

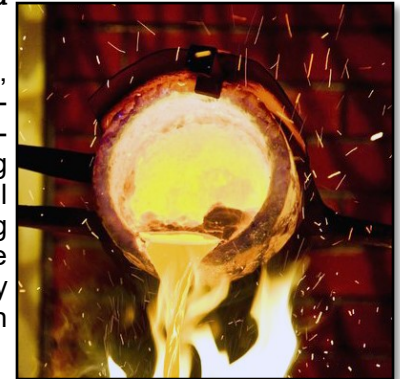


Note again the focus target of divine objective, “he shall purify the sons of Levi, and purge them as gold and silver.”

Indeed, the reference to “the sons of Levi” intentionally directs our attention back to the sinfully defiled condition of religious leaders of that era.

At the time of prophetic utterance, Scripture remarked concerning them in **Malachi 2:8**, “But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.”

But, with the arrival of the Lord, their condition would be supernaturally reversed by the outworking divine power; and they (representing the perfection of the Redeemed) will again experience the transforming touch of divine hands, and made “holy” so that they may again: “may offer unto the Lord an offering in righteousness.”



Indeed, although foremost prophetic corrective measures were directed at the purification of the leaders; they alone were not the only objects of divine grace.

Verse 4 then comprehensively added: “Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.”

In other words, the “whole” of the company of “the Redeemed” are included in the spectacular holy outworking of divine purification and restoration.

Let us not forget that before we can do anything that measures up to the divine standard of acceptance, our actions must be performed through the means of supernatural enablement. In **Ezekiel**

36:25b, the Lord declared: “I cleanse you. A new heart also will I give you, and a new spirit will I put within you .