

“THE SON OF MAN COMING IN HIS KINGDOM”

PART IV

THE FUTURE MINISTRIES OF MOSES AND ELIJAH (II)

By Arlen L. Chitwood

“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (Mal. 4:4-6).

As seen in Part III of this series, Moses and Elijah will be very instrumental in events surrounding Christ’s return, both immediately preceding His return (during the Tribulation) and at the time of and immediately following His return. Christ will return, not only accompanied by angels (for particular, revealed reasons), but also accompanied by Moses and Elijah (for particular, revealed reasons as well).

Angels accompanying Christ will be sent out to regather the Jewish people from a worldwide dispersion (Matt. 24:29-31). And they will evidently be instrumental in His numerous dealings with the Jewish people at this time, as angels were instrumental in God’s numerous dealings with His people in the past (cf. Gen. 18:1ff; Ex. 23:20-23; Deut. 33:2; II Kings 19:35; Ps. 68:17; 78:25; Dan. 6:22; Acts 7:53; Gal. 3:19; Heb. 2:2).

Moses and Elijah accompanying Christ will be instrumental in events occurring in two realms:

- 1) The nations, under the Assyrian (the Beast, the Antichrist) ruling the world in that day.
- 2) Israel, scattered among these same nations.

Moses, as in the type in Exodus, will evidently be instrumental in God’s dealings with *the nations* at this time. And Elijah, as in the type in I Kings, in line with that prophesied concerning Elijah in Mal. 3:1-3; 4:5, 6, can only be seen as instrumental in God’s dealings with *the Jewish people* at this time.

A Seventy-Five-Day Period

Something often overlooked in Biblical prophecy is a seventy-five-day period seen in the closing three verses of Daniel’s prophecy.

“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days” (Dan. 12:11-13).

Numerous events relative to Israel and the nations will occur between the time of Christ’s return and the beginning of the Messianic Kingdom. Little thought is usually given to these events, though the matter is dealt with extensively in Scripture. Too often a somewhat blended picture of central events occurring at this time is seen — Christ’s return, His dealings with Israel (the national conversion, resurrection of O.T. saints, and the restoration of the nation), and the overthrow of Gentile world power.

Scripture though, as previously stated, provides a wealth of information pertaining to the numerous events surrounding Christ’s return. And, within this information, there is a sequence to the order in which these events will occur.

The setting up of “the abomination that maketh desolate,” referred to in Dan. 12:11, is a reference to the actions of the Assyrian breaking his covenant with Israel and desecrating the Holy of Holies in the rebuilt temple. This will occur at the exact mid-point of the seven-year Tribulation (cf. Dan. 8:9-14; 9:26, 27; 11:30-32; Matt. 24:15-22; Luke 21:20-24; II Thess. 2:3, 4; Rev. 11:1, 2; 12:4-6, 13-16), a period comprised of 2,520 days, or two equal 1,260-day periods (Dan.

7:25; 9:24-27; 12:7; Rev. 11:2, 3; 12:6; 13:5).

Daniel 12:11 takes one *thirty days* beyond the end of the Tribulation, and the next verse takes one *an additional forty-five days* beyond the initial thirty, totalling *seventy-five days*. Then the next verse, the last verse in Daniel, concludes the matter by revealing *the time* in relation to these seventy-five days when Daniel would be allowed to stand in his “lot” (*i.e.*, be raised from the dead and realize his inheritance in the land [cf. Num. 26:55; 34:13; 36:2, 3; Josh. 14:2; Dan. 12:1-3]).

Thus, the resurrection and restoration of Israel can only be placed toward and at the end of this seventy-five-day period. Numerous events, having to do with both Israel and the nations will occur before this time. Elijah will be instrumental in events having to do with *the Jewish people* during this time, and Moses will evidently be instrumental in events having to do with *the nations* during this same time.

Elijah and Israel

The type which one can draw from pertaining to Elijah has to do with his experiences with *Ahab* (the king in Israel during Elijah’s day, who had married Jezebel, a pagan king’s daughter) and his subsequent experiences with *the prophets of Baal and with unbelieving Israel on Mount Carmel*.

This was one of the darkest periods in Israeli history. Ahab had led Israel into Baal worship, along with other forms of idolatry; and during his reign the city of Jericho was rebuilt (a curse rested upon anyone rebuilding this city [cf. Josh. 6:26; I Kings 16:34]).

Scripture states that “Ahab did more to provoke the Lord God to anger than all the kings of Israel that were before him” (I Kings 16:30-34).

This was the situation when Elijah appeared on the scene, beginning a sequence of events — lasting three and one-half years, during which no rain fell throughout the land — which was climaxed by *belief in Israel, the prophets of Baal being slain, and rain falling in torrents* (I Kings 17:1-18:45; James 5:17, 18).

And when Elijah appears to Israel following the Tribulation, it will be after three and one-half years of a rule of the most corrupt and wicked Gentile king that the world will have ever known, one who will seek to destroy Israel from off the face of the earth.

And Elijah, possibly after a similar fashion, will once again bring about that which he brought to pass on Mount Carmel. He will bring about conditions of a nature which will cause the hearts of the people to turn to the Prophets and the hearts of the Prophets to turn to the people, *i.e.*, bring about *belief* among the Jewish people where unbelief had previously existed, *belief and adherence* to that which the Prophets had previously stated (*cf.* I Kings 18:37-39; Mal. 4:5, 6).

Then, in conjunction with the preceding, Elijah is going to bring about a people ready to receive their Messiah when He subsequently reveals Himself to them.

Two complete chapters in the Book of Revelation, extending into part of a third chapter (chs. 17-19a), are given over to depicting Israel in the kingdom of Anti-christ and that which will happen as a result of Elijah's ministry immediately following the Tribulation. Israel's harlotry is seen at an apex and then quickly brought to an end in these chapters. And Scripture elsewhere, having to do with Elijah's future ministry, tells how this will be done (*ref.* the author's pamphlets, "The Beast and the Woman" and "Babylon and Jerusalem").

Moses and the Nations

The things having to do with that which will evidently be Moses' ministry as it pertains to the nations during this same time also occupies several chapters in the Book of Revelation (chs. 8, 9, 16).

When the sixth seal of the seven-sealed scroll (ch. 5) is opened in Rev. 6:12, events being depicted will occur near and at the end of the Tribulation. The kingdom of the Assyrian is seen in utter chaos, a decimated kingdom. Then the heavens are opened (exactly as in Rev. 19:11ff, for they are two depictions of the same scene), with God's Christ coming forth as "King of kings, and Lord of lords," though described in a different manner in Rev. 6:16 (as *One seated* "on a throne").

And those on the earth — from governmental rulers on thrones to individuals in prisons — will seek to distance themselves from the One coming forth. The kingdom of this world will be in shambles at this time, and those on the earth will evidently have some understanding of what the presence of the One coming forth means, for they will seek to hide themselves and say to the "mountains and rocks":

"Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

For the great day of His wrath is come; and who shall be able to stand?" (Rev. 6:16, 17).

The seventh seal has yet to be broken at this point in time, containing the climactic judgments, the seven trumpet and seven vial judgments (which are the same judgments described two different ways, in the same manner that the two depictions of the heavens being opened and Christ coming forth are seen and described in the book two different ways).

(Note that Scripture is quite often structured in the preceding manner, beginning in Genesis and ending in Revelation [*e.g.*, the first thirty-four verses of Genesis cover the whole of Scripture in a skeletal framework; then commentary is provided, adding the sinews, flesh, and skin; or, in the Book of Revelation, note that 1:10, 11 and 4:1, 2 describe exactly the same scene; or that 10:1-7 and 16:17-21 describe exactly the same end].

Refer to the author's book, "The Time of the End," where this structure of Scripture, as seen particularly in the Book of Revelation, is discussed different places.)

The judgments under the seventh seal (the seven trumpet and seven vial judgments) have to do with judgments upon the kingdom of the Assyrian of that day, which will already be a decimated kingdom when the seventh seal is broken and these judgments commence. And these judgments parallel the ten plagues which befell the kingdom of the Assyrian in history (Ex. 7-12).

Both *seven* and *ten* are complete numbers, showing *complete judgment befalling the kingdom of the Assyrian in both history and prophecy.*

And the reason why judgment of this nature will befall the kingdom of the Assyrian in prophecy can only be the same as the reason why it befell the kingdom of the Assyrian in history.

The Assyrian in history was not only seeking to destroy the Jewish people but he would not allow them to leave Egypt in order to realize the rights of the firstborn in the land covenanted to Abraham, Isaac, and Jacob. And the Assyrian in prophecy will do exactly the same thing relative to the Jewish

people scattered worldwide, scattered throughout his kingdom.

(God's power, of course, could easily have over-ridden the Assyrian's power in history, as will be the case with the Assyrian's power in prophecy as well [that is, God could have simply removed His people / can one day simply remove His people through Divine power, regardless of the Assyrian's attitude, with that being the end of the matter].

But that is all beside the point. God has chosen to exhibit His power after another fashion entirely. God has chosen to bring matters to pass *His way, through His means, resulting in an even greater manifestation of Divine power* [*cf.* Ex. 9:15, 16; Rev. 17:16, 17].)

In history, Moses and Aaron confronted the Assyrian, with *one message from God*. And, in prophecy, evidently Christ Himself and Moses will confront the Assyrian, with *the same singular message*:

"Thus saith the Lord, Israel is my son, even my firstborn:

And I say unto thee, Let my son go that he may serve me [realizing the rights of the firstborn, in another land]: and if thou refuse to let him go, behold I will slay thy son, even thy firstborn" (Ex. 4:22, 23).

In history, the Assyrian's kingdom was decimated following Moses and Aaron's appearances before him, with the Assyrian and his armed forces destroyed in the Red Sea following Israel's removal from Egypt.

And in prophecy, matters will occur exactly the same way. The Assyrian's kingdom will be even further decimated (following Christ's return, with His and evidently Moses' appearance[s] before him), with his kingdom completely destroyed after Israel has been removed from that which Egypt typifies, from a worldwide dispersion (Isa. 63:1-4; Ezek. 38, 39; Joel 2:1ff; 3:1ff; Rev. 19:17-21).

(*Ref.* the author's book, THE TIME OF THE END, Chs. XVI-XIX for information on the completion of God's judgment upon the kingdom of the future Assyrian after the preceding fashion.)

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