

IN THE LOINS OF ABRAHAM

GOD'S TWO FIRSTBORN SONS IN THE OLD TESTAMENT

By Arlen L. Chitwood

“And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham

For he was yet in the loins of his father, when Melchizedek met him” (Heb. 7:9, 10; *cf.* Gen. 14:17-15:4).

The introduction of the nation of Israel in Scripture, along with the supply of a continuing wealth of information pertaining to this nation, *is seen at a time much earlier than man might think or imagine.*

For example, in Ex. 12:40, 41, *Israel, God's firstborn son* (Ex. 4:22, 23), *is seen sojourning in a land throughout the four hundred thirty years leading up to the beginning of the nation's existence* — a sojourn which began at the time Abraham left Ur of the Chaldees, thirty years prior to the birth of Isaac.

Or, as seen in the text, in Heb. 7:9, 10, Levi is seen as *having paid tithes in the loins of Abraham* (his great, great grandfather), at the time Abraham met Melchizedek in Genesis chapter fourteen (vv. 17-24), again, prior to the birth of Isaac.

Thus, a nation which would not exist until four hundred thirty years had passed is seen in the loins of Abraham at the time he left Ur at the age of seventy. And matters regarding Israel in this respect can be taken back even farther than the preceding, much farther (*e.g.*, Shem, nine generations preceding Abraham).

Information regarding the nation of Israel begins in Genesis much earlier than Abraham's birth in chapter eleven, or actually even the account of that stated about Shem in chapter nine. Information regarding Israel in Scripture actually begins

at that time when the Spirit of God moved upon the ruined creation in Gen. 1:2b and continues from that point throughout the first 2,000 years of human history, preceding the birth of Abraham, the father of the nation of Israel (Gen. 1:2b-11:26).

References to or events pertaining to the nation, centuries and millenniums prior to the existence of the nation, can easily be seen in passages such as Gen. 3:15 (the Seed of the woman [Israel]), or the typology of Cain and Abel (Gen. 4:1ff), or that of Noah and his family passing through the Flood (Gen. 6:1-8:22), or that stated about Shem in relation to Ham and Japheth. (Gen. 9:25-27).

But how can things pertaining to Israel be seen beginning with the earth's restoration and continuing into man's creation in the opening verses of chapter one?

Note five verses of Scripture in four New Testament books:

“Ye worship ye know not what: we know what we worship: for salvation is of the Jews” (John 4:22).

“For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

And he is before all things, and by him all things consist [‘all things have been established,’ ‘all things hold together’]” (Col. 1:16, 17).

“Hath in these last days spoken unto us by [‘in the person of’] his Son, whom he hath appointed heir of all things, by whom also he made the worlds [‘brought into existence (arranged) the ages’]” (Heb. 1:2).

“And all that dwell upon the earth shall worship him [the Beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world” (Rev. 13:8).

In the first of the preceding references, “salvation” is clearly stated to be “of the Jews.” This is the nation which brought forth the Saviour, Who, in the fourth and last of the references, was “slain from the foundation of the world” (which takes one back to the time of Gen. 1:2b ff [*cf.* I Peter 1:19, 20]).

(How can *one son* [Israel] be present at a time prior to that son's existence? That has already been addressed after one fashion, but it can also be addressed by asking, How could *the other Son* [Christ] have been slain at a time prior to His incarnation and the events of Calvary?

Then, who slew Christ at the time seen in Rev. 13:8 — “from the foundation of the world” [*i.e.*, from the time of events in Gen. 1:2b ff]? Only one person could possibly be seen as the slayer; *only the other son could have committed this act, as seen in the typology of Cain slaying his brother, Abel, in Gen. 4.*

Christ was the Paschal Lamb, the paschal lamb was given to Israel [Ex. 12:1ff], and *only Israel could slay the paschal lamb.* It matters not whether the event occurred at the time of the restoration of the ruined material creation or 4,000 years later at Calvary. *The same two individuals — the same two Sons — have to be involved. There is simply no other way for the event to occur at any time in history.*

Suffice it to say that “with God all things are possible” [Matt. 19:26].)

Then note the other two previously quoted references, the second and third references, which have to do *with God's actions in relation to the whole of the matter, with nothing occurring apart from His Son.*

Any time God's work is seen in Scripture (*e.g.*, His restorative work occurring over six days time in Gen. 1:2b ff), *His Son*, “slain from the foundation of the world,” has to be seen as well, *for nothing has ever occurred or ever will occur apart from the Son.* And this is the One Whom the nation of Israel would bring forth and slay, though the Son both existed and was slain prior to this time.

“Salvation” is not only “of the Jews,” but “Neither is there salvation in any other [a reference to the One Whom Israel brought forth]” (John 4:22; Acts 4:12) — *inseparable references to both of God's two firstborn Sons.*

To separate God's two firstborn Sons in Biblical studies (Ex. 4:22, 23; Heb. 1:6) — dealing with one apart from the other — *is simply not possible.* This is one reason that the same Scriptures are, at times, used of both (*e.g.*, Hos. 11:1; Jonah 1:17 [*cf.*

Matt. 2:15; 12:38-40)]; and to see one Son (Christ) apart from the other son (Israel) in the restoration account, beginning in Gen. 1:2b, can only be a *completely improper way to view the matter*.

Beginning revelation pertaining to Israel has to be seen in Scripture in Gen. 1:2b ff, for the work was done completely in connection with and through the One in Whom salvation (restoration) lies; and this Son (Christ) cannot be separated from the other son (Israel), in whom salvation (restoration) lies as well.

Then, note Genesis chapter two where details pertaining to man's creation in chapter one are given. And these details have to do with the bride being removed from the body.

In the historical account, in the type, Adam was put to sleep, his side opened, and God took from his opened side a part of his body (a rib), from which he formed the woman, Eve. Then God presented the woman back to the man as a helpmate; and, through this act, the woman, formed from a part of the man, completed the man.

And the antitype is easy to see. The second Man, the last Adam, was put to sleep on the Cross, His side was opened, and out of His opened side flowed the two elements which God is presently using to form the bride — blood and water — pointing to the present high priestly work of the Son (a cleansing, on the basis of His shed blood on the mercy seat in the heavenly sanctuary).

Then, once the bride has been removed from the body (the Spirit's work during the present dispensation), and the bride subsequently revealed (through decisions and determinations resulting from the judgment seat), the bride, formed from a part of the Son's body, will be presented back to the Son as a co-heir, a helpmate, helping the Son in His millennial rule; and, through this act, in line with both the type and Heb. 2:10, the bride will complete the Son.

Now, note something about the preceding. None of this can exist apart from Israel. According to Romans chapter eleven, Gentiles, who do not have a God (Eph. 2:11-13), have been grafted

into the only nation with a God (through being "in Christ," a Jewish Saviour [v. 24]), the nation which brought forth the Saviour, the only nation which could do so, for "salvation is of the Jews."

Thus, Israel is not only seen in Genesis chapter one, but in chapter two as well.

Then the nation is seen throughout chapter three in the account of man's fall, necessitating salvation, with the account of Israel slaying Christ in the typology of Cain slaying Abel in chapter four. And material in chapter four, both before and after the account of Cain slaying Abel, provides a complete history of the nation of Israel, 2,500 years before the nation even existed.

Then, none of the events in chapters five through eight could have occurred apart from Israel being seen throughout — Enoch being removed from the earth alive, with Noah and his family then passing through the Flood, foreshadowing the Church being removed prior to Israel passing through the Tribulation.

As previously seen, nothing occurs apart from the Son, which, in reality, as also previously seen, would have to include both Sons — both Christ and Israel. And aside from the preceding, the typology surrounding Enoch couldn't exist apart from Israel, for, apart from Israel, there could be no Church to be removed in the antitype.

And this could be continued through subsequent chapters leading to Abraham's birth (chs. 9-11a), but the preceding material should be sufficient to get the point across. God's work through One of His firstborn Sons simply cannot occur apart from the Other firstborn Son being seen as well.

(Note how this takes care of a quite-popular, erroneous teaching in Christendom today — the teaching that the Church has supplanted Israel in God's plans and purposes, with God being through with Israel.)

If something such as the preceding has occurred, after any fashion, then *Christians can forget about everything, including their very salvation*.

God's work through One Son is not seen, it cannot exist, apart from the Other Son. Apart from a connec-

tion with both Sons — a *Jewish Saviour, brought forth by a Jewish nation, with Christians seen grafted into a Jewish trunk* — there can be no salvation, or anything else, aside from eternal ruin and damnation [Rom. 11:1-26].

And the truth of the preceding can be seen throughout the first eleven chapters of Genesis, then continuing with the birth of Abraham in Gen. 11:27 and progressively moving throughout the Old Testament.

Note just one example — that of Shem, in relation to Ham and Japheth in Gen. 9:25-27. Shem was the only one of Noah's three sons possessing a God. The other two sons, without a God, could only possess a connection with God *one way* — by going to the son in possession of a God, *by going to Shem and dwelling "in the tents of Shem"* [the words used in Scripture to denote the *only way* of partaking of that possessed by Shem].

Shem's lineage in this respect can be traced through Abraham nine generations later, then through Isaac, Jacob, his twelve sons, and the nation of Israel. All of the other nations on earth can trace their lineage through either Ham, Japheth, or Shem's lineage through individuals other than Abraham Isaac, Jacob, and his twelve sons.

And, exactly the same conditions exist today in relation to the descendants of Shem, Ham, and Japheth — *conditions which can never change*. "Israel" is the *only nation on the face of the earth with a God*, all of the other nations are as described in Eph. 2:11-13 [without a God (*cf.* Ps. 96:5)], and the nations are left with only one choice if they would have any connection with or access to God. *They must go to the one nation with a God, to a Jewish Saviour Who is God. There is no alternative*.

Now, note what would happen if Shem were removed from the picture in Genesis chapter nine, or if the nation of Israel were removed from the picture today [which are two ways of saying the same thing].

That needs to be thought through — thought about long and hard — before giving credence to what so many Christians are stating today about God being through with Israel, seeing the Church replacing Israel in God's plans and purposes.)

The Lamp Broadcast, Inc.

225 S. Cottonwood Ranch Road

Cottonwood, AZ 86326

www.lampbroadcast.org