

SERIES: "LAST...BUT NOT LEAST":

An In-Depth Study of MALACHI - the Final Prophet of the Old Testament Era-  
PART XVIX - Malachi Chapter 4:1-6

"THE OLD TESTAMENT'S APOCALYPSE"

WEDNESDAY, JUNE 3rd, 2009

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- I. In order to answer Judah's sarcastic skepticism toward Him related to His "JUSTICE", Malachi whisked the nation down the corridor of time to "unveil" the great and terrible "day of the word".
- II. This will be a time when God will bring terrifying destruction on the wicked AND triumphant deliverance to the righteous. It will also be a day of Judgment not only on Israel's ENEMIES, but on the Wicked within the nation as well. Therefore, Malachi was led to make a final appeal for Judah to Repent and to be reconciled to God.
- III. This "day" will be a time when God directly intervene in the affairs of men. It will take place AFTER the Rapture and will encompass the time of "Tribulation" and will conclude with the Great White Throne judgment, described here with the word "over". (see Rev. 20:11-15; Daniel 12:2)
- IV. For those who fear the name of the LORD (i.e., that, hold it in Reverence), He will come to them as the "SUN of Righteousness with healing in his wings."
- V. His light will destroy the wicked but bring light and life to the righteous. Light is like a LASER: it can be used to destroy OR HEAL. (II Thessalonians 2:8)
- VI. The effect of Christ's ministry will be twofold:
  1. He will bring both spiritual AND physical healing for all those who enter the Kingdom. (Zech 12:10; Isaiah 35:5-6)
  2. His Glory will beam throughout the whole earth, permeating it with righteousness. (Isaiah 11:4-5)
- VII. The scriptures are very clear regarding God's plan for those who stand against Jerusalem - an especially sober warning indeed for those who are influencing today's political climate with ideology which has as it's centerpiece the dividing of the city of Jerusalem! (Zechariah 14:12; Isaiah 63:1-6)

VIII. In this portion of scripture in Malachi, Judah is exhorted to remember God's LAW, which had been given on Mount Horeb in POWER and GLORY. This reminder was important for several reasons:

1. BECAUSE it expressed God's will for the people;
2. BECAUSE it reminded them that not just any "LAW" was to be followed, only that which was given to MOSES;
3. BECAUSE it encouraged them to remember that they were not ONLY to reflect on what it said, but were ALSO expected to live it, as well;
4. BECAUSE it was a needed exhortation because Judah had IGNORED the LAW for far too long;
5. BECAUSE it would be another 400 years before they would hear another word from the LORD - at the voice of John the BAPTIST;
6. BECAUSE unless the nation heeded the message, they would not escape the WRATH of God's JUDGMENT.

IX. God declared that He would send ELIJAH "before the great and terrible day of the LORD" (v 5). BUT who is this referring to?

Option #1) JOHN the BAPTIST

Option #2) ANOTHER prophet who would merely come in the "spirit" of ELIJAH

Option #3) The literal return of ELIJAH

- (1) Also the traditional teaching of the Jewish Rabbis;
- (2) JESUS confirmed that ELIJAH must first come (Matthew 17:11) in order to "restore all things."
- (3) The TWO Witnesses of Revelation chapter 11 have similar ministries to what both ELIJAH AND MOSES had when they were first upon the earth.
- (4) BOTH of these prophets are mentioned together in Malachi 4: 4-6 AND BOTH appear during the very important Mount of TRANSFIGURATION event (Matthew 17:3)
- (5) ELIJAH did not suffer physical death

NOTE: see also Matthew 24:21-22

- X. The primary ministry of ELIJAH will be that of reconciliation
- XI. The word's return and turn both come from the same Hebrew word that also means "restore".
- XII. Failure to heed God's warning would result in a curse. (NOTE: the usage here is different from earlier usage and literally means, "to set apart under a BAN for utter EXTINCTION". (see Jesus' relationship to the "curse" / Galatians 3:13, 14)
- XIII. THE APPLICATION: