

Sunday June 8<sup>th</sup> 2014  
Malachi – God’s Messenger  
Part Twenty Seven

1). Mal 4:4 ¶ *"Remember the Law of Moses, My servant, Which I commanded him in Horeb for all Israel, With the statutes and judgments. 5 Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD. 6 And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse."*

a). We had seen last week that upon the Lord’s return to the earth in response to the cry of Israel, Moses and Elijah who will be with Him, will once again engage in ministry, to bring to completion that which they had begun in the streets of Jerusalem at the start of the Tribulation – and presumably the completion of their ministry will mark the terminal point of the Tribulation.

b). And in conjunction with this we would also see the completion of the ministry of the 144000 to the Gentiles at this time which takes us to the same terminal point - Mt 24:14 *"And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come."*

c). Upon the Lord’s return then, Moses with the Lord Himself in the antitype of that which took place with Moses and Aaron and the Assyrian Pharaoh will likely appear before the one who the Assyrian Pharaoh typifies, the Antichrist, to make the same demand that had been made in Egypt before the Exodus - Ex 4:22 *"Then you shall say to Pharaoh, 'Thus says the LORD: 'Israel is My son, My firstborn. 23 'So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn.'"*

d). And true to the type, the demand made by Moses and Christ will be rejected producing a further intensification of the devastation existing in Antichrist’s kingdom – which is in effect the entire world – pictured through the events associated with the opening of the 7<sup>th</sup> seal with the accompanying trumpet and bowl judgments – just as is pictured through the 10 plagues in Egypt as recorded in Exodus.

e). The number 10 is of course a number of completion showing the complete judgment of God against the kingdom of the Assyrian Pharaoh, but being the number of ordinal completion it allows for such a judgment to be

repeated again, which of course is exactly what we see occurring in the antitype with the 7<sup>th</sup> seal, 7 trumpets and 7 bowls – here in the antitype though the number showing completion is 7, which denotes Divine completion – something when completed that never has to be done again.

f). And it is at this same time, following the Lord's return that we find Elijah ministering to the scattered nation of Israel for the purpose of bringing to completion that which we have seen prophesied in Malachi –  
Mal 3:1 ¶ *"Behold, I send My messenger, And he will prepare the way before Me.*  
Mal 4:5 *Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD. 6 And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse."*

g). And what we have to keep in mind when looking at all of this is that all of this ministry, Christ and Moses, Elijah, and the 144000, is taking place during a time when the devastation and destruction wrought on the kingdom of Antichrist is so intense that the Lord literally shortens the length of the days for the elect's sake, so that Mankind is not utterly destroyed –  
Mt 24:22 *"And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened."*

h). We might remember what we had seen with respect to this through that pictured in the ride of the black horse and the pale horse in –  
Re 6:5 *When He opened the third seal, I heard the third living creature say, "Come and see." So I looked, and behold, a black horse, and he who sat on it had a pair of scales in his hand. 6 And I heard a voice in the midst of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine." 7 When He opened the fourth seal, I heard the voice of the fourth living creature saying, "Come and see." 8 So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them over a fourth of the earth, to kill with sword, with hunger, with death, and by the beasts of the earth.*

i). The extent of the shortening of these days is given to us in 2 places in scripture – the first of which we will look at is recorded in - Re 8:12 *Then the fourth angel sounded: And a third of the sun was struck, a third of the moon, and a third of the stars, so that a third of them were darkened. A third of the day did not shine, and likewise the night.*

j). No doubt we will immediately note here that this event is seen in conjunction with the sounding of the 4<sup>th</sup> trumpet therefore placing it during the time of the events that ensue from the opening of the 7<sup>th</sup> seal, following

Christ and Moses demanding Israel's release from Antichrist – all of which must be taking us to a time close to the end of the Tribulation.

k). What we will then note is that the event described in Revelation 8:12 is presented in figurative language, and should therefore not be seen as literal. Consequently, that pictured through the striking of a 1/3 of the sun, moon and stars so that 'A third of the day did not shine, and likewise the night', tells us that the 24 hour day is to be shortened by 1/3 – as a result there would now be 8 hours of day and 8 hours of night.

l). If we then go the second reference to the shortening of the days we find this recorded in - Am 8:9 *"And it shall come to pass in that day," says the Lord GOD, "That I will make the sun go down at noon, And I will darken the earth in broad daylight;*

Here in Amos we find the sun going 'down at noon' which shows the length of a 24 hour day being cut in half, giving 6 hours of day and 6 hours of night.

m). What we might conclude then is that there is a progressive shortening of the days by 1/3 and then 1/2 - in effect the earth spinning twice as fast as it is at present as the Tribulation comes to an end bringing to completion the full number of 1260 days.

n). Now, to be honest I don't know if these shortened days continue beyond the end of the Tribulation into the 75 days preceding the establishment of the Kingdom or not – what we can know for certain though is that this will be the situation when the Tribulation comes to an end.

o). And what we will also know for certain is that the events that bring the Tribulation to a close and take us into the 75 days must of necessity happen in very rapid succession, placing them all within a very short period of time.

2). Now to go back to Elijah's ministry to Israel during this time for a moment we will remember that we saw that Elijah will 'prepare a people ready for the Lord' by turning the nation from unbelief to belief, presumably after a similar fashion to that which we have seen recorded in history in 1 Kings.

a). And this happens while Israel is still scattered amongst the nations.

b). And just as we have seen with John the Baptist having prepared the way for Christ at His first advent and Christ then appearing to the nation, so Elijah having prepared the nation Christ will now appear to them at His second advent – and on this occasion the scriptures prophetically record – Zec 12:10 *"And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom*

*they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.*

c). Something we also see in the verse that immediately follows Amos 8:9 - Am 8:10 *I will turn your feasts into mourning, And all your songs into lamentation; I will bring sackcloth on every waist, And baldness on every head; I will make it like mourning for an only son, And its end like a bitter day.*

d). So here in Amos, the shortening of the days pictured through the sun going down at noon is immediately followed by mourning, which must be the result of looking upon the One whom they pierced.

e). Having recognized who Christ is and realizing what they had done we come to 2 events which must be so closely linked together as to be almost simultaneous - Isa 66:8 *Who has heard such a thing? Who has seen such things? Shall the earth be made to give birth in one day? Or shall a nation be born at once? For as soon as Zion was in labor, She gave birth to her children.*

The nation of Israel, previously in the place of death because of her harlotry, is 'born at once' - the nation passes from death to life.

f). The nation can now celebrate the completion of the first of the 7 feasts given to them - that of Passover - appropriating the blood of the Pascal Lamb slain at Calvary some 2000 years previously - Joh 1:29 ¶ *The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!*

g). Ex 12:6 *'Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. 7 'And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it.*

h). Israel had done that seen in v6, but has had to wait until the end of the Tribulation to complete that seen in v7.

i). And with the celebration of Passover we move into the 75 days that follow the Tribulation and precede the Millennial Kingdom.

j). And all of this takes place with Israel still scattered amongst the nations.

3). Now just a quick word concerning the 75 days - as we know in Daniel Chapter 12 these days are given to us in 2 parts, a 30 day period and then a 45 day period beyond the end of the 1260 days of the second half of the Tribulation - And knowing what we do of the Word of God these 2 periods of days would not be without significance, but at the present time I have no idea what their significance is.

a). There are references to 30 days in scripture that would fit with the circumstances as we find them at the end of the Tribulation –

*Nu 20:29 Now when all the congregation saw that Aaron was dead, all the house of Israel mourned for Aaron thirty days.*

*De 34:8 And the children of Israel wept for Moses in the plains of Moab thirty days. So the days of weeping and mourning for Moses ended.*

b). These 2 verses may well give us the period of time that Israel spends mourning for the slaying of their Messiah - *Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.*

c). But beyond this, reference to 45 days per se is not found in the scriptures.

4). As we will remember God gave the 7 feasts to Israel as a prophetic calendar of events from the end of the Tribulation through to the end of the Millennial Kingdom

a). The first 6 of these feasts taking place during the 75 days preceding the Kingdom and the 7<sup>th</sup>, Tabernacles, extending through the full 1000 years of the Kingdom Age.

b). After Passover of course comes the Feast of Unleavened Bread which has to do with the removal of leaven from the house – here of course dealing with the removal of sin from the House of Israel - *Le 23:6 'And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread.*

This then speaks of the removal of the sin of unbelief which resulted in disobedience over centuries, culminating in the crucifixion of their Messiah. Because of the crucifixion of their Messiah Israel is presently unclean through contact with the dead body of their Messiah and must remain unclean for 2 days, 2000 years – *Nu 19:11 ¶ 'He who touches the dead body of anyone shall be unclean seven days. 12 'He shall purify himself with the water on the third day and on the seventh day; then he will be clean. But if he does not purify himself on the third day and on the seventh day, he will not be clean. 13 'Whoever touches the body of anyone who has died, and does not purify himself, defiles the tabernacle of the LORD. That person shall be cut off from Israel. He shall be unclean, because the water of purification was not sprinkled on him; his uncleanness is still on him.*

c). It will then be in the presence of the One whom the nation crucified, in conjunction with the Passover, that Israel will acknowledge her sin and put it out of the House in the antitype of that seen in - *Ge 44:16 Then Judah said,*

*"What shall we say to my lord? What shall we speak? Or how shall we clear ourselves? God has found out the iniquity of your servants; here we are, my lord's slaves, both we and he also with whom the cup was found."*

5). We then come to the Feast of Firstfruits, which is a feast picturing resurrection – the OT saints will be resurrected at this time fulfilling this festival. This was begun and was also prophetically pictured in the resurrection of some OT saints following the Lord being raised from the dead on the 3<sup>rd</sup> Day following His crucifixion – Mt 27:52 *and the graves were opened; and many bodies of the saints who had fallen asleep were raised; 53 and coming out of the graves after His resurrection, they went into the holy city and appeared to many.*

a). In connection with the resurrection of OT saints we find this recorded at the end of Daniel Chapter 12, following the verses giving us the 75 days, a verse concerning Daniel himself - Da 12:13 *"But you, go your way till the end; for you shall rest, and will arise to your inheritance at the end of the days."*

b). What we see recorded here with regards to Daniel shows the connection between the resurrection of the OT saints and receiving the inheritance 'at the end of the [75] days' – Daniel of course will not be resurrected apart from the rest of the OT saints.

c). This resurrection of all OT saints will also have to include those who have not exercised faithfulness as Daniel did and would have to include the entire generation who rejected the Lord at His first advent along with characters such as Ahab and the first generation to come out of Egypt, to name but a few.

d). And needless to say judgment of these resurrected saints with respect to their inheritance in the Kingdom must take place – Mt 12:32 *"Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come.*

e). I had begun to wonder if the judgment of these OT saints happened immediately upon their resurrection and apart from the rest of Israel. But scripture clearly teaches, as we will see, that this is not the case and that the entire nation is judged together.

f). And again as we think of the timing for these feasts it might be helpful to realize that they can all be fulfilled in rapid succession – the timing and duration of the feasts as given in Leviticus were for the purpose of teaching

Israel spiritual truth concerning their future. The fulfillment of these feasts following the end of the Tribulation does not require adherence to the detail.

6). The next feast, following that of first fruits, is Pentecost – And on the Day of Pentecost following the Lord’s resurrection the prophecy given in Joel Chapter 2 began to be fulfilled but was not completed because the nation did not follow that which Peter told them to do - Ac 2:38 *Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.*

a). There was, as we have seen, preceding this only a partial resurrection of OT saints, not all of them, and consequently there would only be a partial fulfillment of Joel’s prophecy.

b). But Joel’s prophecy will be fulfilled, because of Israel’s national repentance following the ministry of Elijah, and the resurrection of all the OT saints at Firstfruits - Joe 2:25 *"So I will restore to you the years that the swarming locust has eaten, The crawling locust, The consuming locust, And the chewing locust, My great army which I sent among you. 26 You shall eat in plenty and be satisfied, And praise the name of the LORD your God, Who has dealt wondrously with you; And My people shall never be put to shame. 27 Then you shall know that I am in the midst of Israel: I am the LORD your God And there is no other. My people shall never be put to shame. 28 ¶ "And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions. 29 And also on My menservants and on My maidservants I will pour out My Spirit in those days.*

7). Following Israel’s national repentance, the resurrection of OT saints and the fulfillment of Joel’s prophecy we then come to the Feast of Trumpets when Israel will be re-gathered from the Gentile nations.

a). We will remember from that recorded in - Re 19:11 ¶ *Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.....14 And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.*

Here in these verses we see Christ accompanied by ‘the armies in heaven’, which we know to be the angels – and it is these angels who have returned to the earth with Christ who will now be responsible for bringing the repentant Jewish nation out from amongst the Gentiles.

b). We can see this firstly in - Mt 24:29 *"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. 30 "Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. 31 "And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.*

c). This re-gathering is also prophesied in - Jer 16:14 ¶ *"Therefore behold, the days are coming," says the LORD, "that it shall no more be said, 'The LORD lives who brought up the children of Israel from the land of Egypt,' 15 "but, 'The LORD lives who brought up the children of Israel from the land of the north and from all the lands where He had driven them.' For I will bring them back into their land which I gave to their fathers. 16 "Behold, I will send for many fishermen," says the LORD, "and they shall fish them; and afterward I will send for many hunters, and they shall hunt them from every mountain and every hill, and out of the holes of the rocks.*

d). And the enormity and significance of this re-gathering can be seen in that recorded in v14-15 – and in v16 we will find the idea that no Jew will be overlooked, no Jew will remain outside of the re-gathered nation, no matter how obscure their hiding place.

e). This is something that the Lord had promised the nation, a promise recorded by the hand of Moses in - De 30:3 *"that the LORD your God will bring you back from captivity, and have compassion on you, and gather you again from all the nations where the LORD your God has scattered you. 4 "If any of you are driven out to the farthest parts under heaven, from there the LORD your God will gather you, and from there He will bring you. 5 "Then the LORD your God will bring you to the land which your fathers possessed, and you shall possess it. He will prosper you and multiply you more than your fathers.*

f). This is truly remarkable.

8). Now, the re-gathering of Israel out of the Gentile nations is ultimately for the purpose of the nation entering into the land covenanted to Abraham, Isaac and Jacob, receiving their inheritance and then rulership within the Millennial Kingdom, but this does not happen immediately as we can see from - Eze 20:33 ¶ *"As I live," says the Lord GOD, "surely with a mighty hand, with an outstretched arm, and with fury poured out, I will rule over you. 34 "I will bring you out from the peoples and gather you out of the countries where you are*

*scattered, with a mighty hand, with an outstretched arm, and with fury poured out. 35 "And I will bring you into the wilderness of the peoples, and there I will plead My case with you face to face. 36 "Just as I pleaded My case with your fathers in the wilderness of the land of Egypt, so I will plead My case with you," says the Lord GOD. 37 "I will make you pass under the rod, and I will bring you into the bond of the covenant; 38 "I will purge the rebels from among you, and those who transgress against Me; I will bring them out of the country where they dwell, but they shall not enter the land of Israel. Then you will know that I am the LORD.*

a). Here in Ezekiel Chapter 20 we are given detail concerning exactly what will happen when Israel is gathered, 'out of the countries where you are scattered'.

b). We can see that they are brought into 'the wilderness of the peoples' where the Lord will plead His case with them 'face to face' just as He had done with their fathers 'in the wilderness of the land of Egypt' - Ex 19:1 ¶ *In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. 2 For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain. 3 And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel: 4 'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself. 5 'Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine.*

c). 'The wilderness of the peoples' is not specifically identified, but given the original type and the reference in Ezekiel to God's dealings with Israel at Sinai, it would not be surprising if Mount Sinai is the location to which a re-gathered Israel is brought.

d). We can also see in v37 that *"I will make you pass under the rod, and I will bring you into the bond of the covenant;* - Passing under the rod is an expression of judgment and in v38 we see the Lord purging 'the rebels from among you' and 'they shall not enter the land of Israel'.

e). And we also see at the end of v37 that it is here that, 'I will bring you into the bond of the covenant' - from which we may conclude that it will be here in the 'wilderness of the peoples', following judgment that God will ratify the new covenant with Israel - in anticipation of the Millennial Temple and the glory.

9). We will though need to pick this up next time – if the Lord is willing.