

ISRAEL, THE CHURCH

God's Dispensational Dealings with Each

By Arlen L. Chirwood

“But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine” (Isa. 43:1).

“Therefore if any man be in Christ, he is a new creature [‘creation’]: old things are passed away; behold, all things are become new” (II Cor. 5:17).

Near the end of the past dispensation, God interrupted His dealings with Israel seven years short of the dispensation being completed, set Israel aside, and called *an entirely new nation* into existence.

This new nation is NOT Jewish; NOR is this new nation Gentile. Rather, this new nation is comprised of *believing Jews* and *believing Gentiles* who have become *new creations* “in Christ” (II Cor. 5:17); and these *new creations* “in Christ” — *saved Jews and saved Gentiles TOGETHER* — form *ONE NEW MAN* (Eph. 2:11-15).

(Note in the preceding respect that there are three separate and distinct creations in the human race today — *Jew, Gentile, and the Church of God* [I Cor. 10:32].

From Adam to Jacob — during time covering slightly over two millenniums — there was only *one creation*. Then God took Abraham’s grandson, Jacob, and formed *a separate creation* [Isa. 43:1].

The descendants of Jacob through his twelve sons, later referred to as *Jews*, were then seen as *separate and distinct from the remainder of the human race*, referred to following this time as *Gentiles* [*i.e.*, by definition, someone who was not a Jew, not a descendant of Jacob and his progeny through his twelve sons].

From Jacob to Christ — almost two more millenniums — the human race was divided into these two distinct creations.

Then, following Christ’s crucifixion, resurrection, and ascension, *an entirely new creation was brought into existence, COMPLETELY SEPARATE from either of the prior two creations — either the Jews or the Gentiles.*

On the day of Pentecost, 33 A.D., *this new creation, which was NEITHER Jew nor Gentile, but A NEW CREATION “in Christ,”* was brought into existence.

Then, beyond this point, to the present time, three separate and distinct creations have existed in the human race — *Jew, Gentile, and the Church of God [the one new man “in Christ”].*

During the present dispensation, God is dealing with this *new man*, NOT with Israel. And this *new man* — re-

ferred to as *a nation* (Gk., *ethnos*, “ethnic group”; cf. Matt. 21:43; I Peter 2:9, 10) — is exactly as Scripture describes.

It is a nation completely separate from all other nations on earth — separate from either Israel or the Gentile nations (Gal. 3:26-29). And God has set aside an entire dispensation in which He will deal solely with this *new man*.

In the preceding respect, there is *absolutely NO PLACE* in Christendom for distinctions to be made between saved Jews and saved Gentiles. Both are *new creations* “in Christ,” part of *the one new man, wherein distinctions between those comprising this new man DO NOT and CANNOT EXIST* (Gal. 3:26-29; Eph. 2:11-15; 3:1-6).

But in Christendom today, *completely contrary to Scripture*, certain individuals from both groups (from saved Jews, and from saved Gentiles) attempt to form distinctions between these two groups.

For example:

There are congregations of saved Jews calling themselves “Messianic Jews” or “completed Jews” (both misnomers), attempting to distinguish themselves from saved Gentiles (an impossibility).

And there are groups comprised of saved Gentiles who look askance at saved Jews, somewhat forcing these saved Jews to meet together in separate places, often referred to as “Messianic congregations.”

ALL of this — by saved Jews or by saved Gentiles — forms no more than

vain attempts to build up a middle wall which has been broken down by Christ Himself (Eph. 2:14).

And, as well, there is *absolutely NO PLACE* in Christendom for *the new creation* “in Christ” to go back to the old creation in Jacob (cf. Isa. 43:1, 7; II Cor. 5:17) and attempt to bring things from this old creation over into the new (cf. Matt. 9:16, 17). God has set Israel aside for a dispensation; and *He is, today, dealing with the one new man* “in Christ,” *NOT with Israel*.

And for those comprising this *new man* — whether saved Jews or saved Gentiles — to go back to Israel (a nation set aside) and bring things having to do with this nation over into things having to do with *the one new man* (the Law, robes, forms, ceremonies, etc.) is not only *completely out of place* but it serves to *break down distinctions which God established between the two creations, adding to an already existing confusion*.

(All of these type things *CAN ONLY* result in little more than a mixture of Judiasm and paganism [which Judiasm becomes through this means] with an affected Christian atmosphere.

And efforts of so-called Messianic groups [saved Jews meeting together] trying this type thing *CAN ONLY* produce the same end results.

Either way the matter is viewed, an attempt is being made to *mix things having to do with two completely separate creations* — e.g., the use of old wineskins

to hold new wine [Matt. 9:11; Mark 2:22] — and, from a Biblical standpoint, any attempt to do so *WILL ALWAYS* result in only one thing — *a complete sham*.)

God is simply *NOT* dealing with Israel today. Israel has been set aside, and *God is presently dealing with the one new man (saved Jews and saved Gentiles, alike, where NO distinction exists), with the focus in ONE CENTRAL REALM*.

The Spirit of God is in the world today searching for a bride for God’s Son, with the search being conducted among those comprising *the one new man* (Gen. 24; ref. the author’s article, “The Complete Story Told in Gen. 22-25”).

And once the Spirit has completed this work, *the one new man* will be removed, with a view to this *new man* being dealt with in relation to the reason he had been called into existence.

Then God will resume His dealings with Israel (during seven unfulfilled years of the past dispensation, completing not only the Jewish dispensation [stopped at the time of Christ’s crucifixion, seven years short of completion] but Daniel’s unfulfilled Seventieth Week and Man’s Day as well).

God’s dealings with both *Israel* and *the Church (the new nation, the one new man “in Christ”)* *MUST* be kept separate and distinct from one another. To have God dealing with either Israel during the present dispensation or the Church once God resumes His dealings with

Israel is *COMPLETELY FOREIGN* to the way in which Scripture sets forth God’s dispensational dealings with man.

As previously seen, *the one new man* — comprised of those “in Christ,” *ALL Christians* — will be removed at the end of the present dispensation. And this will be for reasons surrounding two nations — both *the one new man* and *Israel*.

God will complete His dealings with one nation (*the one new man*), *in the heavens*, in relation to this nation’s calling; and God will then complete His dealings with the other nation (*Israel*), *on the earth*, in relation to this nation’s calling.

The former nation possesses *a heavenly calling* and the latter *an earthly calling* (after having forfeited the heavenly); and it is only fitting that God will complete His dealings with each *in the place to which they have been called*.

The preceding is the clear teaching seen in both the Old Testament types and the New Testament antitypes.

Biblical distinctions surrounding both *Israel* and *the Church* *MUST* be maintained throughout, and Scripture *MUST* be allowed to speak for itself in that which has been revealed about both.