

Sunday June 15th 2014
Malachi – God’s Messenger
Part Twenty Eight

1). Mal 3:17 *"They shall be Mine," says the LORD of hosts, "On the day that I make them My jewels. And I will spare them As a man spares his own son who serves him." 18 Then you shall again discern Between the righteous and the wicked, Between one who serves God And one who does not serve Him.*

4:1 ¶ *"For behold, the day is coming, Burning like an oven, And all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up," Says the LORD of hosts, "That will leave them neither root nor branch. 2 But to you who fear My name The Sun of Righteousness shall arise With healing in His wings; And you shall go out And grow fat like stall-fed calves. 3 You shall trample the wicked, For they shall be ashes under the soles of your feet On the day that I do this," Says the LORD of hosts. 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). As we begin our study this week I thought it would be good for us to take stock of where we are and to remind ourselves of where we are going as we pursue these last verses of the OT to their conclusion.

b). We have seen in the verses that conclude Malachi Chapter 3 the coming of a ‘day’ when the Lord will make the faithful in the House of Israel His ‘jewels’, a ‘day’ when the faithful will ‘discern between the righteous and the wicked, Between one who serves God and one who does not serve Him.’, a ‘day’ when ‘The Sun of Righteousness shall arise with healing in His wings’ – and ultimately a ‘day’ when Israel will trample the wicked as ashes under the soles of their feet - these are days that have not happened as yet and were certainly not seen during the days of Malachi’s prophecy, but days which will be fulfilled in Israel’s future following the time of Jacob’s trouble.

c). So within the course of our study of these last verses of Malachi, where are we with respect to these ‘days’?

d). Well last week our study had taken us beyond the end of the Tribulation into the 75 days that precede the Millennial Kingdom, additional days that we had found in Daniel Chapter 12 – and as we moved into these 75 days we began to see the fulfillment of the 7 feasts given to Israel, feasts that provide a prophetic calendar for the sequencing of the events that bring about the nation's restoration – In the first 6 feasts, followed by the 7th, Tabernacles, we would see a parallel with the 6 days of work and the 7th day of rest in relation to the restoration of the ruined material creation as laid out in Genesis and the 6000 years of work followed by a 7th 1000 years of rest in relation to the restoration of ruined Man as laid out in the rest of scripture.

e). We had seen Israel's national conversion at Passover, the first of the 7 feasts, the nation having appropriated the blood of the Pascal Lamb slain at Calvary – Ps 22:16 *For dogs have surrounded Me; The congregation of the wicked has enclosed Me. They pierced My hands and My feet;*
- a national conversion which happens as a result of looking on the One whom they pierced while still scattered amongst the Gentile nations - 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.*

- a conversion that results in the nation being 'born at once', passing from death to life.

f). And we will of course remember that they had been prepared for this moment by the ministry of Elijah the prophet who had been sent to turn the hearts of the fathers to the children and the hearts of the children to their fathers.

g). Elijah, as we see here will have turned the nation from unbelief to belief, which is much more significant than the words themselves sound. Unbelief, on a national scale, with respect to that which God had said with regards to Israel and rulership in the 7th Day, had been prevalent almost from the moment of the nation's inception as we might remember from – Heb 3:16 *For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses? 17 Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness? 18 And to whom did He swear that they would not enter His rest, but to those who did not obey? 19 So we see that they could not enter in because of unbelief.*

And this same unbelief with respect to that which God has said concerning the 'Church' and rulership in the 7th Day forms the basis for the warning given to

the 'Church' in the verses that come immediately before those we have just read - Heb 3:12 *Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; 13 but exhort one another daily, while it is called "Today," lest any of you be hardened through the deceitfulness of sin. 14 For we have become partakers of Christ if we hold the beginning of our confidence steadfast to the end, 15 while it is said: "Today, if you will hear His voice, Do not harden your hearts as in the rebellion."*

h). This same unbelief, this failure to have faith in that which God had said, on a national scale, which we see in the first generation to come out of Egypt is exactly the same as that which the Lord chastises Israel's religious leaders for at His first advent - Joh 5:46 *"For if you believed Moses, you would believe Me; for he wrote about Me. 47 "But if you do not believe his writings, how will you believe My words?"*

i). And it is of course here, at the Lord's first advent, that the previous centuries of unbelief are brought to their zenith - Joh 19:15 *But they cried out, "Away with Him, away with Him! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!"*

j). Now there are several scriptural truths that come into play here that have a direct bearing on that which brings Israel into the 75 days that we are presently focused on and with regards to the fulfillment of the 7 feasts during these 75 days.

2). The first of these prophetically looks to the time of Jacob's trouble, laying out for the nation the consequence for their unbelief and disobedience, something set in place by the Lord through the hands of Moses and recorded in - Le 26:16 *I also will do this to you: I will even appoint terror over you, wasting disease and fever which shall consume the eyes and cause sorrow of heart. And you shall sow your seed in vain, for your enemies shall eat it. 17 I will set My face against you, and you shall be defeated by your enemies. Those who hate you shall reign over you, and you shall flee when no one pursues you. 18 'And after all this, if you do not obey Me, then I will punish you seven times more for your sins. 19 I will break the pride of your power; I will make your heavens like iron and your earth like bronze. 20 And your strength shall be spent in vain; for your land shall not yield its produce, nor shall the trees of the land yield their fruit. 21 'Then, if you walk contrary to Me, and are not willing to obey Me, I will bring on you seven times more plagues, according to your sins.....27 'And after all this, if you do not obey Me, but walk contrary to Me, 28 then I also will walk contrary to you in fury; and I, even I, will chastise you seven times for your sins.*

29 You shall eat the flesh of your sons, and you shall eat the flesh of your daughters.....33 I will scatter you among the nations and draw out a sword after you; your land shall be desolate and your cities waste.

a). No doubt it would be easy for us to understand God's actions with respect to Israel's captivities with regards to the Assyrians and the Babylonians in history, the dispersion of the nation after the destruction of Jerusalem in 70AD, following on from the crucifixion of Messiah, and the consequences for Israel that must follow from the covenant made with the man of sin yet future as we consider these verses from Leviticus. The extent of this chastising 'seven times for your sins' is described in - Zec 13:8 *And it shall come to pass in all the land," Says the LORD, "That two-thirds in it shall be cut off and die, But one -third shall be left in it:*

This is a chastening that will significantly intensify once the nation is removed from the land and scattered once more amongst the Gentile nations following the mid-point of the Tribulation - Lu 21:24 *"And they will fall by the edge of the sword, and be led away captive into all nations. And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled.*

b). All of course in fulfillment of the type given in - Jon 1:11 ¶ *Then they said to him, "What shall we do to you that the sea may be calm for us?" -for the sea was growing more tempestuous. 12 And he said to them, "Pick me up and throw me into the sea; then the sea will become calm for you. For I know that this great tempest is because of me."*

c). It is the multiplication of the chastising 'seven times for your sins' that brings the earth into such a state of devastation that these days have to be shortened for the elect's sake – God is true to His word and that which He explained to Israel in Leviticus Chapter 26 with respect to the nation's faithfulness or lack thereof must come to pass.

d). It is this which brings Israel, scattered and persecuted amongst the Gentile nations, to cry out to the God of their fathers in the antitype of that recorded in Exodus - Ex 2:23 ¶ *Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage. 24 So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. 25 And God looked upon the children of Israel, and God acknowledged them.*

e). And Israel's cry to the God of their fathers initiates Christ's return to the earth with His angels and Moses and Elijah – and, as we have seen, it is the ministry of Elijah that will prepare the Jews who have thus far survived for the

appearance of their Messiah by turning the nation from unbelief to belief thereby bringing them to the fulfillment of Passover.

f). Now do you remember specifically what Malachi recorded with respect to Moses? - *"Remember the Law of Moses, My servant, Which I commanded him in Horeb for all Israel, With the statutes and judgments.*

g). We know that this reference has to do with Moses's part in representing, along with Elijah, the whole of scripture, but in relation to Passover, Unleavened Bread and the restoration of the nation there are 2 things in particular that God 'commanded him in Horeb for all Israel' that the nation should 'remember' that are worthy of our attention – the first of these we had touched upon last week.

3). 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.*

a). Here we find the commandment concerning 'He who touches the dead body of anyone' – From God's perspective the entire nation of Israel is unclean through their contact with the dead body of their Messiah and are as yet still unclean. It is the recognition of this sin, which really is inseparable from the sin of unbelief that Israel will recognize, acknowledge and put out of the house in fulfillment of the feast of Unleavened Bread.

b). The fact that this purification is to take place 'on the third day' speaks to resurrection, and resurrection will have been the experience of Israel in a figurative sense, as the nation is 'born at once', passing from death to life, having looked upon the One whom they pierced – it is following this time then that the nation will be in the position to be cleansed from their sin of contact with the dead body of their Messiah, and the confession and acknowledgment of this sin is how we should understand the fulfillment of Unleavened Bread.

c). We also see of course that purification for the sin of contact with a dead body is to take place on the 7th day as well as the 3rd - Both the 7th and the 3rd day would refer to the same day in God's overall purpose, but I wonder if the fact that the 3rd day and the 7th day are given in this fashion in this

command also takes us from the feast of Unleavened Bread to the Day of Atonement.

d). Although having acknowledged their sin and put it out of the House at Unleavened Bread this sin still has to be cleansed, something only God can do, and the means by which the sins of those who had appropriated the blood of the Passover lambs in history was dealt with was through the Day of Atonement – the fulfillment of this feast day would see the blood shed at Calvary now placed upon the mercy seat with Israel cleansed of her sin – Jer 31:34 *"No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."*

e). These events then follow a particular order, an order we also see in – Eze 36:24 *"For I will take you from among the nations, gather you out of all countries, and bring you into your own land. 25 ¶ "Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. 26 "I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. 27 "I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them."*

f). Here we clearly see a re-gathering and then a cleansing – so as the re-gathering takes place at the fulfillment of the Feast of Trumpets, which comes after that of Unleavened Bread, Firstfruits and Pentecost, I think we can safely say that the cleansing here must refer to the fulfillment of that pictured in the Day of Atonement, which fits nicely with our thoughts on Numbers Chapter 19.

4). Now the second thing we shall pull out of that which God gave Moses in Horeb for all Israel that the nation should remember has to do with the manslayer and the death of the High Priest - De 4:39 *"Therefore know this day, and consider it in your heart, that the LORD Himself is God in heaven above and on the earth beneath; there is no other. 40 "You shall therefore keep His statutes and His commandments which I command you today, that it may go well with you and with your children after you, and that you may prolong your days in the land which the LORD your God is giving you for all time." 41 ¶ Then Moses set apart three cities on this side of the Jordan, toward the rising of the sun, 42 that the manslayer might flee there, who kills his neighbor unintentionally, without*

having hated him in time past, and that by fleeing to one of these cities he might live:

a). Nu 35:22 *'However, if he pushes him suddenly without enmity, or throws anything at him without lying in wait, 23 'or uses a stone, by which a man could die, throwing it at him without seeing him, so that he dies, while he was not his enemy or seeking his harm, 24 'then the congregation shall judge between the manslayer and the avenger of blood according to these judgments. 25 'So the congregation shall deliver the manslayer from the hand of the avenger of blood, and the congregation shall return him to the city of refuge where he had fled, and he shall remain there until the death of the high priest who was anointed with the holy oil. 26 'But if the manslayer at any time goes outside the limits of the city of refuge where he fled, 27 'and the avenger of blood finds him outside the limits of his city of refuge, and the avenger of blood kills the manslayer, he shall not be guilty of blood, 28 'because he should have remained in his city of refuge until the death of the high priest. But after the death of the high priest the manslayer may return to the land of his possession. 29 'And these things shall be a statute of judgment to you throughout your generations in all your dwellings.*

b). That which we need to pull out of these verses is as follows – if any Jew was to kill ‘his neighbor unintentionally’ he could flee to a city of refuge where he would be safe from the ‘avenger of blood’ – but he would only be safe all the while he remained in the city of refuge.

c). Upon the death of the high priest however, the one who was ‘anointed with the holy oil’, the one who had unintentionally killed his neighbor could ‘return to the land of his possession’ in safety.

d). With that in mind remember that the Jews are responsible for the death of their Messiah, they being the only ones to whom God had given the right to kill the Passover Lamb, just as we have just seen in connection with the command concerning contact with a dead body.

e). With that said let’s now look at Jesus’s words as recorded in – Lu 23:33 *And when they had come to the place called Calvary, there they crucified Him, and the criminals, one on the right hand and the other on the left. 34 Then Jesus said, "Father, forgive them, for they do not know what they do."*

f). Do you see the significance of that which Jesus says here? If in crucifying the Lord, ‘they do not know what they do’, then Christ’s death, from God’s perspective, is unintentional.

g). And this is enormously important with respect to Israel following the conclusion of the Tribulation because of the verses we have just looked at and

those which we find in - Nu 35:15 *'These six cities shall be for refuge for the children of Israel, for the stranger, and for the sojourner among them, that anyone who kills a person accidentally may flee there. 16 'But if he strikes him with an iron implement, so that he dies, he is a murderer; the murderer shall surely be put to death. 17 'And if he strikes him with a stone in the hand, by which one could die, and he does die, he is a murderer; the murderer shall surely be put to death. 18 'Or if he strikes him with a wooden hand weapon, by which one could die, and he does die, he is a murderer; the murderer shall surely be put to death. 19 'The avenger of blood himself shall put the murderer to death; when he meets him, he shall put him to death.*

h). If Israel, from a national perspective, had deliberately and intentionally killed their Messiah, then the nation as a whole would have to be 'put to death' and therefore no Jew could return to the land of his possession to receive his inheritance.

i). Now this is not to say that the religious leaders did not know what they were doing with respect to the Lord's death, because the Lord makes it clear that they did - Mt 21:38 *"But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.'*

But again from God's perspective the actions of the religious leaders here did not constitute the actions of the whole nation any more than those who believed Christ at His first advent could be seen as constituting the whole nation either.

j). What we will realize from this is that every single Jew of the 1/3 who survive the Tribulation will have cried out to the God of their fathers and that every single one of these Jews will turn from unbelief to belief and will mourn for the One whom they pierced. We cannot possibly perceive this to be any other way.

k). So then, having unintentionally killed their Messiah and having been scattered amongst the Gentile nations, pictured in the manslayer fleeing to a city of refuge, the remnant of now believing Jews will be able to return to the land of their possession following the death of the High Priest.

l). And the death of the High Priest is exactly that which is pictured in Christ coming forth as the great King/Priest after the order of Melchizedek. Christ's role as High Priest, a ministry with respect to the eternally saved of this dispensation, ceases at the rapture of the Church, and in this sense the High Priest is 'dead', as that role and that function no longer exist.

m). Not only this, and perhaps much more significantly, the Lord coming as the great King/Priest after the order of Melchizedek also marks the termination of the priesthood after the order of Aaron – something we had noted during our study of the Book of Hebrews - Heb 7:11 ¶ *Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? 12 For the priesthood being changed, of necessity there is also a change of the law. 13 For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. 14 For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. 15 And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest 16 who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. 17 For He testifies: "You are a priest forever According to the order of Melchizedek." 18 For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, 19 for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.*

n). And all of this was given by God to Moses for all Israel and is that which Israel should ‘remember’ – all of this looks prophetically to the time yet future when the promised deliverance and restoration of Israel will be fulfilled.

o). And so as we find Israel re-gathered from the Gentile nations to the wilderness of the peoples we find a nation who through judgment will have been brought to a place spiritually where they will be cleansed from all their iniquity and will be able to return to the land of their possession at the head of the nations – all in complete accord with that which the Lord had given Moses *"Remember the Law of Moses, My servant, Which I commanded him in Horeb for all Israel, With the statutes and judgments.*

p). This now where we find ourselves in our study and are set to follow the events that take us to that ‘great and dreadful day of the Lord’.

5). We shall have to continue with this next time though – if the Lord is willing.

