

GOD'S FIRSTBORN SONS THE THIRD DAY

*God's Three Firstborn Sons
To Be*

Raised Up to Live in His Sight on the Third Day

By Arlen L. Chitwood

“When Israel was a child, then I loved him, and called my son out of Egypt” (Hos. 11:1).

”Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt;

But, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers” (Jer. 16:14, 15; cf. Jer. 23:7, 8).

“For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

And again, when he bringeth [‘But when He again brings’] in the firstbegotten into the world, he saith, And let all the angels of God worship him” (Heb. 1:5, 6).

“For we know that the whole creation groaneth and travaileth in pain together until now.

And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption [Gk. *huiiothesia*, ‘son placing’], to wit, the redemption of our body” (Rom. 8:22, 23).

The Israelites, called out of Egypt under Moses to realize an inheritance in another land, were to enter the land covenanted to Abraham, Isaac, and Jacob and rule as *God's firstborn son* over all the nations of the earth. And Israel was not only to exercise *national supremacy* in this respect, holding the sceptre, but Israel was also to be *a kingdom of priests* through whom all the nations of the earth would be blessed (Ex. 4:22, 23; 19:5, 6).

The promise in Gen. 12:2, 3 was to be fulfilled by the Israelites under Moses, and will yet be fulfilled by the Israelites under the One greater than Moses, through the Jewish people dwelling in their own land in this position (Rom. 11:29).

All of this has been set forth in an *UNCHANGEABLE* type-antitype structure, beginning in Exodus and ending in Joshua in the overall type, foreshadowing events beginning in the Tribulation and ending in the Messianic Kingdom in the antitype.

(For information concerning this type-antitype structure, refer to Chapters III, VIII in the author's book, [O Sleeper, Arise, Call!](#)

The overall type has been UNCHANGEABLY SET, and it CANNOT be broken. Events will occur in the antitype EXACTLY as seen in the type.)

All spiritual blessings are to flow out to the nations of the earth through Abraham and his seed, through Isaac, Jacob, and Jacob's twelve sons and their progeny (Gen. 12:1-3; Deut. 6:10; 9:5; 30:20).

Or, another way of stating the matter, though more in a futuristic respect, would be to say that all spiritual blessings are to flow out to the nations of the earth through *God's firstborn Sons from the lineage of Abraham*.

This is the order established in Genesis, and this order DOES NOT, IT CANNOT, CHANGE.

Through sovereign grace alone God called Abraham from Ur of the Chaldees and decreed, “...*in thee* shall all the families of the earth be blessed.” Beyond this point in Genesis chapters eleven and twelve, Scripture up to the time of Calvary could be summarized by two statements:

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*.

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, in possession of the rights of primogeniture — were not only sent but given.

God sent His son, ISRAEL, to the nations, as His witness (Isa. 43:1ff). God then

gave His son, *ISRAEL*, who had refused to go (Jonah 1:1ff).

His son, today, as Jonah (disobedient to his calling), is pictured in Scripture as 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; Jonah 1:15-2:10; 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, for one thousand years, with the nations being blessed through this son (Jonah 3:1-10).

God *sent* His Son, *JESUS*, to the Jewish people, who rejected Him (John 1:14b). God then *gave* His Son, *JESUS*, to die, “that whosoever believeth...” (John 3:16).

And His Son was raised from the dead after two days, on the third day — foreshadowing that which is about to occur (John 1:14a; 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 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 (Isa. 53:1ff).

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 of God’s firstborn Sons, *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* [e.g., Rom. 8:14], but awaiting the adoption into a *firstborn* status). *CHRISTIANS*, the seed of Abraham (Gal. 3:29 [allowing Christians, as Israel, to one day occupy “the gate of his enemies” as well]), are to be seen in the place of death throughout the two-day, the two-thousand-year, dispensation (cf. Gen. 22:17, 18; Matt. 16:24; John 12:24; I Cor. 1:18; Col. 2:20; 3:3).

And *CHRISTIANS* residing in the place of death throughout the two days is with a view to their being raised up on the third day [the third 1,000-year period], following the adoption, with God’s other two firstborn Sons (Rom. 6:3-8; Col. 3:3, 4).

CHRISTIANS, possessing a heavenly calling (Eph. 1:3; II Tim. 4:18; Heb. 3:1), are to reign with Christ from a heavenly sphere — the same sphere from which Satan and his angels presently rule (Eph. 1:20-22; 3:8-11; 6:11ff) — with the power emanating from Christ’s throne (Rev. 2:26, 27; 3:21).

(On the preceding, refer to the author’s article, [“Saul and David, Satan and Christ.”](#))

And the restored Jewish nation is to reign here on the earth, with Christ in the

nation’s midst (Christ possessing a dual reign, both from the heavens and upon the earth), with the power emanating from David’s throne (Ezek. 37:1-28; Joel 2:27-32; Luke 1:31-33).

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).

(God has been working for *almost 6,000 years* relative to man’s restoration in order to effect the preceding. And, at the end of this restorative work — *which can only be almost complete, for it has been UNCHANGEABLY SET to occur during a 6,000-year period of time* [Gen. 1:1-2:3], and *we are almost there* — *God will have three firstborn Sons, raised up to live in His sight, through which He can then effect His complete plans and purposes for man.*

And to complete His redemptive work and bring the preceding to pass, *God is about to bring about a climactic and swift end to the whole of the matter by removing the Church and then turning His full attention to Israel and the nations.*

For information on both of the preceding, refer to the author’s books, [The Rapture and Beyond](#) and [Never Again! or Yes, Again!](#)

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