

# ANTI-SEMITISM

## PART II

A CONTINUING ANTI-SEMITISM, WHICH IS ABOUT TO END

By Arlen L. Chitwood

And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn:

And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn (Ex. 4:22, 23).

That which occurred in the Book of Exodus, both preceding and during Moses' day, constitutes a type of that which is about to occur in a climactic manner.

Under the Assyrian Pharaoh in Egypt, anti-Semitism began, reached its apex, and was then terminated insofar as *the power of Egypt* was concerned.

This points in the antitype to that time when, under another Assyrian, the present existing anti-Semitism will take on *a similar dimension, reach a similar apex, and then be terminated insofar as the power of — not just Egypt — but all the Gentile nations are concerned.*

Thus, in this respect, the story of anti-Semitism as it exists from beginning to end, is revealed in Old Testament history.

The Assyrian controlling the affairs of state in Egypt is a type of the Assyrian (the Antichrist [Isa. 10:5; 14:25; Micah 5:5; cf. Dan. 8:8-14]) who will control the affairs of state throughout the world during the coming Great Tribulation ("Egypt" is always a type of *the world* in Scripture). And the persecution of the Jewish people in Egypt during the reign of the former foreshadows a persecution which the Jewish people will undergo during the reign of the latter. The *ten plagues* brought upon the kingdom of the Assyrian in Egypt (note: "ten," showing *ordinal completion*) point to *God's complete judgment* brought upon the kingdom of the Assyrian — past (in the type), and future (in the antitype).

This complete judgment befell the kingdom of the Assyrian following Moses' return to His people, and it led to the destruction of Gentile world power in the Red Sea.

In the antitype, this complete judgment upon the kingdom of the Assyrian in history, following Moses' return, points to that which will befall the kingdom of the future Assyrian, following Christ's return. Judgments occurring during the Tribulation will extend into Christ's return and be climaxed following His return, with the climax of these judgments (resulting in judgmental completeness) seen in the destruction of Gentile world power when Christ treads the winepress.

(For more information on these judgments, refer to Chapters XVIII, XIX in the author's book, "The Time of the End.")

The deliverance of the Israelites from Egypt, following God's complete judgment upon the kingdom of the Assyrian, was with a view to their being established in the land of Canaan under the old covenant and realizing the very purpose for their existence.

In the antitype, this points to a future deliverance of the Israelites under the One Who is greater than Moses, following God's complete judgment upon the kingdom of the coming Assyrian; and this deliverance, as in the type, will be with a view to the Israelites being established in the land under — not the old covenant — but the new covenant and realizing the very purpose for their existence.

In this respect, the Book of Exodus is not only a *historical account* but also a *prophetic account*.

### The Death of the Firstborn

The death of the firstborn was *the last of the ten plagues* brought upon the kingdom of the Assyrian in Egypt (Ex. 11:1ff). This, of course, has its parallel in *the last of the judgments* which will be brought upon the worldwide kingdom of the Assyrian yet future. The terminal judgment upon the future kingdom of the Assyrian will issue forth from the last of the trumpet and vial judgments (same judgments, described two different ways) extending out into the time of Christ's return.

And after all of these judgments have come to pass, "a great voice" is going to come "out of the temple of heaven, from the throne, saying, 'It is done' [a perfect tense verb — 'It has come to pass' — referring to that which has been completed in past time, which

presently exists in a completed state]" (Rev. 16:17).

"What" will have been completed in past time, existing in a completed state, at the time this voice comes forth from the throne? Relative to Israel and the nations, it can only be *one thing*. As in the type, so in the antitype: *The firstborn in Egypt* died in the type; and *the firstborn with respect to the Gentile nations*, typified by Egypt, must die in the antitype.

And this, in turn, exactly as in the type (Israel on the eastern banks of the Sea, singing the victor's song, with the power of Egypt beneath the waters of the Sea [in the place of death]), will allow God to bring Israel forth, in a regal respect, as *His recognized firstborn*.

(The death of the firstborn in Egypt had to do with both individuals and with nations comprised of these individuals. It had to do with Israelites and the nation of Israel, and it had to do with Egyptians and the nation of Egypt.)

God's provided substitute for the Jewish people had to do not only with the firstborn in a family but with the nation as a whole, with God's firstborn son. And the lack of a substitute apart from Israel had to do with firstborn sons throughout the nation of Egypt and with the nation of Egypt itself [which could only have been recognized as *the firstborn* within Satan's realm, for Egypt was the central ruling nation of that day under Satan and his angels].

God told Moses to announce to Pharaoh:

"Thus saith the Lord, Israel is my son, even my firstborn" (Ex. 4:22).

And when God told Moses to make this announcement to Pharaoh, *nations* were in view. And the announced firstborn status of Israel alluded to *the birthright*.

Israel was the nation in possession of the rights of primogeniture, not Egypt. Israel was the nation which God recognized as the one possessing *the right to hold the sceptre which Egypt held*.

Such an announcement to the Pharaoh of Egypt would be *inconceivable*. The lowly nation of slaves, in subjection to the most powerful nation of that day, was *the nation which God recognized as His firstborn*.

Moses was further told to say unto Pharaoh:

"Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn" (Ex. 4:23).

The service which God required of His son involved Israel's establishment in the land of Canaan at the head of all the Gentile nations. In this position, the nations were not only to be *ruled by Israel* (the regal function of the birthright) but they were to be *blessed through Israel* (the priestly function of the birthright).

Then, God's threat to slay Pharaoh's firstborn, though referring to the firstborn in his household (Ex. 12:29), must be looked upon in a broader sense than just a reference to Pharaoh's flesh and blood firstborn son. It must be looked upon as also carrying *national implications*, for that was the subject at hand ("Israel is my son, even my firstborn... Let my son go..."). The complete scope of God's threat to Pharaoh must include *a nation* as well (Ex. 14:27-31) — *the nation of Egypt*.

Satan and his angels presently rule the earth from the heavens through the Gentile nations (Dan. 10:13, 14, 20). Egypt, as the ruling nation of that day, was the one to whom Satan would have bequeathed the rights belonging to the firstborn.

(Note that Satan is the great counterfeiter; and it is evident from the account in Exodus, when understood in the light of his position among the nations, that his work in this realm carries over into the "rights of primogeniture" on a national scale.)

As Satan had delivered these rights to the Assyrian ruling over Egypt during Moses' day, he will deliver these same rights to the Assyrian ruling over the entire world during that future day preceding Christ's return. And, as there was a national death of the firstborn then (as well as individual), there will be a national death of the firstborn yet future (as well as individual). Just as Egypt was put down in view of Israel occupying her proper place with respect to the nations in the past, the kingdom of this world will be put down in view of Israel occupying her proper place with respect to the nations yet future. The position of "firstborn" *must be occupied by the one possessing this right*.

Following Israel's departure from Egypt under Moses, the Assyrian Pharaoh and his armed forces were overthrown in the Red Sea (Ex. 14:13ff). The firstborn (individuals) throughout all the kingdom in Egypt died when the Lord passed through the land of Egypt on the night of the Passover. Then, Egypt itself, the nation exercising the firstborn status under Satan, experienced death at the hands of the Lord

through a destruction of the Assyrian and his armed forces in the Red Sea.

*Israel, though, still lived.* A substitute (the paschal lamb [Ex. 12:3ff]) had been provided as a vicarious sacrifice for the firstborn (both individually and nationally); and the nation, as God's firstborn, stood triumphant on the eastern banks of the Red Sea, ready to go forth and realize the rights belonging to the firstborn.

*As it was, so shall it be:* The future Assyrian and his armed forces will be overthrown (Rev. 19:17-21); and, as in the type, there will be both *a personal* and *a national death of the firstborn* in connection with this overthrow. The Antichrist and those comprising his kingdom will *personally* experience the death of the firstborn; and the destruction of the worldwide kingdom of the Assyrian — that future kingdom exercising a firstborn status under Satan — will constitute *the national death of the firstborn*.

*Israel, though, will still live.* A Substitute (the Passover Lamb [I Cor. 5:7]) has been provided as a vicarious sacrifice for the firstborn (*individuals*) within the camp. Through Israel's acceptance of the Passover Lamb in that day, a *nation* will be "born at once" (Isa. 66:8); and this nation, following the overthrow of the kingdom of this world, will *stand triumphant* (as did the nation on the eastern banks of the Red Sea in history), ready to go forth and realize *the rights belonging to the firstborn*.

## An End of All the Nations

God, in Jer. 46:28, has stated that He would one day deal with all of the Gentile nations in a final respect:

"Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whether I have driven thee: but I will not make a full end of thee..."

God is going to "make a full end of all the nations" where the Israelites have been driven. The textual setting of this passage in Jer. 46:28 is during and following the coming Great Tribulation. The nations are those within the kingdom of Antichrist, a worldwide kingdom, which will include *all nations*.

Anti-Semitism in that day — evident from the matter at hand in Matt. 25:31-46 and from that which

is revealed concerning the kingdom of Antichrist (Matt. 24:15-22; Luke 21:20-24; Rev. 12:1-17) — will break out on a worldwide scale and will be of such magnitude that the Israelites (as the Israelites in Egypt) will be forced to cry out to God for deliverance (*cf.* Hosea 5:15-6:2). At this time, as in the past, God will *hear* their cry, *remember* His covenant, and *send* a Deliverer — the One greater than Moses. Then that which befell the kingdom of the Assyrian in Egypt will befall the worldwide kingdom of the Assyrian yet future; and that which befell the first of the nations to come against Israel (the Amalekites) will befall the last of the nations to come against Israel.

Though God will make a "full end of all the nations," numerous Gentiles will enter into the Millennium, forming nations. The "full end of all nations" has to do with national power, a firstborn status.

The nations under Satan are now exercising this status, as Egypt in the type. But, as also seen in the type, matters are about to change.

A change will have to occur because of that which God began to work out almost four and one-half millenniums ago:

"Blessed be Jehovah [the personal name of Israel's God], the God of Shem..." (Gen. 9:26a, literal rendering).

Shem was the only one of Noah's three sons having a God, and the nation descending from Shem through Abraham is the only nation on earth today possessing a God, Who is identified as Jehovah, the one true and living God. And it is this nation which God recognizes as His firstborn, which necessitates that seen in the type occurring in the antitype.

*Gentile power must be put down, with Israel subsequently elevated to the nation's rightful place within a restored theocracy.*

*It will not, it cannot possibly happen any other way. God has brought these things to pass concerning Israel's status relative to the nations, He has spoken through the prophets concerning that which is about to happen, and that is the end of the matter.*

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