

# Psalms 33:12

Authorized King James Version (KJV)

Blessed is the nation whose God is the LORD; and the people whom he hath chosen for his own inheritance.

## Analysis

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This verse pronounces blessing on the nation chosen by God: **'Blessed is the nation whose God is the LORD'**. The Hebrew ashre (blessed, happy) indicates deep flourishing and wellbeing. The defining characteristic is theological—their God is Yahweh. Not wealth, military strength, or cultural achievement, but covenant relationship with the true God brings genuine national blessing. This assumes corporate spiritual reality—nations as well as individuals relate to God, and national destiny depends on theological truth.

The parallel phrase extends this: **'and the people whom he hath chosen for his own inheritance'**. The concept of divine choice (bachar) is central to biblical theology. God chose Israel not for their merit but by sovereign grace (Deuteronomy 7:7-8). The term nachalah (inheritance) indicates God's possession—Israel belongs to God as treasured inheritance. Conversely, God is Israel's inheritance (Psalm 16:5). This reciprocal relationship defines covenant—God claims a people, and they claim Him as their God.

New Testament applies this truth to church. First Peter 2:9 declares believers 'a chosen generation, a royal priesthood, a holy nation, a peculiar people'—language originally applied to Israel now describing church. Ephesians 1:4 states God 'hath chosen us in him before the foundation of the world.' Election is controversial theologically, but Scripture consistently affirms God's sovereign, gracious choice forms basis for covenant relationship. Believers are blessed because God chose them, not because they chose God (John 15:16).

## Historical Context

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For ancient Israel, this verse affirmed their unique identity among nations. Surrounded by powerful empires—Egypt, Assyria, Babylon—small Israel possessed something transcending military might: covenant with Yahweh. When faithful to covenant, they prospered beyond natural expectation (Deuteronomy 28:1-14). When abandoning covenant, they suffered defeat and exile (Deuteronomy 28:15-68). National destiny correlated with spiritual fidelity.

This principle shaped Israel's self-understanding. They weren't merely ethnic group or political entity but God's chosen people. Moses declared, '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' (Deuteronomy 7:6). This wasn't racial superiority but theological uniqueness—they bore divine revelation, worship of true God, and ultimately would bring forth Messiah.

The early church wrestled with this verse's application. Does God still bless/curse nations based on spiritual fidelity? Is America (or any modern nation) a 'new Israel' with covenant relationship to God? Most orthodox theology distinguishes between Old Testament theocracy (Israel uniquely under divine government) and New Testament reality (church transcending national boundaries). God's covenant people are now international, spiritual community—the church—rather than single political nation.

Yet the principle remains: nations honoring God experience blessing; nations rejecting God invite judgment. Romans 13:1-7 establishes governmental authority as divinely instituted. When governments promote justice, protect innocent, and punish evil, they align with divine purposes. When governments promote wickedness, persecute righteousness, and exalt evil, they oppose God and ultimately face judgment. History records rise and fall of empires—often correlating with spiritual and moral realities.

## Related Passages

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**Hebrews 11:1** — Definition of faith

**Romans 1:17** — The righteous shall live by faith

**Genesis 1:1** — Creation of heavens and earth

**Colossians 1:16** — All things created through Christ

## Study Questions

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1. How does a nation's relationship to God determine its true blessedness beyond material prosperity or military power?
2. In what ways does the New Testament apply language of 'chosen people' from Israel to the church?
3. How should Christians think about divine blessing or judgment on modern nations that aren't theocracies like Israel?
4. What is the relationship between individual election to salvation and corporate election of Israel/church as God's people?
5. How can believers pray for and influence their nation toward the blessedness described in this verse?

## Interlinear Text

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בֵּרַךְ	הַ	גּוֹי	אֲשֶׁר	יְהוָה	אֱלֹהֵי	הַ	עַם
<b>Blessed</b>		<b>is the nation</b>	<b>H834</b>	<b>is the LORD</b>	<b>whose God</b>		<b>and the people</b>
H835		H1471		H3068	H430		H5971
בְּכֵן		לְנַחֲלָה	הַ	לִּ			
<b>whom he hath chosen</b>		<b>for his own inheritance</b>		<b>H0</b>			
H977		H5159					

## Additional Cross-References

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**Psalms 144:15** (References God): Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD.

**1 Peter 2:9** (Parallel theme): But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

**John 15:16** (Parallel theme): Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

**Ephesians 1:4** (Parallel theme): According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

**Psalms 65:4** (Blessing): Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.

**Deuteronomy 33:29** (References Lord): Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

**Titus 2:14** (Parallel theme): Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.