

Sunday June 22<sup>nd</sup> 2014  
Malachi – God’s Messenger  
Part Twenty Nine

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.*

a). We have seen in our previous weeks of study the enormous significance of Moses and Elijah to the fulfillment of God’s plans and purposes for Israel, particularly as they are played out in the final days of the Tribulation.

b). We had seen their significance revealed through the conjunction of these 2 OT saints being representative of the whole of the scriptures – the Law of Moses and the prophets - and we had seen them in this respect, representing the whole of scripture, at significant events when the whole of scripture would of necessity be in view.

c). We had seen them present at the time of the Lord’s resurrection – Lu 24:3 *Then they went in and did not find the body of the Lord Jesus. 4 And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments.*

d). And at the time of His ascension - Ac 1:10 *And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel, 11 who also said, "Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."*

e). And present on a high mountain, after 6 days, when the Lord came ‘in His Kingdom’ - Mt 17:1 ¶ *Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; 2 and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. 3 And behold, Moses and Elijah appeared to them, talking with Him.*

f). We had then seen the significance of Moses and Elijah in their ministry to Israel in the streets of Jerusalem in the first 3 ½ years of the Tribulation – not only through the message they would preach but also through the supernatural signs they were empowered to perform –

Re 11:3 ¶ *"And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth."*

g). And the significance of that which we see here with regards to Moses and Elijah is twofold – Firstly, the presence of supernatural signs in the midst of Israel demonstrates conclusively that God is now dealing with His wayward son once again and that His son and the Kingdom must be in view as this is the criteria that is necessary for supernatural signs to be manifested at all – signs that are exclusively for the Jews - 1Co 1:22 *For Jews request a sign, and Greeks seek after wisdom;*

And secondly, the nature of the signs themselves – Rev 11:6 *These have power to shut heaven, so that no rain falls in the days of their prophecy; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.*

Now this not only take us to the historical ministries of Moses and Elijah, thereby identifying the 2 witnesses - 1Ki 17:1 ¶ *And Elijah the Tishbite, of the inhabitants of Gilead, said to Ahab, "As the LORD God of Israel lives, before whom I stand, there shall not be dew nor rain these years, except at my word."* Ex 7:20 *And Moses and Aaron did so, just as the LORD commanded. So he lifted up the rod and struck the waters that were in the river, in the sight of Pharaoh and in the sight of his servants. And all the waters that were in the river were turned to blood.*

But also as we see these 2 signs in history we realize they occur during 2 periods of time in Israel's past that have to do with Israel's deliverance from Gentile bondage during their days in Egypt and turning the nation from unbelief to belief during the darkest days of Israel's harlotry under king Ahab and these are the very things that now come into focus once again as Daniel's 70<sup>th</sup> week runs its course.

h). And of course deliverance and turning from unbelief are the very things which are to happen through the ministry of Moses and Elijah upon their return to the earth with Christ prior to the end of the Tribulation, when - 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."*

And Moses in the antitype of that seen in Exodus will appear with Christ in the presence of Antichrist to demand the release of God's firstborn son –

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.""*

Ex 7:1 ¶ *So the LORD said to Moses: "See, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet.*

h). And so we can see how the promise surrounding Moses and Elijah seen in the final verses of the OT should draw the nation to the conclusion, even now, that deliverance, both physical and spiritual must obviously await them at a time yet future.

i). And with this in mind it would make the events that surrounded the ministry of John the Baptist at Christ's first advent even more poignant – Mt 11:14 *"And if you are willing to receive it, he is Elijah who is to come.*

2). Then last week we had taken that which Malachi recorded concerning Moses - Mal 4:4 ¶ *"Remember the Law of Moses, My servant, Which I commanded him in Horeb for all Israel, With the statutes and judgments.* And we had realized that there is a great deal more contained in this verse in addition to Moses's part, along with Elijah, of representing the whole of scripture.

a). The Law of Moses, with the statutes and judgments, must encompass all 5 books which Moses wrote under Divine inspiration and therefore must call to mind all of the typology contained throughout the Books of Genesis and Exodus as well as the commandments given for faithful living, which themselves have a spiritual significance beyond their face value.

b). Let's remember what the Lord had to say recorded in – Joh 5:46 *"For if you believed Moses, you would believe Me; for he wrote about Me.*

c). It was Moses who wrote about 6 days of work and a 7<sup>th</sup> day of rest and a Man and a Woman ruling the earth during that 7<sup>th</sup> day; it was Moses who wrote about Cain and Abel, about Enoch and Noah, about Abraham, Isaac and Jacob, about Joseph and his brothers and Joseph's certainty about the nation's future - Ge 50:25 *Then Joseph took an oath from the children of Israel, saying, "God will surely visit you, and you shall carry up my bones from here." 26 So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.*

d). It was Moses who recorded God's promises with regards to the consequences of the nation's faithfulness and unfaithfulness that we had seen last week recorded in Leviticus –Le 26:23 *'And if by these things you are not*

*reformed by Me, but walk contrary to Me, 24 then I also will walk contrary to you, and I will punish you yet seven times for your sins. 25 And I will bring a sword against you that will execute the vengeance of the covenant; when you are gathered together within your cities I will send pestilence among you; and you shall be delivered into the hand of the enemy.*

e). Promises that had already been seen in operation, but not yet fulfilled, during the days of the Judges and in the Assyrian and Babylonian captivities – promises that show very clearly the consequences that awaited the nation following the crucifixion of their Messiah, and promises that show what must yet await Israel when they make a covenant with the man of sin following the rapture of the ‘Church’.

f). It was Moses who recorded the command concerning contact with a dead body, demonstrating the condition the nation would find itself in following Christ’s death as well as what was necessary to be cleansed from that sin and the consequences for not doing so - 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.*

g). And then seeing the Lord’s crucifixion from another perspective, it was Moses who recorded the Lord’s command concerning the ‘manslayer’ who unintentionally killed his neighbor, which points to Israel’s future restoration - Nu 35:25 *'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.*

h). It was Moses who recorded the details of the 7 feasts of the Lord which give the prophetic sequencing of the events that will fulfill these feasts demonstrating the nation’s future deliverance and restoration – again showing the certainty of a restored and cleansed Israel’s place in the Millennial Kingdom.

i). And it was of course Moses who wrote about the flood of Noah’s day, the destruction of Nimrod’s Babylonian kingdom, the destruction of the cities of the plain, the battle of the kings and the overthrow of Egypt in the Red Sea – Ex 14:30 *So the LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore.*

All of which look prophetically to the future when Gentile world power will be completely destroyed for all time at what we have come to call the battle of Armageddon.

j). This is why Israel is commanded to 'remember' – and as we see this remembrance is commanded in conjunction with - 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.*" It would not be unreasonable to assume then that opening the scriptures to Israel's understanding, particularly that written by Moses, would form an integral part of the hearts of the children being turned to their fathers through the ministry of Elijah.

k). And remarkably, in the day that this takes place, even though Israel is still scattered amongst the nations – even 'out to the farthest parts under heaven', every single Jew who has survived the Tribulation will come to repentance and fulfill the Passover.

3). Eze 20:34 *"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). Our verses here in Ezekiel take us to the fulfillment of the feast of Trumpets with Israel repentant and converted, having put the sin of unbelief out of their House, re-gathered from the Gentile nations and brought to 'the wilderness of the peoples' along with the resurrected OT saints, where they will experience the antitype of that seen in - Ex 19:4 *'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. 6 'And you shall be to Me a kingdom of priests and a holy nation.'*

b). And as we think of re-gathered Israel at this time we must include in their number the 144000 Jewish evangelists sealed in the first 3 ½ years of

the Tribulation who will have completed their ministry to the Gentile nations in conjunction with the conclusion of the Tribulation - 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.*

Isa 43:5 *Fear not, for I am with you; I will bring your descendants from the east, And gather you from the west; 6 I will say to the north, 'Give them up!' And to the south, 'Do not keep them back!' Bring My sons from afar, And My daughters from the ends of the earth-*

c). And it is at this time, following the nation's re-gathering, according to our verses in Ezekiel, that the nation will 'pass under the rod' – that the nation as a whole will be judged.

d). And as we would expect, at this judgment there will be a separation – 'the rebels' who have transgressed against the Lord will be separated from the faithful and will not be allowed to enter the land of Israel and will not be a part of the kingdom of priests, the holy nation, during the Millennial Kingdom.

e). When thinking of these 'rebels' we might remember that which is recorded in - Heb 3:10 *Therefore I was angry with that generation, And said, 'They always go astray in their heart, And they have not known My ways.' 11 So I swore in My wrath, 'They shall not enter My rest.'*

And recorded in - 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.*

And recorded in - Jer 3:6 ¶ *The LORD said also to me in the days of Josiah the king: "Have you seen what backsliding Israel has done? She has gone up on every high mountain and under every green tree, and there played the harlot.*

f). And with respect to the faithful in Israel, both those alive at the end of the Tribulation and the resurrected OT saints, it is at this judgment that there will be the fulfillment of that recorded in - Mal 3:16 *Then those who feared the LORD spoke to one another, And the LORD listened and heard them; So a book of remembrance was written before Him For those who fear the LORD And who meditate on His name. 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.*

g). On this day the righteous will see the wicked cast out and they will rejoice that they chose to serve God, even in the face of adversity and persecution. In this day their suffering will be vindicated and their righteousness rewarded - Heb 11:36 *Still others had trial of mockings and*

*scourgings, yes, and of chains and imprisonment. 37 They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented-- 38 of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. 39 And all these, having obtained a good testimony through faith, did not receive the promise, 40 God having provided something better for us, that they should not be made perfect apart from us.*

h). What we will do well to remember here is that the outcome for each individual Jew who 'passes under the rod' has already been determined by their past actions, by their works – judgment is not a lottery, but rather a just recompense of reward - 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."*

i). A timely reminder for us then - Heb 4:1 ¶ *Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. 2 For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it.*

4). And if we return to our verses from Ezekiel Chapter 20 once again, we can see that following the nation's re-gathering - Zep 3:20 *At that time I will bring you back, Even at the time I gather you; For I will give you fame and praise Among all the peoples of the earth, When I return your captives before your eyes," Says the LORD.*

And following the nation passing 'under the rod', they are to be brought into the bond of the covenant - Eze 20:37 *"I will make you pass under the rod, and I will bring you into the bond of the covenant;*

a). It was at Sinai that God established the Old Covenant with Israel and it will be in 'the wilderness of the peoples' [probably Sinai] that God will establish the New Covenant with Israel.

b). Israel we will remember is the only nation to enter into covenant relationship with God.

c). This New Covenant we have seen prophesied in - Jer 31:31 *"Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah- 32 "not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. 33 "But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in*

*their minds, and write it on their hearts; and I will be their God, and they shall be My people. 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."*

d). This is the same New Covenant that the Lord speaks of at the last supper - Mt 26:27 *Then He took the cup, and gave thanks, and gave it to them, saying, "Drink from it, all of you. 28 "For this is My blood of the new covenant, which is shed for many for the remission of sins. 29 "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."*

e). In both sets of verses here, from Jeremiah and Matthew we see the New Covenant presented in conjunction with forgiveness - *For I will forgive their iniquity, and their sin I will remember no more."*

*"For this is My blood of the new covenant, which is shed for many for the remission of sins.*

Now this will lead us to suppose that the New Covenant must be seen in conjunction with that pictured in the Day of Atonement, the 6<sup>th</sup> of the 7 feasts given to Israel and the last to be fulfilled during the 75 days preceding the Millennial Kingdom.

f). The New Covenant is brought into existence so to speak with the shedding of the Lord's blood at Calvary, but this covenant is not ratified with Israel until this day yet future when the blood shed by the Lord at Calvary as the Passover Lamb is placed on the Mercy Seat 'for many for the remission of sins'.

g). That which was put out of the House at Unleavened Bread, their iniquity associated with unbelief, being the 'manslayer' and contact with the dead body of Christ, is forgiven and remembered no more at the cleansing pictured through the Day of Atonement.

h). Heb 8:10 *"For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. 11 "None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them. 12 "For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more." 13 In that He says, "A new covenant," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away.*

i). At Sinai the Law, the Old Covenant, was given on tablets of stone, but with respect to the New Covenant - *I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people.*

j). Eze 36:27 *"I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.*

k). At Sinai the Old Covenant was established for the purpose of bringing Israel into the land covenanted to Abraham, Isaac and Jacob within a Theocracy – and to this end a Tabernacle was built and the Glory of God filled the Tabernacle - Ex 40:34 ¶ *Then the cloud covered the tabernacle of meeting, and the glory of the LORD filled the tabernacle. 35 And Moses was not able to enter the tabernacle of meeting, because the cloud rested above it, and the glory of the LORD filled the tabernacle.*

l). As the Glory of God filled the Tabernacle so God dwelt in the midst of His people and at that moment the Theocracy began.

m). Therefore once Israel returns to the land covenanted to Abraham, Isaac and Jacob and they enter into the Millennial Kingdom, Christ will build His Millennial Temple and as the Glory of God fills this Temple so God will again dwell in the midst of His people, thereby fulfilling the feast of Tabernacles, and the Theocracy will have been restored to a restored Israel.

n). This is seen foreshadowed in the building of Solomon's Temple, picturing the coming reign of Christ - 2Ch 7:1 ¶ *When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the temple. 2 And the priests could not enter the house of the LORD, because the glory of the LORD had filled the LORD'S house. 3 When all the children of Israel saw how the fire came down, and the glory of the LORD on the temple, they bowed their faces to the ground on the pavement, and worshiped and praised the LORD, saying: "For He is good, For His mercy endures forever."*

o). But before we can enter into the Millennial Kingdom we must bring the times of the Gentiles to a close. And to see this we must go to the great supper of God – but this will have to wait until next time, if the Lord is willing.