

ISRAEL

A SPECIAL CREATION
SEPARATE FROM THE NATIONS

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Abraham 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 apparently, over time, 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 surrounding 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 first-

born 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 modern-day Russia is mentioned extensively throughout two chapters in Ezekiel [38, 39]; but the United States — a nation which has befriended Israel over the years — is really not mentioned in all of the Old Testament, except possibly one time in an indirect way in one verse in these chapters in Ezekiel [38:13].

Russia is the nation which will lead an invasion into the land of Israel during the Tribulation, but the United States will not be directly involved. The United States will apparently be among the nations voicing a protest; but before action can be taken, God will intervene and take care of the matter Himself, Personally. Thus, since the

United States will not be directly involved in this invasion, the United States is not mentioned except possibly for the one small part which the nation will likely play.

And today, since the fulfillment of Old Testament prophecy awaits that time when God begins dealing with Israel on a national basis once again — though the United States has had and continues to have a central part in the Gentile nations' dealings with Israel, 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.)

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 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 and will continue to flow*.