**Israel**

**From Death to Life**

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*Then Jesus said to His disciples*, “*If anyone desires to come after Me, let him deny himself*, *and take up his cross*, *and follow Me*. *For whoever desires to save his life will lose it*, *but whoever loses his life for My sake will find it* [gain it].

(**Matthew 16:24**, **25**).

. . . *O foolish ones*, *and slow of heart to believe in all that the prophets have spoken*! *Ought not the Christ to have suffered these things and to enter into His glory*? (**Luke 24:25b**, **26**)

. . . *Destroy this temple* [Christ’s body, v. **21**], *and in three days I will raise it up*. (**John 2:19b**)

Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. *He who loves his life will lose it*, *and he who hates his life in this world* [hate in the sense of disregarding in relation to loving] *will keep it for eternal life* [“life for the age,” the Messianic Era].” (**John 12:24**, **25**)

*This is a faithful saying*: *for if we died with Him*, *we shall also live with Him*. *If we endure* [KJV: “suffer,” patiently endure under trials and testing], *we shall also reign with Him*. *If we deny Him* [relative to allowing patient endurance under trials and testing], *He also will deny us* [a position with Him during His reign].

(**2 Timothy 2:11**, **12**)

The preceding verses call attention to a biblical principle, stated different ways — a principle that cannot be violated: *An individual must lose his life to save it*, *he must die to live*, *and suffering must always precede reigning*.

Note how this is set forth in the structure of Scripture, as it relates to the central subject of this book — seen in the title of the book, and in the subtitles of Chapters 2-4 of the book.

*Death* must precede *life* (note also Christ’s *death*, allowing one to possess *life*), which is why Scripture is structured as seen in **Genesis 25**, **Numbers 35**, and **Isaiah 6**.

Foreword

This book,Israel — from Death to Life, is exactly about what the title states. This book is about the current state of the Jewish people (spiritually dead), awaiting that day when God, through His Spirit, will do a work in their lives — will breathe into them “*the breath of life*” (cf. **Genesis 2:7**; **Ezekiel 37:1-11**) — resulting in their passing “*from death to life*” (**John 5:24**).

This book approaches the matter centrally from the standpoint of the Old Testament types, along with reference made to the seven Jewish festivals in **Leviticus** chapter **twenty- three**.

The types are foundational for a correct understanding of the Word. This is where God began structuring His Word to man after a particular fashion, and this is where man must begin if he is to understand the Word after the manner in which God gave the Word.

And the seven Jewish festivals of **Leviticus** chapter **twenty-three** form what one could call “The Prophetic Calendar of Israel.” These festivals are Jewish, and they foreshadow a sequence of events awaiting Israel, extending from the national conversion of Israel (seen in the first festival) to the nation at rest in the Messianic Era (seen in the seventh festival).

(Though the studies in this book draw centrally from the Old Testament types and lead into or have to do with that which is foreshadowed by the seven Jewish festivals in **Leviticus** chapter **twenty-three**, the festivals themselves are only alluded to and dealt with briefly, showing how that seen in the types is seen in the festivals as well.

To state the matter one way, the festivals provide the correct sequence for the events, beginning at a certain point, seen in the types. There is a sequence seen in the types as well, but not all are seen in any one type. And to see this sequence in an unquestionably correct manner in the word picture presented by the numerous types, the festivals must be placed within the word picture. In short, Scripture must be compared with Scripture. This is simply one of the numerous ways that God has structured His Word.

For information on the seven festivals in **Leviticus** chapter **twenty-three**, refer to the author’s book,Coming in His Kingdom, Appendix 2.

Also, the book, Coming in His Kingdom, deals quite a bit with that which is foreshadowed by events in **Exodus** chapters **three** through **fourteen**, having to do with events that cover the same time that is seen in that which is foreshadowed by the seven Jewish festivals. Thus, the current book, Israel, from Death to Life, and the book,Coming in His Kingdom, should be considered companion volumes, for both deal with the same thing from two different perspectives.)

But, back to the thought that this book draws heavily from typology, which is a form of biblical structure and study not even accepted in some circles today, much less understood in other circles. It was Andrew Jukes who, over one hundred years ago, said:

“The real secret of the neglect of the types, I cannot but think may be in part traced to this, that they require more spiritual intelligence than many Christians can bring to them. To apprehend them requires a certain measure of spiritual capacity and habitual exercise in the things of God, which all do not possess…”

Thus, the material in this book, drawing heavily from the way God has structured His Word — highly typical — may be rejected by some and not understood by others, with the reason given. Regardless, the Word must be dealt with after the manner in which it has been structured; and it must be believed and received as the final authority on any and all matters of faith.

This is what is required in biblical studies if one would know and understand that which God’s Word really has to say. We have nothing more, and we need nothing more. It is the Word, the Word, the Word, that which has been “*forever* . . . *settled in heaven*” (**Psalm 119:89**).