

“Once Again...”*Malachi 3:18*

If you look at Mal 3:18 it speaks in a phrase, “*once again*,” or “*you will again*”. It is referring to what happened in 1 Kng 18:31-30 where there was a distinction made when Elijah prayed after he made the twelve-stoned altar (even though Israel was divided in that day, but Elijah did this, being a prophet)

It says, “*once again*”— this is a projection into the future where once again you will be able to distinguish between the righteous and the wicked, between those who actually serve YHWH and those who do not serve Him.

The prophet Malachi is speaking about restoration. It is the theme of the book of Malachi, the last book of the Old Testament. It speaks about the twelve tribes being restored (Mal 1:5,11,14), and about how corrupt the sacrifices were and how corrupt the priests became, and how the covenant would be renewed, the covenant with Levi. Then it goes on, talking about restoration — when our Master returns, about the purifying fire to prepare us for the kingdom, preparing the priesthood, the Levites. And then it talks about those who were real with one another, who communicated with one another, spoke with one another, who shared what was on their hearts, the real things on their hearts; they got outside what was going on within them, and their communion was increased by that and our Father wrote a book to remember them by. Those, of course, will be His holy nation. And then through that holy nation, once more He will distinguish between those who have the true God and those who do not. It does not matter whether we say “Yahshua” or not — we have to *have* Yahshua. Many may say “Yahshua” but they do not have the Son.

Now, the prophecy of Malachi, the last of the prophets, was foretelling the end of this age, the new covenant days of the same age he was speaking in. We are still in the same age. From Adam to the return of our Master is the same age. The next age, the millennial age, is a different age; it is a new age. But Malachi is speaking about the end of the days of *his* age, this age, in a new covenant. The new covenant has not yet been in practice for many hundreds of years in unity, with twelve tribes serving night and day (Acts 26:7). So this is the new covenant — when both houses of Israel (Heb 8:10) will be joined together in one house. There cannot be two houses in the new covenant. In the old covenant they were divided; it was divided between Judah and what they called Israel. But we will see that it was not truly Israel. Malachi was talking about the days when the conditions would be similar to Eliyah's days when the true faith in the true God of Abraham, Isaac, and Jacob was threatened by a counterfeit, when there were only a few (7,000) who had not bowed their knee to Baal. The true God was threatened by a counterfeit. Paul talked about a counterfeit that would come into the edah through a different gospel, different spirit, different Yahshua (2 Cor 11:3). He said they would be deceived (verses 13-15).

Now, we know that Mt 17:11 and Mk 9:12 speak about restoration. It has to come; there is no getting out of it, restoration must come. The scribes all knew that a restoration had to come. They did not know when it started, they did not know what it meant, but restoration had to come. Our Master knew that restoration would be necessary — of the twelve tribes, of all things. So we see in Mal 3:18 that the result of this restoration that must come in the last days of this age will be that, “*once again you will see the distinction between the true and false God, between the wicked and the righteous, or between those who serve Him and those who don't.*” You will be able to see this distinction by (Mt 24:14) the witness of the kingdom — the nation which is the witness, the nation that took old Israel's place (Mt 21:43).

Old Israel was replaced because they were divided. As soon as *we* are divided, someone else is going to take *our* place. It has to be, until there is a people who will not be replaced by another people (Dan 2:44). Once we are divided there is no mending it. Once the severing is done, the body is dead, the spirit leaves, and you cannot say, “Let's put His body back together again.” So we see in Mt 21:43 that there will be a nation who will replace old Israel. They only replace old Israel for this age, not for the next age. Do not get it wrong, our Father is not through with natural Israel. In the next age our Father is going to restore Israel to twelve tribes. We know that from Mt 19:28, and the apostles will be kings in that age, sitting on the twelve thrones, judging the twelve tribes of Israel. And you will be kings ruling over the nations. It won't be a big throne, you'll be sitting under your tree ruling, not like

in a stately kingship.

In 1 Pet 2:9-10 you see the holy nation and people. We are a holy nation, a royal priesthood and that nation. Those people cannot be divided. They are twelve tribes. There is no other way they can be. Isa 49:6 speaks about that nation, that people who are the light of the world —*hor ha tavel*, light of the world. The edah is the light of the world. Isa 49:6 is the light of the world, the twelve tribes. *This* will make a distinction in the last days (Mal 3:18). It will make a distinction; you will be able to distinguish; you will see the difference. This is the people of YHWH who talk to one another, have communion with one another. These are the ones He is going to protect — these precious special people (verse 17). Then it says, “*b*ehold the day is coming.” (You don't stop at the end of chapter 3. If you did, you would miss the whole point. But it goes right into Mal 4:1.) It speaks about the days that are coming (that is prophecy), when there will be a distinction made, when verse 18 will be obvious. The evidence will be convicting before the whole world, setting the evidence before all (in Mt 24:14), and the end of this present age will come. Only then will the end come in this present age.

“*And you will once again see the distinction between the righteous and the wicked, between those who serve God and those who do not serve Him.*” (Mal 3:18). Acts 26:7 speaks about those who serve God. The only way to serve God is to serve Him night and day, and there is no way we can truly serve Him except in twelve tribes. We know that before the temple was restored they started their sacrifices like we have started our sacrifices before the temple was restored in order that when the temple is restored, when the twelve tribes come about, we will already know what to do and we will continue on in that way. So Acts 26:7 will be restored. That is what is says in Isa 49:6; that has to be restored — raise up the twelve tribes. And before that can happen, Mal 3:1-3 has to be fulfilled. We have to be in the process of this going on in our midst right now.

Mal 3:16 says those fearing YHWH spoke to one another. This word *spoke* means they communicated with one another, were in communion with one another, they would share everything they had, communicate everything they had with one another, speaking the truth in love, living their life truly before one another, speaking and living, growing up in every aspect into the head (Eph 4:15). So we see in Mal 3:17 the same thing we see in 1 Pet 2:9 — “My special possession”, “My people”, a holy nation that will be the light of the world which will replace old Israel, for this age only, until our Master returns. (Make sure people don't get us mixed up with “Dominion Theology”, which would be that we are establishing a kingdom now and our Master will never come back and the whole world will be his kingdom.) But it means that this kingdom in this age will go over into the next age and take over the whole world when our Master comes back. We are not going to do anything without His coming back. There is no new age without Him returning. We will raise up the twelve tribes in this age as a demonstration by His Holy Spirit, but that is only to bring Him back. Everything else will happen when He comes.

2 Kng 17:13-20 shows how unfaithful, how divided, how horrible Israel got. This is how we will be if we quit going to the sacrifices.

1 Kng 18:31 — You can see that Mal 3:18 will once again come about — a distinction between those who serve God and those who do not, between the true God and the false God. The way that Mal 3:18 will once again come about will be in a practical demonstration of the unity of the twelve tribes. The stones Elijah took could only *represent* the reality. The twelve tribes could not come into any such restoration or unity — except those stones. Elijah prayed a prayer based on those stones: “*Your name shall be Israel.*” And we know that Israel is a name given to twelve tribes collectively, a completed whole. Israel is only Israel as a completed whole, for His people cannot be divided; it cannot be Israel with ten tribes and Judah with two tribes; it cannot be unity in diversity — we cannot have that. The only way YHWH could hear Elijah's prayer as representing His people is that the altar would be restored, representing all Israel in unity. Since that time in history, Israel was regarded as beyond restoration until Mt 21:43 came along.

Elijah's prophetic prayer had to carry right through the 500 years after the temple was restored, when the small

remnant came back from Babylon and restored the temple. All who came back in that day were known as *Jews*, and today they do not know what tribe they came from. If their name is *Cohen* maybe they know they were from Levi, but otherwise, those who are called Jews today have all the tribes mixed up in them. This is not to say that no one came back from Babylon except Judah. We assume and presume that many people heard about the Jews restoring the temple when they were in Assyria and found their way back, but they were still not a twelve-tribed nation.

So, Mt 21:43 expresses itself in Acts 26:7 and 4:32-37. You can see here what *restoration* means.

Restoration means going back to the original condition of something. Mal 3:18 projects into the future, to the days that we now live in, the restoration of a nation of people, yet to be born. That is who we are. So in 1 Kng 18:31, by taking the twelve stones, "*one for each of the tribes descended from Jacob, to whom the word of YHWH had come, saying, 'Your name shall be Israel'*", Elijah was calling attention to the unity which the covenant demanded would be in Israel as the people of God. The people of God is only one way — no division. The people of God are the people of God; they represent God, and God is *one*. Here with twelve stones, one for each tribe, Elijah called attention to the covenant unity of Israel as the people of God in spite of the division there was in Israel. The altar represented the unity that was going to happen someday. And only in a statement of the future was Isa 49:6 going on there. It was only a future statement of Isa 49:6, that this would come about someday, that there would be twelve tribes raised up.

So that is why it says in Mk 9:11 and Mt 17:10-11 that they asked, "*Why did the scribes say that this day is going to come?*" You can see that they were looking. They were looking and they did not know what He was talking about. Also it is written in Ecclesiasticus 48 about that day and the twelve tribes being restored. Mal 3:16-18 is what is going on now at the present time. In 1 Kng 18:31, what was about to happen concerned the whole nation, not just Judah, but the northern tribes as well. And in Jer 31 you see this is the prophecy of the twelve-tribed unity of the New Covenant where Judah and Israel will be one. They will be restored to unity only in a new covenant. And this New Covenant would carry into the next age, the millennial age, for natural Israel. Now, we the edah, are just a servant who brings that next age about. Our Father has instituted a people, a special people whom He gave His Spirit to in order to bring about the reality of the New Covenant in the next age for Israel. You can see the reality of Jer 31:31-34 in Heb 8:8-12 where it speaks about that one nation, that people.

What does Gen 35:12 say? How does it read to you? The land is a principle matter right now. Our Father is concerned with that land which He promised Abraham in Gen 15:18. This has never happened. It is in abeyance; it has been set aside for a while until the church, the edah, could come up to do it. So Mt 21:43 came into existence and we saw the reality of the twelve tribes in the first century as it says in Acts 26:7. And we saw the love and unity between brothers and sisters in Acts 4:32. But we do not see it anymore in Christianity. And our Master did not come back. He is waiting until the ten kings could come forth on the face of the earth and then that kingdom will once more be restored, the twelve tribes *as a light to the nations that my salvation could reach the ends of the earth*, the demonstration of the reality of having the true God instead of having the false god, having Acts 26:7 restored on the face of the earth, and a foretaste of the next age, but not the reality. The reality is the next age. We are only bringing in the reality of the next age, the kingdom age when Satan will be bound.

We are the most privileged people to have ever lived on the face of the earth to do the task that is utterly impossible and no one has ever done before. And this is all while Satan is still alive, roaming around as a roaring lion to destroy anyone he can. He has not yet been executed. Satan *has* been judged by Messiah on the cross. He has been crushed; he cannot keep people out of the kingdom. People can come out of death now and into life. But Satan has not been executed. Our unity is the chain that is going to bind him so that the next age can come about and the promise can go back to Abraham.

If our Father does not bring that promise about, He said, "Let me be cursed also like these animals were." So we believe that He is going to bring it about. In Jer 34:18-20 you see the same self-cursing oath. In Gen 15:17-19 our God made a self-cursing oath just like it says in Jer 34:18-20 — *A man who has violated my covenant*

and has not fulfilled the terms of the covenant I will treat like the calf they cut in two and then walked between its pieces.” So you see that our Father made that oath and somehow He has His trust in a people to do it. He thinks that if His love can be properly known to a people, how could they *not* do it. He believes that His love is *that* wonderful. That is an overview of what is going on in our midst, what we are doing.

It might be all boggled in your mind, but that is what prophets are for. It is not boggling the prophets’ minds. Then the prophets bring clarity and then the teachers bring further clarity.

Hakam: This excites me to hear this overview. What I saw this morning was the connection between Mal 3:18 and 1 Kng 18:31. I never really related that so clearly. And the way you spoke this morning about what Elijah did when he put those twelve stones there. To me it was like our God gave that miraculous thing, one of the most astounding things in the Bible. All the prophets of Baal were there, and it was obvious who the real God was. And I see that our Father did that because of what was in Elijah's heart. He couldn't do it based on Israel at that time because Israel was divided all over the place. Our God really did give a sign, He came down and consumed that sacrifice based on what was in Elijah's heart, that the twelve stones would be together. He did it based on that so that we could see that the day is actually going to come when He is actually going to bring that about in reality in a practical demonstration. It is going to be just as clear as it was on that mountain that day. Through the practical demonstration of the unity of the twelve tribes it's going to be just as clear as it was on the mountain that day.

And it made me really see also the significance of Acts 26:7. I can see now the significance of what you've been saying about communicating with one another, speaking to one another. If we'll speak to one another the reality of our heart, being able to express our heart and be real people in true communion having respect for one another, honoring the Holy Spirit in one another, that's how that demonstration is going to come about. That they were fervently serving God day and night. That's how they were doing it. So you can see that's got to happen.

And that is what is going to fulfill the promise to Abraham. It is very important to see that Isa 49:6 brings about the fulfillment of the promise to Abraham. Isa 49:8 says that the desolate heritages will be inherited. The restoration of the twelve tribes will bring this about in the next age. The next age cannot come until this demonstration happens as a light to the nations. Mt 24:14 brings about the end of the age. That is the only verse that says what people must do to bring about the end of the age. Mt 24:14 —*That* brings about the next age; that practical demonstration of the kingdom of God on earth, the twelve tribes, will bring the end of the age so that the land will go back to natural Israel in that age. That land will go back to Abraham.

And also, that is why men and women alike are circumcised in their heart. The men will wear the outward sign of it and the women wear the outward sign of the headcovering. Gen 17:7-8 speaks about the reason we circumcise our children. The reason you want a circumcised heart is to bring about the promise to Abraham — the promise of the land. Specifically, it is to bring about the promise of the land. In physical Israel they fight and fight for that land, but they cannot do it.

The nations are going to know who God is. There are a lot of things ahead of us.

Hakam: One other thing — what you said about who we are. I was thinking about all the different things that people believe about what this time is, that are so warped. But nobody really understands what that is for. That perspective of things is getting clear. You brought us out of the dirt, Gentiles with no understanding whatsoever, and into being His people to be a light, to bring about what He wanted from the beginning with Israel. That's why we have to really understand what we're doing. Why the sacrifices are the most important thing of our day is because that's what He's using to make us into a people a priesthood like that, that He can use in this age on this earth.

We are the salt of the earth. We allay the wrath of God until the final fury breaks on the earth. But right now we preserve the earth until salvation reaches the end of the earth.

The reason we command our family and our children is what? Gen 18:19. It gives meaning to everything we do.

He chose Abraham for one reason: **to command his children after him** “so that I may bring about for Abraham what I have promised him.” And in Gen 17:7-8 it talks about the land. Why do they circumcise their children? So that our Father can give the land back to Israel. He cannot do anything unless He does that. He promised it (Gen 15:18) “to your descendants I give this land from the river of Egypt to the river Euphrates.”

They would be surprised over there in Israel if they knew what we are doing here in St. Joseph. They are over there going to battle with hand grenades and guns. But we are here in the spiritual battle taking the land for them, because they cannot do it. (I guess the antichrist is going to come in and say he can do it for them...)