – Philistines (13:1)	<u>40</u>
	369

All one has to do is to add up the periods of the judges’ rule and the intervening years of servitude, and the

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This free weekly electronic publication is dedicated to:

- 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);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

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This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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LO-AMMI (continued from front page)

thing is done. As there is no better way of producing conviction than to try things out for oneself, we have done so with the result shown above.

It will be observed that we have put down all of the periods concerned, whether they be period of servitude or of rest.

Turning now to the New Testament, we find that the apostle Paul has something to say about this period, and we therefore turn to Acts 13:16-22 in order to check our total.

	Years
Wilderness Wandering (Acts 13:18)	40
Period of Judges (Acts 13:20)	450
Saul's Reign (Acts 13:21)	<u>40</u>
	530

Ignoring, for the moment, the years in the wilderness and the reign of Saul, we observe that Paul's statement regarding the period of the judges differs from our own conclusion by 81 years, a difference too great to be covered by the suggestion that the apostle is using round numbers when he says "about the space of 450 years."

There are other checks, however, that we must take into account. Jephthah, who lived at the very period under discussion, tells us (Judges 11:26) that the disputed territory had been held by Israel for 300 years, dating from the end of the forty years' wandering. Solomon also speaks very definitely about the number of years that intervened between the Exodus from Egypt and the year in which he began to build the Temple of the Lord. He speaks of this year as "the 480th year after the children of Israel were come out of the land of Egypt," and the fourth year of his reign (I Kings 6:1).

If we compare Solomon's period with that given by Paul in Acts 13, we find a difference of 93 years, which, again, is too great to be set aside as of no importance.

In order to make this point clearer, we will set out Paul's computation again, in conjunction with the period covered by Solomon's account.

	Years
Wilderness Wandering	40

Period of Judges	450
Saul's Reign	40
David's Reign (I Kings 2:11)	40
Solomon's First 3 Complete Years (6:1)	<u>3</u>
	573
Deduct Solomon's Computation	<u>-480</u>
Total to account for	93

Let us now look back over the list of items given in the chronology of the book of Judges. We observe that there are five periods of servitude, varying in length from seven years to forty. Adding these periods together we have the following:

	Years
First Servitude (3:8)	8
Second Servitude (3:14)	18
Third Servitude (4:3)	20
Fourth Servitude (6:1)	7
Fifth Servitude (13:1)	<u>40</u>
	93

This is indeed a revelation. The very number of the years of Israel's servitude is equal to the difference between the accounts of Solomon and Paul. If we look more attentively at Solomon's statement, we find that he does not say that the total number of years that intervened between the two points was 480, but that "in the 480th year" the Temple was commenced. The number is ordinal (480th), not cardinal (480) – showing that, while Paul was using the calendar of the world, Solomon was using the calendar of the Lord, and in that calendar no notice is taken of periods when Israel are in bondage.

From this emerges a principle. When Israel is "lo-ammi," time is not counted prophetically. We must now review the book of the prophet Hosea, where the prophetic import of the name "Lo-ammi" is worked out.

HOSEA:
*The Restoration of Israel,
Symbolized and Promised*

The prophecy of Hosea follows those of Jonah and Amos so far as chronological order is concerned, but stands at the head of the twelve minor prophets in the Hebrew canon. The name Hosea is the Hebrew word for "salvation" and appears in chapter 1, in the promise:



But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen (:7).

This promise might well be taken as the key promise of the prophecy. The word reappears in the closing section of the prophecy.

Thou shalt know no god but Me: for there is no Savior beside Me (13:4).

I will be thy king: where is any other that may save thee in all thy cities? (13:10).

Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, "Ye are our gods": for in Thee the fatherless findeth mercy (14:3).

The reader will not fail to observe how this last reference perfectly balances the first, even to the inclusion of the word "mercy." This insistence upon the word "salvation" and "save" suggested by the name of the Prophet, is a feature that is noticeable in another grouping of the prophets in the Hebrew canon.

The term "prophet" covers some books which are historical rather than predictive, and opens with the book of Joshua and closes with the book of the minor prophets considered as one book.

The "prophets" of the Hebrew canon therefore open with "Joshua" the Salvation of the Lord, the Captain, and closes with "Joshua" the Salvation of the Lord, the High Priest (Zechariah 3).

The whole prophetic section of the Old Testament is bounded by the name borne by The Savior, for "Jesus" is but the Greek spelling of Joshua, as a reference to Acts 7:45 and Hebrews 4:8 will show.

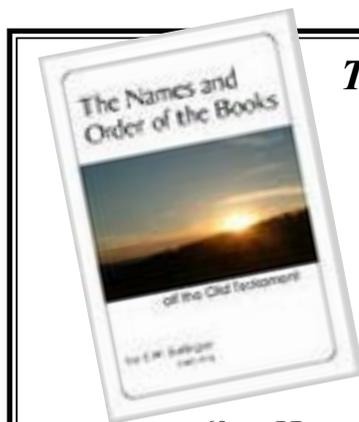
The opening chapters of Hosea (1-3) are chiefly characterized by the fact that the Prophet enacts in his own family life the message that he has to tell, and this is followed by another section (4-14) in which the Prophet, while still using symbol, speaks the message by word of mouth.

Go, take unto thee a wife (1:2).

Go yet, love a woman (3:1).

This is "the beginning of the Word of the Lord by Hosea. ... Hear the Word of the Lord, ye children of Israel" (1:2; 4:1). This is the continuance of the prophecy of Hosea. The word translated "beginning" is not the same as that found in Genesis 1:1. It is the Hebrew *châlal*, and is found again in the margin of Hosea 8:10, where the text reads "sorrow." It may appear strange to the casual reader that a word can mean either "beginning" or "sorrow," but the fact is that the idea of a "beginning" is a derived meaning, the primary idea of *châlal* being "to perforate," thence by stages "to lay open," "to give access and so profane or defile," and eventually "to begin" in the sense of "opening."

While a verbal connection between the word "beginning" and the subsequent strange episode in the life of the prophet would not be evident to the English reader, Hosea, who was commissioned by God to "take a wife of whoredoms" (Hosea 1:2) would scarcely fail to note that the word "beginning" was derived from the word meaning "to lay open, profane, defile," and employed by Moses and other writers for the very pollution and



68 pp, PB.

The Names and Order of the Books of the Old Testament by — E.W. Bullinger

To get back to the "original" is ever the endeavor of the careful Bible student. To find that he has followed in the study of the Holy Scriptures some man-devised classification of the Sacred Writings is disheartening, yet such is the condition of all who have based spiritual thought and exegesis on the names and order of the books of the Old Testament as they appear in our Bibles. The "authority" for them is a human one dating back to about 300 B.C. How seriously the original order and the original names were tampered with in this change is shown in this book, and the true names and order of all of the books are clearly set forth as they appear in the original Hebrew, and in harmony with the Divine imprimatur of Luke 24:44. It will be seen at once that the information contained between the covers of this book is of vital importance as fundamental knowledge for the Bible student.

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profanation he was called upon to exhibit (Leviticus 21:7, 9, 14; 19:29).

It does not necessarily follow that Gomer, the daughter of Diblaim, was an immoral woman. It means that she was of "Israel" as distinct from "Judah," for Israel, that is the Ten Tribes, had become idolaters, having their own sanctuary at Beth-el. We have already learned about the "altars of Beth-el" from the prophet Amos, and Hosea refers to Beth-el in 10:15 and 12:4 in a markedly contrasted manner. The two marriage contracts into which Hosea entered are highly significant, and must now be examined.

HOSEA'S MARRIAGE CONTRACTS

- A 1:2-. "Go take a wife of whoredoms."
- B -:2. Meaning, the departure of the land from the Lord.
- C :3 Hosea takes Gomer.
- D :4-2:23 Prophetic Significance.
 - e 1:4-9 The three children.
 - a Jezreel: "I will avenge."
 - b Lo-ruhamah: "Not ... mercy."
 - c Lo-ammi: "Not My people."
 - f :10-2:1. Prophetic import of the three names.

f :2-22. Prophetic fulfillment of the three names.

e 2:23. The three children.

a Jezreel: "I will sow."

b Ruhamah: "Mercy."

c Ammi: "My People."

A 3:1-. "Go yet, love ... an adulteress."

B -:1. Meaning, Israel who look to other gods.

C :2. Hosea buys her, with the price of a slave.

D :4-5. Prophetic significance.

e¹ :4-. Many days.

f¹ -:4. Abide ... without a king, etc.

e² :5-. Afterward.

f² -:5-. Return ... Lord ... and David their king.

e³ -:5. Latter days.

It is evident, by this disposition of the subject-matter, that these two marriage contracts entered into by the Prophet were intended to set forth in symbol the relationship of the Lord to Israel, their defection, the long period of their estrangement and their final restoration.

The names of the three children which were born were most certainly given because of their typical meaning. The name of the wife, Gomer, does not appear to have been chosen because of its meaning, but because of its asso- ►

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ciation. Gomer was the name of a northern people, of Japhetic origin (Genesis 10:2). Some believe that from these descended the Cimerii, the ancestors of the Cymry or the Welsh. Israel by their sins and idolatry had put themselves in the position of the far-off Gentiles. The three children of this marriage were named by God's instruction Jezreel, Lo-ruhamah and Lo-ammi (Hosea 1:4, 6, 9).

JEZREEL

First it should be observed that there is in this name a paronomasia between Israel (Yisrael) and Jezreel (Yizrael). Then, it must be remembered that two words similar in sound provide a further prophetic foreshadowing. The Hebrew word rendered "to sow" is *zâra'*, the Hebrew word rendered "to scatter" is *zârâh*, so that the expressions "may God sow" and "may God scatter" appear very similar to the eye and ear in the original. Israel was to be "scattered" among the nations (Leviticus 26:33; Jeremiah 31:10), but eventually they were to be "sown" again in their own land (Jeremiah 31:27). The prophet Zechariah uses the word "sow" with the meaning equivalent to "scatter" (Zechariah 10:9). The scattered tribes of Israel were known as "the dispersion" (Ezekiel 12:15; John 7:35) and "the twelve tribes scattered abroad" (James 1:1) where the Greek word for "seed," *spora*, enters into the composition of the word *diaspora*, "the dispersed" or "scattered."

In this name, therefore, of Hosea's firstborn son, the whole of Israel's history is compressed. They shall be scattered, but they shall at last be gathered. The names of the two children that followed are prophetic of the condition of Israel during this scattering: Lo-ruhamah, meaning "not having obtained mercy"; and Lo-ammi, meaning "not My people." The "Lo-ammi" period of Israel's scattering is of the utmost importance to the right understanding of the dispensational place of the Mystery and the church of the One Body. Israel became "lo-ammi" at Acts 28:28 when, for the first time in history, it could be said that "the salvation of God is sent unto the Gentiles" independently of Israel. In God's good time a complete reversal will be made of all of the conditions that are now associated with Israel's blindness, which reversal is the subject of Hosea 2:23.

- (1) "I will sow," Jezreel, the second meaning attached to the Hebrew name;
- (2) "I will have mercy," removing the negative "lo" from the name Lo-ruhamah; and
- (3) "My people," removing the negative "lo" from the name Lo-ammi.

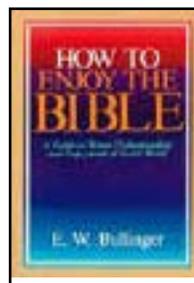
Great shall be the day of Jezreel when this blessed reversal takes place (Hosea 1:11).

The second relationship of Hosea is given in chapter 3. The word translated "friend" in Hosea 3:1 is the Hebrew *rêa'*, which differs from the word translated "evil" in the vowel points, and is usually rendered from the word *ra'*. The LXX translators translate this verse "go yet, and love a woman that loves evil things, and an adulteress," and it is in line with the truth for which this symbol stands that these words should refer to the same woman – Gomer – who had acted unfaithfully, even as Israel had done. We sincerely hope that by so concluding we have not said evil of an innocent person, and must of course leave the matter to the judgment of the reader, or, better still, to the judgment of "that day."

The woman in view had evidently become seriously involved, for the price paid by Hosea was the price demanded for the liberation of a slave. The symbolism of this new marital transaction is then explained:

For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days (3:4-5).

The interval of the "many days" is to be characterized by a mutual "abiding" or "waiting." The woman was to "abide" without further unfaithfulness, the man would abide and wait also. This waiting negative attitude is explained by the six-fold negation of :4. Israel has had no "king" since the days of their captivity. On the other hand, the very scattering among the nations has made it impossible for any foreign prince to rule over them. Since the destruction of Jerusalem, Israel has been deprived of the right to offer sacrifice; but since the days



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by – E.W. Bullinger (1837-1913)

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of their captivity they have never again fallen under the old spell of idolatry, they have had no priest in the true sense of the word, but neither have they teraphim.¹

The Bible student needs no explanation of these terms, except perhaps the last, teraphim. This word is variously explained, but always with a consciousness that much to do with its origin and intention is unknown. Dr. J.E. Shelley contributed a suggestive article to the *Bible League Quarterly* in 1939 in which he speaks of the “generations” which compose the bulk of the book of Genesis, and suggests that these “ancestral tablets” were called teraphim by association with Terah the father of Abraham, and says that “certain Jewish legends represent Terah as actually a maker of idols.” The word “teraphim” occurs but six times in the English of the *Authorized Version*. All of the references, apart from Hosea 3, being found in Judges 17-18. The Hebrew word occurs, however, fifteen times altogether in the Old Testament, being also translated “image,” “idolatry” and “idol.”

It was the “teraphim” that Rachel stole and hid (Genesis 31:19-35). It was the “teraphim” that Michal placed in the bed vacated by David (I Samuel 19:13, 16). In I Samuel 15:23, Ezekiel 21:21 and Zechariah 10:2 it will be seen that the “teraphim” were consulted and associated with witchcraft and divination.

1. [Editor]: E.W. Bullinger, *Companion Bible*: a kind of household gods, showing that the idolatry of Babylonia still clung to Laban's family ... (Genesis 31:19); household gods (II Kings 23:24); idols of any kind (Hosea 3:4).

Images connected with the magical rites used by those Israelites who added corrupt practices to the patriarchal religion. Teraphim were consulted by the Israelites for oracular answers (wordwe-online.com).

When the temple in Jerusalem was burned in A.D. 70 all the genealogical records of Israel's tribes were utterly destroyed. There is no man among the Jews today who can prove definitely of which tribe he is, by giving his genealogical records (Dr. J.E. Shelley).

Israel had long been without a king, when they entered their “lo-ammi” condition at Acts 28. The last thing to go at the destruction of the temple would have been their genealogical records. Since that date Israel has *waited*, and must wait until a priest stands up with Urim and Thummim – in other words, until the Lord Himself returns.

The return of Israel, with the confession that they will make, constitutes the closing chapter of this prophecy. All is graciously reversed. Instead of being “lo-ammi” and “lo-ruhamah” the fatherless find mercy (Hosea 14:3). Their backsliding is healed, and this restored people grow as the lily, have the beauty of the olive, the odor of Lebanon, with their fruit derived alone from the Lord.

Finally, let us never forget that, not only will Israel be “not My people” during this dark period of their history, but God declared “*I will not be your God.*”

Let those who treat the record of Acts 28 with scant concern think again what the intervening years would have been like had no parenthetical dispensation come into being. ■

— *An Alphabetical Analysis*, Volume 2, pages 276-286
(*edited & abridged*)



258 pp., PB

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by — Clyde L. Pilkington, Jr.

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