

God's Firstborn Sons

To One Day Realize the Rights of Primogeniture

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Gen. 12:1-3).

Through the lineage of Seth and Shem, God chose Abraham and decreed, "...*in thee* shall all the families of the earth be blessed."

Beyond this point in Genesis chapter twelve, Scripture, up to the time of Calvary, could be summarized by two statements, with both statements seen as foundational, portending future events:

a) In the Old Testament, God so loved the world that He not only called His son, Israel (the seed of Abraham), into existence but *He BOTH sent and gave this son*.

b) In the New Testament, God so loved the world that He not only begat His Son Jesus (the Seed of Abraham), but *He BOTH sent and gave this Son*.

Thus, both Sons — firstborn Sons (Ex. 4:22, 23; Heb. 1:6), in possession of the rights of primogeniture — were NOT ONLY sent BUT given.

God *sent* His son, Israel. God *THEN gave* His son, Israel.

His son, today, as Jonah (disobedient to his calling), resides in the place of death, awaiting resurrection. And resurrection will occur "after two days...in the third day" (Gen. 23:1, 2; 25:1; Hosea 6:1, 2; John 11:6, 7, 25, 43, 44).

God's son, Israel, in *THAT* coming day (after two days, after two thousand years), will be raised up to live in God's sight.

THEN, this son will carry the message of the one true and living God to the nations of the earth, with the nations being blessed through this son.

God *sent* His Son, Jesus. God *THEN gave* His Son, Jesus.

And His Son was raised from the dead after two days, on the third day — foreshadowing *THAT which is about to occur* (John 1:14; 2:18-21; 3:16).

After two days, after two thousand years, God's Son, Jesus, will be raised up to ascend David's throne in Jerusalem (Ps. 2:6, 7; 110:1-4; Luke 1:31-33).

And, *in THAT day*, the message which one son (Israel) will carry to the nations of the earth will be about the other Son (Jesus), dwelling in their midst.

THEN, in THAT day, the nations of the earth will be blessed through both Sons.

(Note that the account of Jonah forms a dual type of both *Christ* and *Israel* in the preceding respect.)

THEN, as the overall thought of death and resurrection pertains to God's firstborn Sons, note Christians during the present dispensation (presently *sons*, but awaiting the adoption into a *firstborn* status).

Christians, in relation to their calling, as both Christ and Israel, are seen in the place of death throughout the two-day, the two-thousand-year, dispensation (*cf.* Matt. 16:24; John 12:24; I Cor. 1:18; Col. 2:20; 3:3).

And Christians residing in this place throughout the two days is with a view to their being raised up on the third day (the third 1,000 years), following the adoption, with God's other two firstborn Sons.

And the purpose for the preceding, which will be worked out in God's way and in God's time, involves that which God desires for all mankind: *Spiritual blessings*, beginning with man's salvation and continuing with "all spiritual blessings" (Gen. 12:2, 3; 22:17, 18; John 8:37; Gal. 3:16; *cf.* Eph. 1:3ff).