

GOD'S FIRSTBORN SON

PART I "ISRAEL"

SIGNIFICANCE OF ISRAEL BEING GOD'S FIRSTBORN SON

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, I will slay thy son, even thy firstborn" (Ex. 4:22, 23).

"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).

A Special Creation

The nation of Israel is God's "son" because of *creation*. God performed a *special creative act* in the person of *Jacob, the natural man* (Isa. 43:1); and, because this creation had to do with *the natural man and could be passed on from Father to son*, not only Jacob but his descendants through his twelve sons — forming the nation of Israel — are viewed in Scripture as God's "son."

Then, the nation of Israel is *more than* just God's "son." This nation, because of a *subse-*

quent adoption, is *God's firstborn son*. That is, God, at a time following His creative activity surrounding Jacob and a nation emanating from his loins, *adopted this nation*, placing the nation of Israel in the position of *His firstborn son* (Ex. 4:22, 23).

Note Isa. 43:5-7 relative to both *creation* and *sonship*:

"Fear not: for I am with thee: I will bring thy seed [the seed of Jacob in v. 1] from the east, and gather thee from the west;

I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth;

Even every one that is called by my name: I have created him for my glory, I have formed him; yea, I have made him."

The reference is to a future regathering of the Israelites from a worldwide dispersion. The Israelites, in connection with *creation* mentioned in verses one and seven, are referred to as God's "sons," with "daughters" used contextually within this same thought — *i.e.*, within the thought of *creation* resulting in "sonship."

(With respect to both males and females viewed in relation to *sonship*, the nation as a whole is almost always spoken of in the sense of *a son*, or in the sense of *sons* when referring to individuals comprising the nation [which would include both males and females].

For example, the expression used in verses such as Ex. 1:1, 7, 9 or Acts 5:21; 7:23, 37 to describe all those comprising the nation [both males and females] is "the sons of Israel" [NASB (The Hebrew word translated "sons" in Exodus 1:1, 7, 9 and other similar O.T. passages is *ben*, and the Greek word translated "sons" in Acts 5:21; 7:23, 37 and other similar N.T. passages is *huios*. These respectively are the Hebrew and Greek words for "son," and both should be so understood and translated)].

Thus, the use of "daughters" in connection with "sons" in a verse such as Isa. 43:6 must be understood in the preceding respect. It must be understood in a similar respect to the way God's wife [Israel] is also viewed — as *God's son*. And the same would hold true relative to how Christ's wife is to be viewed yet future. His wife [to be comprised of Christians] will also be viewed the same way Israel, the wife of Jehovah, is presently viewed — as *God's son*.

The way in which the government in God's kingdom was originally established, *only sons could rule*. Then, in relation to man and the earth, two things are seen in this respect: *only firstborn sons can rule; and there has to be a husband-wife relationship within this rule, with the wife, of necessity, also being seen as a firstborn son.*)

Isaiah 43:7 clearly states that every descendant of Jacob is himself *a special creation*, as Jacob is seen as *a special creation* back in verse one). This can be true because, as previously seen, God performed a special creation in *Jacob, the natural man* (not Israel, the spiritual man). And because of this, God's creation of Jacob can be passed on via procreation, making Jacob's twelve sons and all their descendants special creations separate from the Gentiles.

Thus, the fact remains that, *because of creation*, Jacob is seen as *a son of God*; and, *through procreation*, all of his descendants are seen in Scripture individually as sons of God, with the nation as a whole seen collectively or corporately as *God's son*. And, following the adoption, the nation would be viewed as *God's firstborn son* (Ex. 4:22, 23).

This entire thought of *creation and sonship, followed by adoption*, is what separates and sets apart both the Jewish people individually and the nation of Israel as a whole from all the Gentiles (individually, or nationally). Scripture makes a sharp distinction between

Israel on the one hand and *the Gentile nations* on the other. The Jewish people comprise a separate and distinct nation which is not to be “reckoned among the nations” — the Gentile nations (*cf.* Num. 23:9; Deut. 7:6; Amos 3:1, 2).

The Government of the Earth

In keeping with this same line of Biblical teaching as it pertains to *regality*, Satan — positioned by God as the earth’s ruler in the beginning (Ezek. 28:14) — has ruled the earth, uninterrupted, since that time. And Satan’s rule has always been under *God*, though a *rebel ruler under God* following his fall.

Throughout Man’s Day, Satan has carried out this rule through the nations. And he accomplishes this rule through a complete gradation of powers and authorities within his kingdom — *i.e.*, through angelic rulers (fallen angels), to whom power and authority has been delegated.

Particular angels have been placed over particular nations. Then, under each of these angelic princes placed over nations, there are numerous other angels assigned to occupy lesser positions of power and authority.

This is the manner in which the government under Satan, in the heavens, is revealed to presently exist; and this established government — with respect to individual nations, angelic princes, and lesser angelic rulers assigned under these princes — could only correspond to a complete gradation of powers and authorities within the various nations on earth (Dan. 10:13-20; *cf.* Eph. 3:10; 6:12).

However, there is *one exception* to Satan’s rule in this respect. In Satan’s kingdom, there is no angelic prince and there are no lesser angelic rulers holding positions of regal power and authority over Israel. *Israel is a separate and distinct nation, God’s firstborn son, and is not to be “reckoned among the nations”* (Num. 23:9).

The angelic prince which exercises this type power and authority over Israel during Man’s Day is revealed to be *Michael*, an angel not associated with Satan’s fall and his kingdom. And *angelic rulers under Michael* would also, of necessity, be outside of Satan’s domain and rule (Dan. 10:21).

Note Rev. 12:1ff in this respect. *Israel and the nations* are in view on the one hand (vv. 1-6), and *Michael and his angels, along with Satan and his angels*, are in view on the other (vv. 7-9), *with everything being regal in nature*.

(In the preceding gradation of powers and authorities, the angelic rulers — whether those consisting of Satan and his angels, or of Michael and his angels — exercise power and authority from a *heavenly sphere*. All hold their positions *under God* [though Satan and his angels are rebel rulers], and all rule *through* those whom God has placed in positions of power and authority on the earth.

“The heavens do rule” in this respect. This rule begins with *God* [in the heavens] and progresses through *angels* [also in the heavens] to *man* [on the earth]. “There is no power but of God,” and “the powers that be [whether in the heavens, or on the earth] are ordained of God” [*cf.* Dan. 4:17-26; Rom. 13:1, 2].

During the present day and time, angels — both within and without Satan’s kingdom — continue to hold previously appointed regal positions [appointed by God] in the preceding respect. Note that even those represented by the twenty-four elders in Rev. 4, 5 remain crowned and retain a regal connection with God’s throne *until* a particular, revealed time yet future.

And that future time is associated with events immediately following the present dispensation, events occurring near the conclusion of Man’s Day, anticipating Christ and His co-heirs taking the kingdom [*ref.* the author’s two pamphlets titled, “Crowns Cast Before God’s Throne”].

The things reiterated in the preceding four paragraphs form fundamental, foundational Biblical teachings pertaining to the government of the earth — past, present, and future. And possessing a proper understanding of the government of the earth forms a fundamental, foundational basis for properly understanding numerous related things pertaining to Israel and the nations seen occurring in the world today.)

Knowing the things surrounding how the present kingdom on this earth is established — which includes not only the nations but Israel as well — is *a major key* to seeing and understanding the central and primary reason for Satan’s continuous hatred of the Jewish people down through the years. And this is something which has resulted in or has had a direct bearing upon all of *the anti-Semitism* over centuries of time, as well as *the present unrest* in the Middle East.

(Note the origin and direct cause of this unrest:

1. Two separate and individual creations [*Israel* and *the Gentile nations*] occupying territory in the Middle East.
2. The reason for Israel’s existence in relation to God’s plans and purposes surrounding this one province [the earth] in His kingdom.
3. The present governing powers ruling from the heavens through *Israel* and *the nations* — as previously seen, *Michael and his angels* on the one hand, *Satan and his angels* on the other.)

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