

GOD'S FIRSTBORN SON

PART III "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).

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4).

Israel and the nations Today

In relation to that clearly taught in Scripture, a situation exists in the Middle East today which should, on the one hand, *not exist*, but, on the other hand, *has to exist*. And that

situation concerns a remnant of Jews leaving their place among the Gentile nations, to which the Jewish people in time past had been driven, and returning to the land covenanted to Abraham, Isaac, and Jacob.

In this respect, according to the type in Num. 35:15-34 and that which has occurred in the antitype, the slayer has returned to "the land of his possession" before it was time for him to return. He has returned before "the death of the high priest," something expressively forbidden by Scripture.

"Israel" is *the slayer*. The nation is *guilty of blood*, the blood of their Messiah (Acts 2:23, 36; 3:14, 15; 7:52), and is presently *unclean* through contact with the dead body of their Messiah. And Scripture is clear that *cleansing cannot occur until* the third or seventh day, with Israel *presently* living during the second or sixth day (Num. 19:11-22).

The slayer *cannot return until* the antitype of that seen in "the death of the high priest." *Only then can the slayer be allowed to return to the land, with atonement subsequently provided* (the word translated "satisfaction" [KJV], "ransom" [NASB] in vv. 31, 32 is a cognate form of the Hebrew word for *atonement*).

"Christ" is *the High Priest* in view in the antitype. And the termination of His present ministry in the sanctuary is that seen through the termination of the high priest's ministry (occurring through death in the type). Christ's present ministry is patterned after the order of Aaron, and this ministry will one day end, which will be the antitype of that seen through the end of the high priest's ministry in Num. 35:25, 28, 32.

Only then can the slayer be allowed to return to the nation's land; *only then* can Christ come forth as the Great King-Priest after the order

of Melchizedek; and *only then* can cleansing be provided for the slayer.

God uprooted Israel from her land and drove His people out among the nations because of unbelief and disobedience. And the reason for the Jewish people being driven out in this manner was *to effect repentance, resulting in belief and obedience*. In short, the Jewish people were to remain scattered among the Gentile nations and suffer at the hands of the Gentiles, under Satan, until such a time as *repentance* was effected.

Thus, in the light of the current alignment of nations in the Middle East, one central question emerges: What is the slayer doing back in the nation's land — removed from numerous Gentile lands where the Jewish people were scattered — *both before repentance and before Christ completes His high priestly ministry in the sanctuary?* That, of course, can have only one answer.

God, in His sovereign control of all things *has allowed the slayer to return, for a revealed purpose*. God has *allowed* the slayer to return in order to effect the fulfillment of end-time Biblical prophecy, for, according to prophecy, a nation must exist in the Middle East during the latter days.

But God drove the Jewish people out among the Gentile nations to effect repentance, and He has not changed *His mind concerning where He has decreed that His people will be residing when repentance occurs*. This alone should tell a person that the present remnant in the land will have to be uprooted and driven back out among the nations — something which can *never occur* once God restores the Jewish people in accord with His numerous promises (cf. Deut. 30:1-5; Ezek. 36:24-28; 37:11-28; 39:25-29; Joel 3:1-21).

An *unrepentant* and *unbelieving* remnant is back in the land today to set the stage for that which is about to occur. God is about to remove the Church and once again turn back to His people, Israel, dealing with the Jewish people during Daniel's unfulfilled Seventieth Week, bringing them *to the end of themselves and to the place of repentance*.

Only then can God deal with them in relation to the Old Testament prophecies surrounding the nation's restoration.

(Note that to associate the present return of a remnant — now almost 6,000,000 strong, forming the present nation of Israel — with God's promise through the prophets that He would one day restore His people to their land is *an oxymoron*. That is to say, it is a contradictory statement. And God simply does not do things in a contradictory manner. Things of this nature are left for man.

God cannot presently restore His people to their land in accord with that which the prophets have foretold, for He has made matters very clear in His Word concerning both *the time* of Israel's return and *the existing conditions* surrounding the nation's return. And neither presently exists — *the time* [the termination of Christ's present ministry in the sanctuary has not occurred], or *the conditions* [according to the prophets, Israel will repent and return in belief, not in their present unrepentant and unbelieving state].

Thus, the present existence of the nation of Israel in the Middle East can have *nothing* to do with God's promise through the prophets to one day remove the Jewish people from the nations into which He has driven them and place them back in their land. And that should be simple enough for anyone to understand, for, if the present restoration is a fulfillment of God's promise

of restoration — which has occurred prior to repentance and belief — God would be acting *contrary* to that which He has revealed in His Word — *an impossibility*.)

Israel and the Nations Yet Future

Israel in the Middle East today is as Jonah on board the ship in the Book of Jonah. Jonah was *out of place* on the ship, *fleeing* from the Lord in a disobedient and unrepentant state, and *asleep* down in the hold of the ship (1:1-3, 5). And Israel is *out of place* in the land today, *fleeing* from the Lord in their disobedient and unrepentant state, and *asleep* in relation to the nation's calling.

As Jonah sought to flee from the Lord's presence, a great storm arose on the sea, *of a magnitude which put all those on the ship in danger, producing conditions completely beyond their control* (1:4). And, because of Israel's presence in the land, in the antitype, this is *exactly* where matters are headed in the Middle East — the Gentile nations ultimately finding themselves in *a genocidal turmoil, of a nature completely beyond their control*.

The "sea" carries a dual metaphorical meaning in Scripture — *the Gentiles*, and *the place of death* (cf. I Cor. 10:1, 2; Col. 2:12; Rev. 13:1).

In the type, *Jonah*, at the height of the storm, was cast from the ship into the sea, and *repentance ultimately resulted*; and, in the antitype, *Israel*, at the height of the turmoil about to occur, will be removed from the nation's land and be driven out among the Gentile nations, *where repentance will ultimately occur*.

It was *after two days, on the third day, in the sea, that Jonah repented*; and it will be *after two days, on the third day, among the nations,*

that Israel will *repent*.

Scripture clearly reveals numerous details about that coming day when *the entire nation of Israel will find herself among the nations* — both those presently in the land and those still scattered among the nations (cf. Joel 3:1-8; Matt. 24:15-31; Luke 21:20-24; Rev. 11:2).

Israel, in Gentile lands in that day, will be brought into such dire straits through Gentile persecution that the nation will have no recourse other than to turn to and call upon the God of their fathers. And God, according to His promise, *will then hear and bring to pass their long-awaited deliverance* (cf. Ex. 2:23, 24; 3:7-10; 4:20-23; II Chron. 7:14).

Why have the nations, under Satan, persecuted Israel throughout history? And why will the nations, under Satan, persecute Israel, yet future, during the Tribulation, to the extent seen in Scripture? The answer is clear. It is *because of Israel's identity and destiny* — *God's firstborn son, destined to take the sceptre*.

Why has God allowed this persecution to occur in the past, and why will God allow the nations to persecute Israel to this extent yet future? The answer is *exactly the same* as to why the nations have persecuted and will continue to persecute Israel. It is *because of Israel's identity and destiny* — *God's firstborn son, destined to take the sceptre*.

God will use Satan's hatred of and efforts to destroy Israel through the Gentile nations to bring His firstborn son to *the place of repentance* (cf. Ex. 9:13-16; Rev. 17:15-18). *Only then can God's son realize the rights of the firstborn.*

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