

**MALACHI, CHAPTERS 3 & 4 – “THE COMING MESSENGER; DO NOT ROB GOD; THE PEOPLE COMPLAIN HARSHLY; A BOOK OF REMEMBRANCE; THE GREAT DAY OF THE LORD!”**

**OBSERVATION**

**INTERPRETATION**

**APPLICATION**

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – [ptwente@gmail.com](mailto:ptwente@gmail.com) For past studies, audio plus notes, go to: <http://www.missioncalvary.com/> Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

**THE COMING MESSENGER – VS. 1-7**

**Mal 3:1** *"Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight. Behold, He is coming," Says the LORD of hosts.*

**Mal 3:2** *"But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire And like launderers' soap.*

**Mal 3:3** *He will sit as a refiner and a purifier of silver; He will purify the sons of Levi, And purge them as gold and silver, That they may offer to the LORD An offering in righteousness.*

**Mal 3:4** *"Then the offering of Judah and Jerusalem Will be pleasant to the LORD, As in the days of old, As in former years.*

**Mal 3:5** *And I will come near you for judgment; I will be a swift witness Against sorcerers, Against adulterers, Against perjurers, Against those who exploit wage earners and widows and orphans, And against those who turn away an alien— Because they do not fear Me," Says the LORD of hosts.*

**Mal 3:6** *"For I am the LORD, I do not change; Therefore you are not consumed, O sons of Jacob.*

**Mal 3:7** *Yet from the days of your fathers You have gone away from My ordinances And have not kept them. Return to Me, and I will return to you," Says the LORD of hosts. "But you said, 'In what way shall we return?'*

**DO NOT ROB GOD VS. 8-12**

**Mal 3:8** *"Will a man rob God? Yet you have robbed Me! But you say, 'In what way have we robbed You?' In tithes and offerings.*

**Mal 3:9** *You are cursed with a curse, For you have robbed Me, Even this whole nation.*

**v. 1** *"Messenger of the covenant"* is a reference to Jesus for He is the Messenger of the new covenant of grace. "You've been distorting the Word," God says, "but I'm going to send the Word made flesh to straighten out the situation." When He was brought into the temple to be dedicated, only two people recognized that the Babe being dedicated that day was Messiah. One was Simeon. The other was a woman named Anna. Look for the Lord's appearance as you go through your day. Most likely, He won't come in the way you expect. But, like Simeon and Anna, with eyes of faith you'll recognize His appearance. (See notes, pg. 5)

**vs. 2-5** The time will come when judgment must begin at the house of the Lord. Now in His first coming, He did not purify the sons of Levi. It was the priesthood that conspired to have him put to death. He did not purify the priesthood, He spoke against it. He spoke of the corruption that was there but He did not purify it. That will take place when He comes again in his judgment of fire upon the earth. *Sorcerers* - were many that used the magic art, enchantments, and sorceries, in the age of Christ and his apostles, and before the destruction of Jerusalem, even many of their doctors and members of the Sanhedrim. How many years would it be from the time Malachi gave his prophecy until the time of Jesus? Four hundred years. So often, we get impatient after four years, four months, or four days. The Lord's not in a hurry like we are. **"Because they do not fear Me" – the core of all sin!** **v. 6** "I'm consistent," **The immutability of God!** - the Lord declares. Never mistake God's patience for approval or impotence. Everything is going according to His timing. (See note upper right column, Pg. 2)

**v. 7** How would the people return? **Cf. 2 Chron. 15:2** In this case, it would be through giving. Why? Giving is not God's way of raising money. It's His way of raising kids. Why is the Lord so emphatic about this? Because Jesus said that wherever a man's treasure is, there will his heart be also (Luke 12:34). He wants us to give to Him—not because He needs our money but because He wants our heart.

**vs. 8-9** The hearts of the people were held back to the same degree their tithes and offerings were. The word tithe simply means "tenth." The first ten percent of every dollar I receive is the Lord's. Therefore, if I don't tithe, I'm actually robbing God. In giving my tithe, on the other hand, I'm sanctifying the remaining ninety percent. Tithing acknowledges in a very real way that every good and perfect gift comes from God (*James 1:17*). The tithe is the Lord's (*Leviticus 27:30*). "Legalism!" some object. "As New Testament believers, we are free from the Law." Yes, we are. But tithing began before the Law was ever given. In *Genesis 14*, Abraham gave a tithe to Melchizedek, a picture or type of Jesus Christ, well before the Law was given. In other words, they were to continue tithing. Therefore, tithing is far more than simply a requirement of the Law. Not only did it precede the Law, but it was confirmed by Jesus.

**MALACHI Background to Malachi:** Written in about 420-400 B.C., the Book of Malachi brings down the curtain on the Old Testament. And as the curtain comes down, the voice of God rings out. Truly, God's voice penetrates and resounds through the book before us. **Malachi is the only prophet to end his prophecy with a warning.** The Old Testament closes with a warning **because it's setting the stage for the blessing, the redemptive work of Christ Jesus as seen in the first book of the New Testament—the Gospel of Matthew.** It had been a hundred years since Zechariah and Haggai had been on the scene encouraging the people of Judah to finish the work of reconstructing the temple that had been destroyed by the Babylonians in 586 B.C. Zechariah and Haggai encouraged the people to return to work—and the people responded. The temple was rebuilt; the walls were restored. Yet success had its own dangers because, after the temple was rebuilt and the walls restored, they began to unravel in **all their ways**. They were: **Unraveling Spiritually**, They had lost their fear and reverence for God.

**Unraveling socially**, with their quick and easy divorces and their disregard for the institution for marriage. The Marriage/family unit, **as it exemplified the relationship between Jesus Christ and the church.**

**Unraveling materially** – because of their trust in money rather than in God – their **failure to tithe**. They are **headed for disaster**. So the Lord sent Malachi to speak to His people and to warn **them to get back to a serious obedience and to walk with the Lord**. May we pay close attention and look at this Book of Malachi as it affects us personally!

**The prophecy of Malachi is built around seven questions the people asked God, revealing their doubting, discouraged, sinful hearts.**

**In what way have You loved us? ([Malachi 1:2](#))**

**In what way have we despised Your name? ([Malachi 1:6](#))**

**In what way have we defiled You? ([Malachi 1:7](#))**

**In what way have we wearied Him? ([Malachi 2:17](#))**

**In what way shall we return? ([Malachi 3:7](#))**

**In what way have we robbed You? ([Malachi 3:8](#))**

**In what way have we spoken against You? ([Malachi 3:13](#))**

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*Mal 3:10 Bring all the tithes into the storehouse, That there may be food in My house, And try Me now in this," Says the LORD of hosts, "If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it.*

*Mal 3:11 "And I will rebuke the devourer for your sakes, So that he will not destroy the fruit of your ground, Nor shall the vine fail to bear fruit for you in the field," Says the LORD of hosts;*

*Mal 3:12 And all nations will call you blessed, For you will be a delightful land," Says the LORD of hosts.*

### **THE PEOPLE COMPLAIN HARSHLY – VS. 13-15**

*Mal 3:13 "Your words have been harsh against Me," Says the LORD, Yet you say, 'What have we spoken against You?'*

*Mal 3:14 You have said, 'It is useless to serve God; What profit is it that we have kept His ordinance, And that we have walked as mourners Before the LORD of hosts?'*

*Mal 3:15 So now we call the proud blessed, For those who do wickedness are raised up; They even tempt God and go free.' "*

### **A BOOK OF REMEMBRANCE – VS. 16-18**

*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.*

*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."*

*Mal 3:18 Then you shall again discern Between the righteous and the wicked, Between one who serves God And one who does not serve Him.*

### **THE GREAT DAY OF THE LORD! – CHAP. 4: 1-6**

**v. 10**, We are to tithe to the place where we are being shepherded and fed. The tithe should not be given randomly to this cause, that group, or the other individual. You won't find an example of that anywhere in the Word. You can do that with offerings. But the tithe needs to be consistently brought to the storehouse. When we tithe, we're not supporting anyone. We're not getting credit from anyone. We're simply giving to God in humility.

Malachi 3:10 (b) ... *That there may be food in My house, And try Me now in this," Says the LORD of hosts, "If I will not open for you the windows of heaven And pour out for you such blessing That there will not be room enough to receive it..* Throughout the Word God says, "Trust Me." But in the area of giving, He says, "Try Me. Bring Me your tithes and offerings and see if I won't bless you in such a way that you can't even contain it." Is money my lord? Is money your lord? (See note on tithing right column, Pg. 2)

**vs. 11 & 12 rebuke the devourer** - , the locust, caterpillar, or any like scourge of God. It might be, that when the rain watered the fields, the locust or caterpillar etc. might destroy the grain, so that the labors of man should perish; wherefore he adds, "I will rebuke the devourer. Neither shall your vine cast her fruit before the time," holding out a fair promise, but cut off by the frost-wind or the hail; the blossoms or the unripe fruit strewing the earth, as a token of God's displeasure. Then the nations will call you blessed.

**v. 14 Useless – what profit? What wrong motives! Thinking only of their selfish prosperity.** He is a great King! He is a great God! It's not what I'm going to get back. I deserve nothing! May we indeed give willingly!

**vs. 13-16** "It's a waste of time to serve the Lord," the people said. But even as they did, **those who feared the Lord** said otherwise—and the Lord took careful note. What a wonderful statement **"those who feared the Lord"**! *book of remembrance* – He remembers what we say about Him!! Picturing vividly to our minds, that our deeds are present with God, for good or for evil; and in the Day of Judgment He will make them manifest to men and angels, as though read out of a book, and will repay them.

**vs. 17-18** In that day, the Lord, when He returns, will discern between the righteous and the wicked. Those that serve God and those that do not. Those who said it was vanity to serve God (verse 14) would see the vanity of their own words when Jesus comes back for His gems, His jewels, His treasure. **I will spare them as a man spares his own son!**

### **PROPHECIES IN CHAPTER FOUR:**

**There are three remarkable predictions in chapter four: -**

- 1. The advent of John Baptist, in the spirit and authority of Elijah & Elijah himself at the second coming.**
- 2. The manifestation of Christ in the flesh, under the emblem of the Sun of righteousness.**
- 3. The final destruction of Jerusalem, represented under the emblem of a burning oven, consuming everything cast into it.**

**Chapter 3:6 - I change not;** being the same today, yesterday, and forever; He changed not in His divine nature and personality by becoming man; He took that into union with Him He had not before, but remained the same He ever was; nor did He change in His threatenings of destruction to the Jews, which came upon them according to His word; nor in His promises of His Spirit, and presence, and protection to His people; nor will He ever change in His love and affections to them; nor in the efficacy of His blood, sacrifice, and righteousness; wherefore, as this is introduced to assure the truth and certainty of what is said before, concerning His being a swift witness against the wicked, so also for the comfort of the saints.

### **Chap 3:8-12 - Notes on Tithing: (personal observations/experience)**

1. God is a giver (*John 3:16*) – I tend to be selfish, small and greedy. Tithing helps me to be more giving.
2. God doesn't need the money, but we (I) have a need to give!
3. The tithe under the Law was about 23%. However, Abraham, Jacob tithed before the Law was ever given.
4. Although not legalistic, Tithing helps me to remember that all that I have is the Lord's, not mine.
5. Tithing sanctifies or sets apart the non-tithe portion or the remaining part that is not tithed.
6. Tithes to the storehouse – the place where you get fed.
7. In very poor countries, even very small churches are self-supporting where their members tithe. The latest statistic for those in America who call themselves "Born Again" Christians in the USA who title is 3% - What an issue of lordship! Is He the Lord of my life?
8. Tithing has been a blessing in the latter part of my life.
9. God can do more with 80-90% than we with 100%.
10. What does the NT say about tithing? Cf. *Mt. 23:23; Luke 11:42; 12:33* (sell what you have); *18:22* (sell all); *21:4* (widow's mite); *1 Cor. 9:6-7* (sow bountifully, reap bountifully; cheerful giver)- **NT-WE GET TO, NOT HAVE TO!**

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**THE GREAT DAY OF THE LORD! – VS. 1-6**

*Mal 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.*

*Mal 4:2 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.*

*Mal 4:3 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.*  
*Mal 4:4 "Remember the Law of Moses, My servant, Which I commanded him in Horeb for all Israel, With the statutes and judgments.*  
*Mal 4:5 Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD.*

*Mal 4:6 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.*

**v. 1 Burning like an oven** - In other words, **they shall be consumed**. In the Book of Revelation we read that at one fatal swoop one-fourth of the population of the world will be wiped out (see Rev\_6:8). "And the day that cometh shall burn them up, says the LORD of hosts, that it shall leave them neither root nor branch." The Bible teaches that the body goes into the grave whether a person is lost or saved. Your soul and spirit go into eternity, —either to heaven or to hell. This verse teaches that the unsaved are to be judged in the Great Tribulation period and removed from the earth's scene. *And all the proud* - we call the proud happy; they that work wickedness are set up; they that tempt God are even delivered," the people said in the previous chapter (v. 15). But when Jesus, the Sun of righteousness, comes again, this will be reversed, for **those who rebel against God and are out to destroy His people will feel the heat of His wrath while those who fear Him will feel the warmth of His healing.**  
**v. 2** Oh how I long for that day. When the son of righteousness, Jesus Christ, in that day His name shall be called Jehovah Tsidkenu, the Lord our righteousness, the **Son of Righteousness shall arise with healing in His wings.** (See page 4 for detailed description of verse 2)  
**vs. 3-4** As the last book of the Old Testament draws to a close, the Lord says, **"Remember the Law of Moses"**—for it would be this law that would eventually point people to Jesus (*Gal. 3:24*).  
**v. 5** The scribes understood that this verse spoke of the coming of Messiah. Therefore, Jesus' disciples asked Him why the scribes said that before Messiah came, Elijah would come. *"Elijah is coming and has already come," Jesus answered (Matthew 17:10-12)*. John the Baptist came in the same spirit, with the same power and the same kind of ministry as Elijah. But he wasn't literally Elijah. When will Elijah come? **Rev. 11** tells us two witnesses will come on the scene in the Tribulation period who will have the power to stop the rain, to cause plagues to fall on those who come against them, and to speak fire to any who attack them. We believe one of them will be Elijah.  
**v. 6** Elijah will come with a ministry of getting things right, of setting things straight lest the Lord comes with a curse. That's the way the Old Testament ends. How does the New Testament end? "The grace of our Lord Jesus Christ be with you all." The Old Testament ends with a curse. The New Testament ends with grace. The Old Testament ends with a curse because, in essence, it's the Law of God being given to proud and pompous mankind who think they're pretty good. But the Law, God's standard of righteousness and holiness, actually strikes and curses us when we realize we can't keep it. So **it is the Old Testament Law that sets the stage for the New Covenant—when He knew no sin would be made sin for us that we might be made the righteousness of God in Him (2 Corinthians 5:21)**. The grace of our Lord Jesus Christ be with you all. Amen. (See note right column, Pg. 3)  
**JUDGMENT IS COMING! – WE ARE ALL GOING TO FACE THE LORD! EITHER AS OUR SAVIOR OR AS OUR JUDGE! ARE YOU**

(Tithing Continued) - The Old Testament required 10 percent. The New Covenant does not specify a percentage, nor do we. However, the new covenant admonishes people to give what they can, and tithing still provides an instructive point of comparison. The old covenant required simple percentages. Everyone knew how much was required. The new covenant has no set percentages. Instead, **it requires more soul-searching, more training for the conscience, more selfless love for others, more faith, more voluntary sacrifice and less compulsion. It tests our values, what we treasure most, and where our hearts are.**

**Chapter 4:6** After the glad tidings, Malachi, and the Old Testament in him, ends with words of awe, **telling us of the consequence of the final hardening of the heart; the eternal severance, when the unending end of the everlasting Gospel itself shall be accomplished, and its last grain shall be gathered into the garner of the Lord.** The Jews, who would be wiser than the prophet, repeat the previous verse, because Malachi closes so awfully. The Maker of the heart of man knew better the hearts which He had made, and taught their authors to end the books of Isaiah and Ecclesiastes with words of awe, from which man's heart so struggles to escape. **To turn to God here, or everlasting destruction from His presence there, is the only choice open to you.**" "Think of this, **when lust goads you, or ambition solicits you, or anger convulses you, or the flesh coaxes you, or the world allures you, or the devil displays his deceitful pomp and enticement.** In your hand and your choice are: life and death, heaven and hell, salvation and damnation, bliss or misery everlasting. Choose which will. Think, **'A moment which delights, eternity which tortures,'** on the other hand, **'a moment which tortures, eternity which delights.'**" (Barnes)



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**Mal 4:2 But to you who fear My name The Sun of Righteousness shall arise** - It is said of God *Psa 84:11, “The Lord God is a sun and a shield, and Isa 60:19-20, The Lord shall be to thee an everlasting light, and thy God thy glory; thy sun shall no more go down, for the Lord shall be thine everlasting light;”* and Zacharias, speaking of the office of John the Baptist in the words of Malachi, “*thou shalt go before the face of the Lord to prepare His way, speaks of Luk 1:76, Luk 1:78-79. the tender mercy of our God, whereby the Dayspring from on high hath visited us, to give light to them that sit in darkness.*” “He who is often called Lord and God, and Angel and Captain of the Lord’s host, and Christ and priest and Word and Wisdom of God and Image, is now called the Sun of Righteousness. He, the Father promises, will arise, not to all, but to those only who fear His Name, giving them the light of the Sun of Righteousness, as the reward of their fear toward Him. This is God the Word Who says, ‘I am the Light of the world.’ Who was ‘the Light of every one who cometh into the world.’” Primarily, Malachi speaks of our Lord’s second Coming, when *Heb 9:28, “to them that look for Him shall He appear, a second time unto salvation.”*

For as, in so many places- (30) - (As *Psa 1:6; Psa 2:12; Psa 3:7-8; Psa 5:10-12; Psa 6:8-10; Psa 7:16-17; Psa 9:17-20; Psa 10:16-18; Psa 11:6-7; Psa 17:13-15; Psa 20:8; Psa 26:9-12; Psa 31:23; Psa 32:10-11; Psa 34:21-22; Psa 35:26-28; Psa 36:10-12; Psa 37:38-40; Psa 40:15-17; Psa 50:22-23; Psa 52:5-9; Psa 55:22-23; Psa 58:10-11; Psa 63:10-11; Psa 64:9-10; Psa 73:27-28; Psa 104:33-35; Psa 112:9-10; Psa 126:5; Psa 149:9.*) the Old Testament exhibits the opposite lots of the righteous and the wicked, so **here the prophet speaks of the Day of Judgment, in reference to the two opposite classes, of which he had before spoken, the proud and evil doers, and those who fear God.** The title, “*the Sun of Righteousness,*” belongs to **both comings**, “in the first, lie diffused rays of righteousness, whereby He justified and daily justifies any sinners whatever, who will look to Him, i. e., believe in Him and obey Him, as the sun imparts light; joy and life to all who turn toward it.”

In the second, the righteousness which He gave, they will own and exhibit, cleared from all the misjudgment of the world, before men and Angels. Yet more, healing is, throughout Holy Scripture, used of the removal of sickness or curing of wounds, in the individual or state or Church, and, as to the individual, bodily or spiritual. (Continued - see column to the right)

So David thanks God, first for the forgiveness *Psa 103:3-5, “Who forgives all thine iniquities;”* then for healing of his soul, “*Who heals all thy diseases;”* then for salvation, “*Who redeems thy life from destruction;”* then for the crown laid up for him, “*Who crowns you with loving-kindness and tender mercies;”* then, with the abiding sustenance and satisfying joy, “*Who satisfies thy mouth with good things.*” Healing then primarily belongs to your life, in which we are still encompassed with infirmities, and even His elect and His saints have still, whereof to be healed. The full then and complete healing of the soul, the integrity of all its powers will be in the life to come. There, will be “*understanding without error, memory without forgetfulness, thought without distraction, love without simulation, sensation without offence, satisfying without satiety, universal health without sickness.*” “For through Adam’s sin the soul was wounded in understanding, through obscurity and ignorance; in will, through the leaning to perishing goods; as concupiscent, through infirmity and manifold concupiscence. In heaven Christ will heal all these, giving to the understanding light and knowledge; to the will, constancy in good; to the desire, that it should desire nothing but what is right and good. Then too the healing of the seal will be the light of glory, the vision and fruition of God, and the glorious endowments consequent thereon, oversteaming all the powers of the soul and therefrom to the body.” “God has made the soul of a nature so mighty, that from its most full beatitude, which at the end of time is promised to the saints, there shall overflow to the inferior nature, the body, not bliss, which belongs to the soul as intelligent and capable of fruition, but the fullness of health that is, the vigorousness of incorruption.” (Barnes)

**With healing in His wings; - As the sun, by the rays of light and heat, revives, cheers, and fructifies the whole creation, giving, through God, light and life everywhere; so Jesus Christ, by the influences of His grace and Spirit, shall quicken, awaken, enlighten, warm, invigorate heal, purify, and refine every soul that believes in Him, and, by His wings or rays, diffuse these blessings from one end of heaven to another; everywhere invigorating the seeds of righteousness, and withering and drying up the seeds of sin. The rays of this Sun are the truths of His Gospel, and the influences of His Spirit. And at present these are universally diffused.**

**And you shall go out** - These words are of more general application and meaning; “**you shall go forth**” in all the occupations of life, but **particularly in the means of grace;** and: -

**And grow fat like stall-fed calves.- Unspeakable plenty, full of health, of life, and spirits; satisfied and happy.** (Clark)

**TIMELINE: (600 B.C. to the birth of Christ)**  
605 B.C. Nebuchadnezzar begins to reign in Babylon  
605 B.C. Some Judeans are taken captive  
586 B.C. Jerusalem falls to Babylon  
539 B.C. Cyrus of Persia conquers Babylon  
538 B.C. The return of the Jews to Judea begins (Zerubbabel)  
538-458 B.C. The Book of Ezra  
520 B.C. Temple rebuilding resumes after 14-yr lapse (Haggai & Zechariah)  
515 B.C. The temple is completed  
483-473 B.C. The Book of Esther  
458 B.C. Ezra comes from Babylon, leads a group of returnees (2<sup>nd</sup> return of Jews from Babylon)  
444 B.C. Artaxerxes allows Nehemiah to rebuild walls of Jerusalem, leads a group of returnees  
444-425 B.C. The Book of Nehemiah  
443 B.C. Jerusalem’s wall is reconstructed  
432 B.C. Nehemiah leaves Jerusalem, returns to Babylon  
425 B.C. Nehemiah returns to Jerusalem for his 2<sup>nd</sup> time  
420 B.C. Malachi’s ministry  
167 B.C. Antiochus Epiphanes desecrates temple  
166 B.C. Judas Maccabee revolts  
164 B.C. Hanukkah celebrated  
63 B.C. Roman Pompey takes Jerusalem; Julius Caesar was elected *Pontifex Maximus* 37-4 B.C. Herod the Great 4 B.C.? Jesus the Christ is born!

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### **ELIJAH & JOHN THE BAPTIST – THEIR ROLES IN “I WILL SEND MY MESSENGER”**

Chapter 3 Malachi, or “Messenger,” carried a rather severe message as he told the people of God they had grown lukewarm in their love toward God. Here in chapter 3, the Lord gives a promise that He will rectify that situation. Malachi **begins by answering the last question asked by the people in Chapter 2:17, “Where is the God of judgment?”** It begins with a prophecy of the coming of John the Baptist as the fore-runner of Jesus. *Behold, I will send my messenger, and he shall prepare the way before me (3:1):*

In Mark 2:2a Mark quotes this particular passage as being fulfilled in the ministry of John the Baptist. John did baptize in the wilderness. So, obviously, John the Baptist is the fulfillment of this particular prophecy in Chapter 3 of Malachi. In Mark 2:2b, Mark quotes Is. 40:3.

When we get to the end of Chapter 4, the last prophecy of the Old Testament is the prophecy of Elijah coming **to prepare the way for the Lord, and for the second coming of the Lord.** *“Behold, I will send you Elijah the prophet before the coming of the great and dreadful [or awesome] day of the LORD” (4:5):*

Now, when Jesus was talking to his disciples, they asked him about the prophecy that Elijah must first come. And Jesus reaffirmed the truth of the prophecy of Elijah shall first come. *“And if ye will receive it, this is Elias, which was for to come.” (Matthew 11:14).* Now even as there are two comings of Jesus, the first coming was to offer himself as the Lamb of God to be slain for the sins of the world, the second coming is to judge the world and then to establish the Kingdom of God: to reign in righteousness. And so, as there are two comings, there are two forerunners. The first coming: the forerunner was John the Baptist. The second will be Elijah.

John the Baptist in the Spirit and in the power of Elijah. And thus, there is a crossover in the prophecies many times. Because what John the Baptist did, Elijah will do; and what Elijah will do, John the Baptist did. And thus, there is that crossover. Many times in these prophecies the Old Testament prophets did not see this time depth in which we are living, the time of the church. Paul said that this was a mystery that was hid from the Old Testament times, but is now being revealed: Christ in you, the hope of glory (Colossians 1:26–27). They did not see the church age. And in their prophecies, they prophesied, the scriptures said, “the things that they themselves did not understand.” It seemed a little confusing, the things that they were saying. And they are confusing until you see it in the light of the two comings of Jesus.

Now, often times in the prophecies, they were tying the two together at the same time. A classic example that we can see is in the prophecy of Isaiah 61, as Isaiah there prophesies the two advents of Christ in one prophecy: *“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD” (Isaiah 61:1-2).*

Now when Jesus came to Nazareth, He went into the synagogue on the Sabbath day, and they handed Him the scroll of Isaiah to read, and He opened into the scroll to this particular passage: and He read the passage to the point that I read tonight -- **“To proclaim the acceptable year of the LORD” (Isaiah 61:2).** And then Jesus closed the scroll. He sat down, and He said, **“This day is this scripture fulfilled in your ears” (Luke 4:21).** But He stopped in the middle of the prophecy. Why? Because these were the things that He was **to fulfill in His first coming: “To proclaim the acceptable year of the LORD, and the day of vengeance of our God” (Isaiah 61:2);** will be **revealed at His second coming,** as He will be coming to judge the world.

In Matthew's gospel, as Jesus is talking to His disciples about His coming again, and the end of the age -- ‘then shall He gather together the nations for judgment, and He will sit in judgment upon the nations;’ and Jesus speaks of the Day of Judgment that is coming. **But that was not at His first coming, that will be at His second coming.**

And so with Isaiah 61, the prophecy just runs together: *“To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called the trees of righteousness, the planting of the LORD, that He might be glorified” (Isaiah 61:3).* This is in His second coming: as the nation of Israel is fully restored and the Lord reigns there in Jerusalem. This will then be fulfilled. But Jesus knew enough to stop right there when He said, *“the acceptable year of the Lord” (Luke 4:19)* not to go on, because it was not yet the day of judgment and vengeance of our God. That would be yet future.

So, the prophecy of John the Baptist and his preparing the way for the coming of Jesus. (Chuck Smith)

### **HYMN - ONE DAY – J. Wilbur Chapman**

1. One day when Heaven was filled with His praises, One day when sin was as black as could be, Jesus came forth to be born of a virgin, Dwelt among men, my example is He!  
○ Refrain:- Living, He loved me; dying, He saved me; Buried, He carried my sins far away; Rising, He justified freely forever; One day He's coming—oh, glorious day!
2. One day they led Him up Calvary's mountain, One day they nailed Him to die on the tree; Suffering anguish, despised and rejected: Bearing our sins, my Redeemer is He!
3. One day they left Him alone in the garden, One day He rested, from suffering free; Angels came down o'er His tomb to keep vigil; Hope of the hopeless, my Savior is He!
4. One day the grave could conceal Him no longer, One day the stone rolled away from the door; Then He arose, over death He had conquered; Now is ascended, my Lord evermore!
5. One day the trumpet will sound for His coming, One day the skies with His glories will shine; Wonderful day, my beloved ones bringing; Glorious Savior, this Jesus is mine!