

# ISRAEL

A SPECIAL CREATION  
SEPARATE FROM THE NATIONS

By Arlen L. Chitwood

Abraham, a descendant of Shem, was the father of the nation of Israel. He was the one called out of Ur of the Chaldees to realize an inheritance in another land, crossed the Euphrates, and was the first person to be called “an Hebrew” (thought to mean, “the one who crossed over,” *i.e.*, the one who crossed the Euphrates enroute to the land of Canaan [*cf.* Gen. 14:13; 40:15; Joshua 24:2, 3]).

## Abraham and Isaac

Abraham though became a father of many nations after he entered the land of Canaan. He fathered a son by Hagar (Ishmael [Gen. 16:16]), through which, essentially, the present-day Arabic nations sprang. Then he fathered a son by Sarah (Isaac [Gen. 21:5]), through which the nation of Israel sprang. And, following the death of Sarah, he fathered six sons by Keturah (Zimran, Jokshan, Medan,

Midian, Ishbak, and Shuah [Gen. 25:1, 2]), through which other nations sprang (though later, over time, these nations were mainly assimilated into the Ishmaelite Arabic nations).

Then Abraham’s grandson, Esau, became the father of the Edomites (Gen. 36:9), a nation whose history can be traced up to but not beyond the first century A.D.

Abraham was the person whom God had called out of Ur to be the channel through which He would *bring His plans and purposes pertaining to man to pass — bring forth the Redeemer, give man the Word of God, and be the channel through which blessings would flow out to mankind.* And these plans and purposes were to be realized through *one nation, emanating from the loins of Abraham.*

But to complicate the matter somewhat, Abraham, as previously stated, became *the father of many nations.* Scripture though leaves no room to question which of the nations God recognized as “Abraham’s seed” insofar as His plans and purposes being brought to pass were concerned. God rejected Abraham’s firstborn, Ishmael, at the time Isaac’s birth was announced (Gen. 17:15-19); He again rejected Ishmael following Isaac’s birth, at the time Isaac was weaned (Gen. 21:5-12); the sons of Keturah are not dealt with in Scripture in this respect; and Esau, though the firstborn son of Isaac, was rejected even before he was born (Gen. 25:23).

From the birth of Isaac forward, the Old Testament centers around *one nation — the nation descending from Abraham through Isaac, Jacob, and Jacob’s twelve sons.* Nations descending from the other sons of Abraham, along

with the Edomites, though Semitic nations, were looked upon as being among the Gentile nations (*i.e.*, nations comprised of people not having descended from Abraham through Isaac and Jacob). And these nations, as all the other Gentile nations, occupy a place in Scripture *only as they come in contact with and/or have dealings with the nation of Israel.*

(The preceding, for example, is why Middle East nations which come in contact with Israel are often mentioned over and over in Scripture, in complete keeping with the frequency of these nations coming in contact with or having some type association with Israel. “Egypt” would be the classic example in this respect.

On the other hand, this is also the reason why other nations, removed geographically from Israel and not really having any type contact or association with Israel, are not mentioned at all.

And today, with the United States having befriended Israel since statehood in 1948, one might expect to find the United States to be mentioned, after some fashion, in Scripture. But such is not the case, and there’s a reason.

We’re living during a time when Israel has been set aside for a dispensation, and God is not presently dealing with Israel on a national basis. Rather, God is presently dealing with *the one new man* “in Christ.”

The existence of a present nation of Israel in the Middle East, resulting from a Zionistic movement begun under Theodor Herzl over one hundred years ago, is covered in Scripture

only to the extent that a Jewish nation must exist in the Middle East at the time God resumes His national dealings with Israel. And, at that time, nations coming in contact with Israel are once again seen on the pages of Scripture.

Thus, though the United States has had and continues to have a central part in the Gentile nations' dealings with Israel, *Biblical prophecy does not cover the matter*. Prophetic revelation of a nature which covers events in the Middle East today — allowing the United States to be mentioned — *simply does not exist*, contrary to the attempt by some to make Scripture say and mean things which it doesn't say and mean at all.

And even during that future time when God completes His dealings with *the one new man* "in Christ," removes this *new man*, and then turns to and resumes His dealings with *Israel*, the United States is not even seen in Scripture, unless in an indirect manner.

In Ezekiel chapter thirty eight, the United States is possibly among the nations spoken of in an indirect manner in verse thirteen. Other than this possible one indirect reference, *the United States is not seen on the pages of Scripture*. And this reflects directly on the probability that the United States will no longer even be a world power of any significance once *the one new man* "in Christ" has been removed and God resumes His national dealings with Israel.)

The existence of the nation of Israel as an entity separate and distinct from all other nations involves *a special creation*; and the time when *a creation* of this nature could be brought to pass within mankind had to, of necessity,

await that day when a Divine work could be wrought in *a particular person at a particular time*.

Such a creation could not have been brought to pass in the person of Abraham, for he was the father of many nations. And a special creative act at this point in the genealogy would have resulted in *all of the Semitic nations descending from Abraham* being looked upon as separate from the Gentile nations. That is, *all of Abraham's descendants* — through Ishmael, Isaac, and the sons of Keturah — would be part of a separate (single) creation, separate from all the other nations.

The same would hold true for Isaac relative to God's creative activity, for he had one son outside the correct lineage. Had God performed a special creative act in the person of Isaac, the descendants of Esau as well as the descendants of Jacob would have formed a separate (single) creation, separate from the remaining nations.

## Jacob

Such a creative act, of necessity, awaited *Jacob*; and this special creative act, which occurred within *a physical sphere*, as Adam's creation, could then be passed on to Jacob's descendants.

"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 my name; thou art mine" (Isa. 43:1).

Following the point in time referred to in

Isa. 43:1, mankind found itself divided into two segments — those *in Adam* and those *in Jacob*. The special creation in Jacob (as the later special creation "in Christ," forming a third creation within mankind) wrought no change in man's fallen spiritual makeup inherited from Adam (retention of the old sin nature, etc.). But in the case of Jacob it did form a separate and distinct creation within *the physical realm*, which could be passed on through procreation from one generation to the next. And by means of this special creation, *God could bring forth a nation through which His plans and purposes would be realized*.

That is, the nation emanating from the loins of Jacob would be *separate and distinct from all the other nations* (now looked upon as Gentile nations in the true sense of the word), and *God would bring His plans and purposes to pass through this nation*. Thus, though the nation of Israel looks back to Abraham as the father of the nation, the special creative act — *separating this nation from all the surrounding nations* — did not, it could not, occur until Abraham's grandson appeared.

From Jacob sprang twelve sons. And from these twelve sons sprang the twelve tribes of Israel (*cf.* Gen. 32:27, 28; 35:22-26), forming the nation through which *God gave man the Redeemer, the written Word of God, and through which all blessings for mankind have flowed, presently flow, and will always flow*.

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