

THE PUPIL OF GOD'S EYE

THE PLACE ISRAEL OCCUPIES IN GOD'S ECONOMY

By Arlen L. Chitwood

Solely from a Biblical perspective, what place does Israel occupy in events occurring in the world today, not only in the Middle East but worldwide? The answer would surprise most, shock the nations surrounding Israel in the Middle East, for, within the manner in which God exercises sovereign control of all things, *nothing occurs apart from Israel occupying center-stage.*

Note Deut. 32:10b and Zech. 2:8b as somewhat parallel verses to begin dealing with the matter, again, solely from a Biblical perspective:

"...He [God] kept him [Israel] as the apple [*lit.*, 'the pupil'] of His eye."

"...he that toucheth you [Israel] toucheth the apple [*lit.*, 'the pupil'] of His [God's] eye."

In short, God views all affairs occurring in the human race through one means alone, *through Israel, through the Jewish people.* Thus, God views all affairs in any and all of the Gentile nations through the one nation separate from these nations. *Israel, in this respect, is God's eye-gate as He has viewed affairs in the world down through centuries of time, continues to view them today, and will always view them.*

Now, let's approach the matter from a different standpoint. Apart from Israel, even with the nation's present state of unbelief and disobedience, the Gentile nations all find themselves in exactly the same position relative to an association with the one true and living God — *estranged from God*, "without God in the world" (Eph. 2:12b).

And that should be simple enough to understand, for, according to Gen. 9:25-27 as the starting point — to begin explaining Eph. 2:12a relative to

Christians and Ps. 96:5 relative to the Gentile nations — not only is Israel the only nation on the face of the earth with a God, but "the gods of the nations" are clearly stated to be, "idols [*lit.*, 'nothing' (compared to the one true and living God), or 'demons']."

How can the preceding be true as it pertains to the thought of "demons" relative to the nations? The answer to that is in the latter part of Daniel chapter ten. In the closing part of this chapter, the government of the Gentile nations is seen from two perspectives — *earthly and heavenly.*

In the earthly realm, individuals in the human race occupy positions of power and authority.

In the heavenly realm, angels occupying positions of power and authority in the kingdom under Satan (demonic beings) rule from the heavens through those occupying positions of power and authority on earth (Dan. 10:12-20; Eph. 3:10; 6:12).

Israel though, *not* to be "reckoned among the nations" because of *the creation in Jacob* (Num. 23:9; Isa. 43:1), finds itself *completely separate from this rule.* Israel's ruling angel from the heavens is Michael, with evidently a great host of angels ruling under him (Dan. 10:21).

Note where this places the Gentile nations in relation to possessing a God during the present day and time when they, because of Israel's unbelief and disobedience, can't go to the one nation in possession of a God. They are left with the only god available, as their rulers occupy positions of power under demons. They are left with "the god of this world ['age' — one age, covering Man's 6,000-year Day]" (II Cor 4:4).

(For additional information on both *Israel as a separate creation* and *the present structure of the government of the earth*, refer to the author's books, *GOD'S FIRSTBORN SONS* [Ch. II] and *THE MOST HIGH RULETH* [Chs. I-III].)

Now, put just these two parts of the picture together and one can easily and clearly see how and why God views all activity occurring among the nations after only one fashion — *through Israel.*

1) Israel is God's eye-gate, *His pupil, the lens through which He views all things.*

2) And the nations, unlike Israel, are estranged from God. Thus, *God can view and deal with them only one way, through Israel.*

And the preceding is exactly what God has done since the call of Abraham 4,000 years ago, continues to do today, and will always continue to do (or, this, as well, would have to be seen in the lineage from Adam to Abraham throughout the twenty generations during the first 2,000 years of human history [*e.g.*, Noah and his family]). God has to do things in this manner, for Israel is the only nation with a God, the only nation with which God is associated (whether preceding Abraham [in the bowels of Abraham, his ancestors] or following Abraham [his seed]).

(As an example of the bowels of Abraham, note in Gen. 10:5, 25, 32; 11:5-8; Deut. 32:8 that God divided the nations and set their boundaries following the Flood, during Peleg's day, "according to the number of the children of Israel." And God did this before Abraham was even born [Peleg's death preceded Abraham's birth], centuries before Israel even existed as a nation.

Or, note the beginning of the sojourn of the seed of Abraham thirty years before Abraham even had a seed [*cf.* Gen. 15:13, 14; Ex. 12:40, 41; Gal. 3:17, 18; *ref.* the author's pamphlet, "The Selfsame Day"].)

Remove Israel from the equation on this basic premise and *the human race is left with nothing other than a godless, hopeless future wherein only destruction and eternal damnation await mankind.*

However, leave Israel in the equation on this basic premise and exactly the opposite is seen. *The human race is left with hope and godliness.*

But, again, this can be brought to pass only one way, as revealed in the Word — *through Israel, the one nation with a God, as God views and deals with the Gentile nations through the nation which He has called into existence to effect His plans and purposes in this manner.*

(Clarification needs to be made about Christians in the preceding respect.

Unlike the nations, but like Israel, Christians — a separate creation [in this case, separate from either the nations or Israel] — possess a God. But this is only

because Christians are positionally “in Christ [a Jewish Saviour],” forming a separate creation, *the one new man*.

Then, exactly in accord with Deut. 32:10b and Zech. 2:8b, *God views Christians through Israel, more specifically through their Jewish Saviour. And this is all dealt with only one place — in a Jewish book, written by Jewish prophets.*)

Israel and the Nations in the Middle East

Putting all of this together, note the present situation in the Middle East. A situation exists which is quite different than the world could possibly even begin to envision.

To introduce the picture of the existing situation, in the light of that which has already been presented, let’s drop back some 3,500 years in Jewish history, to Moses’ day.

Moses, during his forty-year rejection by the Jewish people, was tending sheep on the far side of the desert when a burning bush captured his attention. “The angel of the Lord” appeared to Moses out of the midst of the fire, the bush burned continuously but was not consumed, and “God called unto him out of the midst of the bush...” (Ex. 3:2-4).

It is evident from the context — “I have seen the affliction of my people which are in Egypt...” (v. 7) — that the continuously burning, unconsumed bush represented *Moses’ people in Egypt, persecuted by an Assyrian Pharaoh*. And note God’s position in relation to the Jewish people, ever burning in the fires of Gentile persecution. *God is seen in the midst of His people, viewing the persecuting nation through Israel from this vantage point*. Then one additional thing is seen, in Isa. 63:8, 9: “**IN ALL THEIR AFFLICTION HE WAS AFFLICTED.**”

And exactly the same thing is seen over 900 years later in the book of Daniel. Three Israelites, representing the nation as a whole, were cast into a fiery furnace, heated seven times hotter than normal. Then, a fourth person is seen in the fire with them. And these three Israelites emerged completely unharmed, without the smell of fire on their garments, without even a hair on their heads singed (Dan. 3:19-27; cf. Dan. 6:16-24).

Again, God viewed matters during Daniel’s day from the same vantage point seen during Moses’ day.

Then, bringing this down into modern times,

where was God when 6,000,000 Jews were slain during the twelve-year reign of the Third Reich? The answer, of course, is seen in Exodus and Daniel. *God was there, in the midst of His people, viewing the persecuting Gentile nation from that vantage point, suffering, as well, right along with His people* (again, “**IN ALL THEIR AFFLICTION HE WAS AFFLICTED**”).

And though 6,000,000 Jews perished, the nation itself lives. *Israel can no more perish than could the burning bush in Exodus be consumed, or the three Hebrews in Daniel be slain, or God Himself perish.*

Note one of the many promises which Israel possesses in this respect, as seen in the two previous types:

“*No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn...*” (Isa. 54:17a).

So, where does that leave the world with the current situation in the Middle East — with Israel in the midst of nations who would like to see the Jewish people uprooted from their land and driven into the sea? It leaves the world at exactly the same place seen anywhere in the Old Testament where the subject is dealt with. It leaves the world with *God in the midst of His suffering people, suffering right along with them, viewing the surrounding, persecuting Gentile nations from that vantage point, viewing them through the very nation being persecuted.*

As this is being written (August, 2014), here’s the picture in the Middle East:

The Palestinian Arabs, ruling in Gaza (Hamas), are firing missiles over into Israel. A people ruling under the god of this age (Satan) is not only firing missiles into the only nation with a God but they are firing these missiles at and into the very presence of God Himself, with God viewing and experiencing the entire matter from Israel’s vantage point as He views events through Israel.

Even though the Jewish people are in an unrepentant and unbelieving state, *God still resides in their midst, suffering right along with them, viewing and experiencing activities of the Gentile nations through Israel*. The situation *MUST* exist in this manner, for this is the way it has been set forth in an unchangeable fashion in the Old Testament.

(In this respect, note *the inseparable association of God [manifested in the flesh] with Israel* in Matt. 25:31-46 — “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”)

One’s attitude toward and treatment of Israel [individuals or nations] — whether negative or positive — *is an attitude toward and treatment of the One in Israel’s midst, the God of Israel, the one true and living God.*

“Israel” is *God’s son* [Ex. 4:22, 23]; *if one wants to receive either the Father’s favor or His wrath, extend like treatment to His Son.*)

Then there is the matter of individuals trying to effect peace between Israel and those nations seeking Israel’s destruction.

These individuals really need to check the Book and find out not only who they are dealing with but what they are dealing with. The Middle East situation which man is vainly seeking to deal with has its roots in 4,000 years of Jewish history and can only be dealt with by the One in Israel’s midst (cf. Ps. 139:1ff).

Israel and the Other Nations of the World

Though an Israeli nation exists in the Middle East, the Jewish people, as well, remain scattered throughout the Gentile nations. The reason for this is simple. Those forming the nation in the Middle East have returned under a Zionistic movement, before the time for Israel to return, leaving most Jews still scattered worldwide.

And, with this in mind, how does God view the Gentile nations where these Jews are scattered? The answer, of course, is evident. It has already been given in the two verses quoted at the beginning of this chapter. God resides in the midst of His people and views these nations through the Jewish people in their midst, experiencing exactly what His people experience.

The whole of the matter is really that simple, in the Middle East, or elsewhere in the world.

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord...” (Isa. 55:8, 9).

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