

A Tale of Two Churches

The history of Christianity is the fascinating story of two very different Christian churches. It is a story that goes all the way back to the first century, the very beginning of Christianity. It is the story of the Jewish Christian church and the Gentile Christian church.

It is a tale of two churches. One church grew large, universal, and eventually came to dominate Christianity. The other church has remained small and persecuted.

The Jewish Christian church came first. Jesus personally started it. The Jewish Church kept the Law of Moses and practiced circumcision, and continued to practice most of the customs of the Jewish nation. They did what Jesus taught them to do, they lived like Jews, but they believed in Him as Messiah.

The Gentile church came later. For decades the Jewish Church was large and dominant. At first it persecuted the new Gentile converts. Many in the Jewish Church insisted that their new Gentile brethren had to be circumcised and insisted that they also had to keep all of the Law of Moses. The Gentiles did not want to do either one. They did not want to be circumcised nor did they want to keep the Law of Moses, but they did want to accept Jesus. The Apostle Paul talks about those who were trying to bring Jewish practices to the Galatians in Galatians 5. He said of them: “As for those agitators, I wish they would go the whole way and emasculate themselves!” (Gal 5:12.)

The questions of whether the Gentiles had to be circumcised and keep the Law of Moses were settled at a meeting in Jerusalem. We read about it in Acts 15. The apostles, the elders, and the members all decided that the Gentiles did not have to live like Jews. They did not have to be circumcised nor did they have to keep the Law of Moses.

When the city of Jerusalem was destroyed by the Romans in 70 AD, the Jewish nation and along with them the members of Jewish church, were

scattered. From that point on the influence of the Jewish Church was permanently diminished. It never recovered its early prominence.

The Gentile church was unaffected by the fall of Jerusalem, and unlike the Jewish Church, it continued to grow. It grew dramatically. Over the centuries the Gentile church went on to change Sabbath observance to Sunday keeping. It changed the Biblical Holy Days to Christmas and Easter. And it accepted the theory of the trinity. The Gentile Church made a clear and purposeful distinction between its theology and that of the Jewish church. It did not want to be Jewish, it did not want to even appear to be Jewish, so by the end of the fourth century the two churches had completely changed positions. The Gentile church was now large and dominant, and it began to persecute the much smaller Jewish church. Over the centuries the Jewish Church remained small and persecuted, almost dying out at times.

Jesus started both churches. He worked in both churches. And today He continues to work in both of them. He answers the prayers of folks in the Gentile Sunday keeping church and the prayers of those in the Sabbath keeping Jewish church. They are both legitimate churches.

Today's Gentile Church consists primarily of the Catholic Church, the Protestant Churches, and the Eastern Orthodox Church. Today's Jewish Church consists of those Christian groups that keep the Sabbath and a wide variety of “Messianic Jews”. They may also keep the Biblical Holy Days and try and observe the Law of Moses in today's society. These groups include the Churches of God, the Seventh Day Adventists, the Messianic Jewish Churches, and other independent Sabbath-keeping churches.

The Sunday keeping Gentile church continues to persecute the much smaller Sabbath keeping Jewish church. It mistakenly teaches that the Law of God is done away and it continues to try and force its theology on the Sabbath keeping Jewish Church.

At the same time, many in the Sabbath keeping Jewish church believe they are “ the one true church” and that the Gentile church is the “ great false church” of Bible prophecy.

The two church communities are still at odds with one another after almost 1900 years of conflict.

The Jewish Christian Church

In the beginning there was only one church and it was Jewish. When it started Christianity was just one of many sects of Judaism. Paul wrote, “But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God” (Rom 2:29). The very first Christians felt Jesus had come to straighten out the problems and corruption in the first century Jewish religion.

When Jesus started His ministry He preached only to Jews and Israelites. Notice Jesus’ words to a gentile woman who had asked Him for help:

Matt 15:23 But He answered her not a word. And His disciples came and urged Him, saying, “ Send her away, for she cries out after us.”

24 But He answered and said, “ I was not sent except to the lost sheep of the house of Israel.”

25 Then she came and worshiped Him, saying, “ Lord, help me!”

26 But He answered and said, “ It is not good to take the children’s bread and throw it to the little dogs.”

The founder of Christianity was Jewish and most of the early church leaders were also Jewish. Like their Master, the apostles preached only to “ the lost sheep of the house of Israel” During Jesus’ lifetime He and the other leaders did not preach to Gentiles. that was not their mission field. The apostle Matthew tells us:

Matt 10:5 These twelve Jesus sent out after instructing them, saying, ‘Do not go in the way of the Gentiles, and do not enter any city of the Samaritans

6 but rather go to the lost sheep of the house of Israel.

7 And as you go, preach, saying. ‘The kingdom of heaven is at hand.’”

Jesus forcefully stated “ I am not sent but unto the lost sheep of the house of Israel” (Matt 15:24). For a time the vast majority of mankind had been purposely left out of Christianity, but it was only for a time.

Christianity started out as a branch of Judaism. and the early Christian church was Jewish.

Jesus Calls the Gentiles

The Gentiles had to wait. Jesus’ ministry was directed at the twelve tribes of Israel. The Gentiles were purposely second. They did not hear the Gospel until long after Jesus died.

It was about a decade after Jesus’ resurrection that He started calling Gentiles into His church. He used the Apostle Peter to begin the process. In the book of Acts we read that Jesus personally revealed to Peter that no man was common or unclean, the Jews had viewed the Gentiles in just that way, as unclean. Jesus told Peter that all people were welcome to come to Him and accept him as Messiah. Peter tells us:

Acts 10:28 “ Then he said to them. “You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean.”

Jesus sent James, Peter, and John to preach to Jews and Israelites. He sent Paul and Barnabas to preach the Gospel to the Gentiles:

Gal 2:9 and when James. Cephas, and John, who seemed to be pillars. perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised.

Paul’s and Barnabas’ preached to Gentiles all over Asia Minor and up into Italy. They traveled to places like Corinth, Ephesus, Philippi, and Rome. The Gospel spread quickly. Large numbers of Gentiles accepted Jesus as Messiah and many Gentile congregations came into being. Paul wrote letters to these congregations. One of Paul’s most important letters was written to Christians in Rome. The congregation in Rome consisted mostly of

Gentiles; Rome was to have a profound impact on all of Christianity.

Early Jewish Gentile Conflict

There were enormous differences between these two church communities. The Jewish Church taught that the Gentiles were unclean and that Jews must live separate from the Gentiles. The Jews traced their ancestry back to Abraham and lived by the Law of Moses.

The Gentiles were generally pagan. They worshipped many gods and often lived immoral lives. So when the Gentile church was started, there was an almost immediate conflict between Jewish Christians and Gentile Christians. The cultures they came from were so very different.

The roots of the conflict centered on the Jewish practice of circumcision and on the fact the Jews observed the Law of Moses. They sought to keep all of the Law of Moses. Over time the Jews developed a love-hate relationship with the law. They realized they were expected to keep the law but they found it hard to keep. One solution was to add “fences” — more laws designed to prevent people from even getting close to breaking the true law. (An example of this is beginning the Sabbath a certain number of minutes early, so as not to break the true Sabbath.) However, these hundreds of extra “fences”, humanly devised laws, just added to the burden. So they stumbled at the demands of the Law.

Rom 2:17 Now you, if you call yourself a Jew; if you rely on the law and brag about your relationship to God;

18 if you know his will and approve of what are superior because the law instructs you;

19 if you are convinced that you are a guide for the blind, a light for those who are in the dark.

20 an instructor of the foolish, a teacher of infants, because you have in the law the embodiment of knowledge and truth—

21 you, then, who teach others. do you not teach yourself? You who preach against stealing, do you steal?

22 You who say that people should not commit adultery, do you commit adultery? You who abhor idols. do you rob temples?

23 You who brag about the law. do you dishonor God by breaking the law?

24 As it is written: “ God’s name is blasphemed among the Gentiles because of you.”

As more and more Gentiles began to accept Jesus and enter the church, many in the Jewish Christian community demanded that the Gentile converts be circumcised and that they also keep all of the Law of Moses. Many Jewish teachers insisted these were unchangeable requirements for salvation. The wanted the Gentiles to live like Jews.

The question was whether the Gentiles had to keep the Law of Moses given to the nation of Israel at Mount Sinai and whether they needed to be circumcised as Abraham was circumcised. The controversy was not over keeping the Ten Commandments, because the Ten Commandments had all existed prior to the Law of Moses. The early church understood that the Ten Commandments should be kept by everyone. Jew and Gentile alike.

The controversy raged on and became the most divisive issue in the first century church. Should the church require Gentiles to be circumcised and to keep all the Law? Some said yes and others said no. There was no unified position in the churches of God.

The Meeting at Jerusalem

The question was so divisive that the elders in Antioch decided to send men to Jerusalem where the apostles, the elders, and the brethren could discuss the matter. The question was so important to all generations. that we read a record of this church meeting in Acts chapter 15. This is the only recorded church conference in all of the New Testament. They gathered in Jerusalem and discussed whether the Gentiles should be forced to live like Jews.

The story begins in Acts 15:1-4:

Acts 15:1 And certain men came down from Judea and taught the brethren.

“Unless you are circumcised according to the custom of Moses, you cannot be saved.”

2 Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them

should go up to Jerusalem, to the apostles and elders, about this question.

3 So, being sent on their way by the church, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren.

4 And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them.”

Here we read that this question raged on until the issue was finally brought to the apostles in Jerusalem. The problem was that Jewish Christians, who were still Pharisees, were commanding the Gentiles converts to be circumcised and to keep the Law of Moses. Here the problem is clearly defined:

Acts 15:5 But some of the sect of the Pharisees who believed rose up, saying. “It is necessary to circumcise them. and to command them to keep the law of Moses.”

We can go on to read the decision, the consensus of those in attendance:

Acts 15:6 Now the apostles and elders came together to consider this matter.

7 And when there had been much dispute, Peter rose up and said to them: “Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe.

8 “So God, who knows the heart. acknowledged them by giving them the Holy Spirit, just as He did to us.

9 and made no distinction between us and them, purifying their hearts by faith.

10 Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear?”

The decision was that the Gentiles did not have to be circumcised nor did they have to keep the Law of Moses. In other words, the Gentiles did not have to live like Jews. This was a radical decision, and for many, a totally unexpected decision. But it was what Jesus wanted for the Gentiles. He did not expect them to live like Jews. It was not necessary for them.

When the conference ended the leaders of the church sent copies of the same letter to all the churches and told them of the collective decision:

Acts 15:23 They wrote this letter by them: The apostles, the elders, and the brethren, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings.

24 Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying. “You must be circumcised and keep the law”; to whom we gave no such commandment;

25 it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul.

26 men who have risked their lives for the name of our Lord Jesus Christ.

27 We have therefore sent Judas and Silas, who will also report the same things by word of mouth.

28 For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: 29 that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality.

If you keep yourselves from these, you will do well. Farewell.

From this point on there were **two distinct Christian churches**. There was the Jewish Church that continued to circumcise, to keep the Law of Moses, and to observe Jewish traditions. And there was the Gentile Church that maintained the core of biblical righteousness and focused on faith in Jesus. The Gentiles generally did not keep the Law of Moses, but they did keep the Ten Commandments and the biblical clean food laws. Verse 29, above, mentions one of each of those laws—probably the ones most “in question” at the time. It was understood that the Ten Commandments and the clean food laws were in force since the creation of man.

Jewish Church Unaffected by Ruling

It is important to emphasize that the Jewish Christian church continued to keep the Law of Moses and to circumcise their baby boys. The ruling that came out of the Jerusalem conference didn’t effect the

Jewish congregations. They continued to practice Christianity as they always had. They continued to live as Jesus had personally taught them to live. Jesus lived like a Jew and the Jewish Church continued in His steps, even after the Jerusalem conference.

The Jewish Church stressed keeping the Law. It was only natural for them. They lived by it for centuries.

At this point in history Jewish Christians outnumbered Gentile Christians. They had been around longer and they were dominant. In fact, it was the Jewish Christians who were persecuting Gentile Christians and it was that persecution that had precipitated the Jerusalem conference.

The Jewish Church continued to dominate Christianity until the Romans destroyed their capital city, Jerusalem.

Not One Unified Church

The Gentiles rejoiced in the decision coming out of Jerusalem conference. After the conference.

the Gentile Christian community began to develop along different lines. It took a distinctly different path than the Jewish church. The Gentiles began to stress grace and salvation through grace. They relied very heavily on the teachings of the Apostle Paul. He was their guide and mentor. It was Paul who laid their foundation. Paul taught the Gentiles that salvation comes by grace through faith, and not through works of the law. They have held to this teaching.

Most of the other apostles did not address the issue of grace in the same way Paul did. Their teaching was to the Jewish Church based on the needs of the Jewish Church. The emphasis in the Jewish church was keeping the law, they continued to stress the need to keep the Law of Moses. Both churches are saved by grace through faith, but the emphasis in the Gentile congregations was living by faith, apart from keeping the Law of Moses.

Contrary to what many believe, there was never one unified church after the meeting at Jerusalem. They held many things in common, but complete unity never existed. The factions are shown to exist

in 1 Corinthians 1 and 3. But the biggest division was between the Jewish and Gentile churches. They eventually developed two distinct theologies.

The church of God was never unified, with one common culture, after the meeting in Acts 15.

Gentile Dominance of Christianity

The Gentile church began a slow and steady rise to dominance. It was unavoidable. It was the natural result of the major geopolitical events of the time.

First, the Jews were a small minority in a world filled with multiple millions of Gentiles. The world was mostly Gentile. It was not Jewish. The sheer numbers of Gentiles favored the formation of a large Gentile church.

These millions of Gentiles had no interest in adopting Jewish culture and no desire to live like Jews. In time they brought into Christianity their own culture and their own traditions. The Gentiles brought a richness to Christianity that could not have come from the Jewish nation alone. While the Gentiles certainly brought **some sin** from their culture, **not everything was sin**. Some Gentile customs did not conflict with the teachings of Jesus.

One example of this is sports. Jewish culture had almost no sporting events, but the Gentile cultures did. Paul frequently used sports analogies in his teachings to the Gentile churches (1Cor 9:24-26; Gal 2:2; Gal 5:7; Phil 2:16; 3:14; 2Tim 4:7; Heb 12:1).

The second major event that caused the demise of the Jewish church was the destruction of Jerusalem. In 70 AD the armies of the Roman General Tacitus destroyed Jerusalem. In doing so he not only destroyed the Jewish nation, but he also seriously damaged the Jewish church. Both Christian and non-Christian Jews were martyred and scattered all over the known world.

The fall of Jerusalem didn't impact the Gentile church in the same way. It continued to grow and spread throughout the Roman Empire, while the

small scattered Jewish church struggled to maintain its culture and traditions.

The third major event that further separated the Jews and Gentiles was the ongoing uprisings of the Jews after the fall of Jerusalem, culminating in the Bar Kochba revolt in 132 A.D. Simon Bar Kochba was able to unite many of the Jews and take over Jerusalem for a brief period. However, he was eventually defeated and the Romans treated Jews even worse. The Gentile church, in order to avoid this ill treatment, further distanced itself from the Jews.

The tables had now turned. Where once the larger Jewish church persecuted the smaller Gentile church, now the larger Gentile church began a long and steady persecution of the smaller Jewish church.

The tables had truly turned.

The Gentile Congregation in Rome

Over time the church congregation in Rome assumed dominance of the Gentile Church. Rome was the most important city in the world. It was the center of the Empire. When Emperor Constantine converted to Christianity, he virtually ensured the city of Rome would come to dominate Christianity. Church leaders eventually adopted the Roman form of government and the Gentile Church became politicized.

In the process of separating from the Jewish church, large parts of the Gentile church discarded some of the true doctrines that were taught in the scriptures. The Sabbath, Feast days and food laws were some of the early casualties, as they just appeared “too Jewish”.

As the centuries passed, Rome continued its control of Christianity through church councils and a rigid hierarchical form of governance. It controlled the doctrine of the church. It controlled the selection of ministers and bishops. The church had become universal, or Catholic, and that is how it remained all the way up until the time of the Protestant Reformation.

When there was opposition, the Catholic church used the military resources of the Empire to force its control and doctrine on all those who dared to believe differently. The Jewish Church was a main target of the Gentile Church in Rome. Sabbath keeping, Holy Day Observance, and the Law of Moses were strongly opposed by the Church in Rome. For over 1260 years, from Constantine to the Protestant Reformation, those who opposed Rome were often brutally martyred. The combination of Church and State wielded awesome and deadly civil power.

It was the Protestant Reformation that broke the dominance of the Roman Church. It happened slowly, over centuries. With the advent of printing, copies of the scriptures became much more common and the truth of the Sabbath, Holy Days, and the value of the Old Testament was rediscovered. New small congregations of the Jewish Church began to spring up. People of conscience returned to their Hebrew Roots, i.e. Sabbath, Feast Days, and a regard for the Law.

Modern Jewish Church

Beginning in the 1600’s the modern day Jewish Church began a slow but steady period of growth. There have always been various Messianic Jewish groups that practiced Old Testament laws as well as Jewish tradition, but also believed in Jesus as their savior. This author would include modern groups that do not keep many Jewish traditions, but which use the Old Testament teachings in their doctrines. This author would include, as members of a revived “Jewish Church”, the Seventh Day Baptists, the Church of God Seventh Day, the Seventh Day Adventists, the offshoots of the Worldwide Church of God, “Sacred Name” groups, independent Sabbath-keeping groups, and offshoots. Most may not think of themselves as “Jewish”—some may even be offended at the term, but they would probably agree that their doctrine and practice is much more similar to original Jerusalem church than to the Gentile churches

Many of the groups mentioned above once claimed themselves to be the “the One True Church”. However, because most of them have split into several similar groups, that claim has become much more difficult to make. Furthermore, many long-time Sunday-keeping groups are now beginning to

examine the Feast Days, clean food laws and even the Sabbath. All of this cannot possibly be attributed to any one man or group.

Why is the “Jewish church” continuing its growth in the twenty-first century?

It is because Jesus wants the Jewish Church to grow and flourish as we approach the end of the age. He wants the small and persecuted Jewish church to once again exert influence over all of Christianity. This author believes that Jesus wants the truth of Sabbath, Holy Days, and the relevance of the Law to be widely known and understood before His Second Coming.

Rom 11:13 For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles. I magnify my ministry.

14 if by any means I may provoke to jealousy those who are my flesh and save some of them.

15 For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?”

The time is coming when Jewish Church will no longer be cast away. It will be brought to life, as if being brought back from the dead. The Jewish Church is on the rise.

The Modern Gentile Church

Today’s Gentile church consists of all the Sunday keeping denominations of Christianity. It includes the Catholic Church, the Protestant Churches, the Baptist Church, the Eastern Orthodox Church, and the many smaller Sunday keeping denominations.

The Gentile church has dominated Christianity these past 1800 years. Its sheer size, its long history, and its scriptural roots give the Gentile Church legitimacy even though it has moved away from believing much of the teaching in the scripture. Its doctrinal base is shaky, because it holds onto historic traditions and the teachings of men rather than the message in the Biblical text. It still has considerable religious and political power, and continues to try and force its form of Christianity on the rest of the Christian world.

It is this author’s opinion that we have been living in the “Times of the Gentiles”. The Sundaykeeping

Gentile Church has been allowed to dominate Christianity during the “Times of the Gentiles” so that salvation could be offered to the largest number of Gentiles possible.

Rom 10:11 For the Scripture says, ‘Whoever believes on Him will not be put to shame.’

12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him.

13 For “whoever calls on the name of the LORD shall be saved.”

We have been living in a time of grace and the Gentile Church has ministered to millions upon millions of Gentiles. Salvation comes by grace through faith, and anyone who now calls on the name of the Lord will be saved.

The Gentile Sunday keeping church is not “the Great False Church” as has been taught by some in the Churches of God. In fact, the phrase “false church” is nowhere found in the scriptures. The New Testament speaks of false brethren and it speaks of false ministers—and there are probably many in Sunday- keeping churches, but it never mentions a false Christian church.

At times the Christian church can be deeply flawed; it can be corrupt, it can be filled with sin, it can be filled with false brethren and false ministers. and it can even be almost dead, but it is still “ the church”. The letters in Revelation 2 and 3 bear this out. James 4:1-4 even mentions unnecessary wars and fights among people in the Church. Christ does not support the great evils done in the name of the Church throughout history, but nor does he declare all associated with such movements as “not His church”.

The parable of the wheat and the tares shows that there would always be false brethren among the true brethren, and that Christ would sort it out in the end (Matt 13:24-30).

Both Churches Have Borrowed

Modern Sabbatarians are greatly beholden to the Sunday keeping Churches. They have taken many good things from them and they continue to borrow from them.

The Sunday keeping Gentile Church has provided Christianity with a rich cultural heritage, much of which has been brought directly into Sabbatarian Churches. It is the Gentile church that has given us Bible translations, Bible commentaries, Bible dictionaries, and all types of scholarly works. It has given Christianity beautiful music and lovely hymns. Much of the Seventh Day Adventist and Church of God culture has come directly from the Protestant branch of the Gentile Church. We use their scholarship, we use their music, we copy their liturgy, we borrow elements of their doctrine, and even pull from their theories of prophecy.

The Gentile Church has strengths that some Sabbatarian churches lack and they would be well advised to learn from it. They have translated the Bible into nearly every language and made it available almost everywhere. They have helped many poor and sick people in the name of Jesus. Some teachers in the Protestant Gentile church have a good understanding of grace. At times they go too far and say, “the Law is done away”, but they still have a more complete understanding of grace than many Sabbatarians do. It is because, early on, Paul taught them to live by grace and faith. The Churches of God generally do not understand grace as well as the Gentile Churches.

The Gentile Church has a deep and profound appreciation for Jesus Christ. Many understand how Christ can guide and teach each member individually. They understand how He comforts those in need. Sabbatarians tend not to understand Jesus to the same depth. The Gentile Churches focus on Jesus but they do not understand the Father.

Sabbatarians have a good understanding of the Father and appreciate the Father’s role in our salvation. They love the Law of God. They appreciate its goodness and its richness. One of the Great strengths of the Churches of God is their deep regard for the Sabbath and Holy Days. They understand that Jesus expects His people to observe them.

The Sabbatarians have also continually raised the issue of paganism that has crept into the Gentile Churches—most practices of Christmas, Easter and Halloween are not from the Bible at all. The Gentile church has gone back and forth on some of

these practices throughout the centuries, mostly because of small groups that continue to raise the issues.

The Gentile church must come to accept its error and return to keeping the Sabbath and Holy Days, as they did in their very early history. These are commands of God that are binding on us today. They are not legalism.

However, some Sabbatarian groups are too heavily focused on law and ignore things of the spirit. That is legalism.

The Sabbath is as much of a command as the command to not commit adultery. The Gentile Church recognizes that adultery is a sin. They acknowledge that the Lord tells us to flee sexual sins and they rightly teach that avoiding adultery does not save us, we are saved by grace through faith. But the Lord also commands us to keep the Sabbath. Our Sabbath keeping doesn’t save us, we are still saved by grace, but Jesus wants us to keep the Sabbath.

The Rise of The Jewish Church

Both churches have great strengths and great weaknesses. They both need to learn from one another, as Jesus directs and guides them. The Gentile Church needs to accept the Sabbath, it needs to keep the Holy Days, and it also needs to turn from the traditions of men.

The Jewish Church needs to learn more about grace and the closeness Jesus Christ and it needs to move away from legalism.

The two churches need to learn to accept one another and live in peace, as the Lord intended them to live. There shouldn’t be any conflict, jealousy, or antagonism between the Jewish church and the Gentile church. Those in the Jewish church should continue to live like Jews. Those in the Gentile Church are not required to live like Jews, but they should return to the common elements of faith, which would include Sabbath and Holy Days.

As we approach the end of the age the Jewish Church will continue to grow in prominence.

Rom 11:25 For I do not desire, brethren, that you should be ignorant of this mystery. lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.

26 And so all Israel will be saved. as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob;

27 For this is My covenant with them, When I take away their sins."

28 Concerning the gospel they are enemies for your sake, but concerning the election they are beloved for the sake of the fathers.

29 For the gifts and the calling of God are irrevocable.

The Gentile church has been given a long period of dominance so that millions of Gentiles could be saved. When the Lord feels that work is done. when the "Times of the Gentiles" are complete, He will again raise up the Jewish church and call all of Israel into it. Until then, the two churches need to respect one another and live in peace. □

By Toli Bohonik