

MALACHI: The Final Warning

Malachi 4

LESSON #10: Almighty God Came and Destroyed the Wicked Jews in 70AD (4:1-6).

- A. The LORD of hosts warns of fiery judgment to clearly reveal the righteous and wicked (4:1).
1. The Jews had spoken stoutly against the LORD by accusing Him of no judgment (3:13).
 2. They had arrogantly argued that serving Israel's God was vanity, without profit (3:14).
 3. These atheistic Jews argued that proud, wicked, tempters were happy and well (3:15).
 4. But chapter three ended with God's promise of a great difference between men (3:17-18).
 5. The coordinating conjunction *for* ties in both the *day* and the *discriminating judgment*.
 6. The *behold* here is to get their attention to consider this coming judgment (2:3; 3:1; 4:5).
 7. The use of *burn, oven, stubble, burn, and root* should remind believers of Matt 3:7-12.
 8. Our beloved prophet specifically used the "proud" and "all that do wickedly" from 3:15.
 9. They would be reduced to stubble by an ax or scythe and burned up by His fiery oven.
 10. There would not be left *root nor branch* of the wicked of Israel when God was finished.
 11. This coming *day* was earlier identified with John the Baptist and fiery judgment (3:1-5).
 12. This coming *day* is soon called the great and dreadful day of the LORD (4:5; Acts 2:20).
 13. There is nothing in this verse or chapter about the second coming; it is all about His first.
 14. Chasing a double fulfillment wrongly divides the word and dulls the lesson (II Tim 2:15).
 15. Jesus specifically and clearly told of a burning day on His generation (Matt 21:33 – 22:7).
 16. A single day of judgment is seldom limited to the final day of time (Isaiah 13:6,9,17).
 17. The Romans desolated Israel and the Jews without root or branch – the nation was ended.
 - a. Titus in 70AD through Hadrian in 136AD destroyed Israel and the Jews (Deut 28:68).
 - b. God preserved Nebuchadnezzar's roots for a return, but not Israel's (Dan 4:15,23,26).
 - c. Daniel foretold the desolation of Israel that would scatter them (Dan 9:26-27; 12:7).
 - d. John Baptist said, "And now also the axe is laid unto the root of the trees" (Mat 3:10).
 - e. Jesus promised Jerusalem would always be under Gentile dominion (Luke 21:24).
 - f. James concluded that rebuilding of David's house was with Gentiles (Acts 15:13-18).
 - g. Paul said that the Jerusalem in Palestine had been rejected by God (Gal 4:21-31).
 - h. Paul said God's wrath was come on wicked Jews to the uttermost (I Thes 2:14-16).
 - i. Paul warned Hebrew saints not to go back to the Jews (Heb 2:1-4; 6:4-8; 10:26-31).
 - j. There is not another shaking, for the kingdom here now is the last (Heb 12:25-29).
 - k. The present citizens of Jerusalem and Israel are possibly Khazar Gentiles by their own admission or suggestion – descendants of Ashkenaz from Japheth (Gen 10:1-5).
 18. More about destruction of Jerusalem ... www.letgodbetrue.com/sermons/prophecy/70ad/sermon.php.
 19. An excellent prophecy book ... <http://www.letgodbetrue.com/bible/prophecy/great-prophecies-of-the-bible.php>.
- B. Those fearing God would have their day of prosperity at that time from the Son of God (4:2).
1. The blessed ones that feared God's name were identified as well as the wicked (3:16-18).
 2. Jesus Christ would be Sun of righteousness with glorious healing in His wings for them.
 - a. Note the metaphor of *Sun*, a blazing, glorious, source of blessing (Ps 84:11; Lu 1:78).
 - b. Note no metaphor of *Righteousness*, the Savior that secured righteousness (Is 53:11).
 - c. Note the metaphor of *wings*, a part for protection (Ex 19:4; De 32:11-12; Matt 23:37).
 - d. Note the metaphor of *healing*, a binding up of terrible wounds (Is 53:5; 57:15; 61:1).

- e. Note the metaphor of *growing calves*, prosperity of the elect (Mat 24:22; Jn 10:7-15).
 - 4. Jesus came with salvation and healing at His first coming (Luke 1:46-55,67-79; 2:25-40).
 - 5. Believers on Jesus were saved in 70 AD by His words (Acts 2:16-21,40; Luke 21:20-28).
- C. Those that feared God would have their day of total vindication over the wicked Jews (4:3).
- 1. The God-fearing jewels in context found only ashes of their atheistic enemies (3:16-18).
 - 2. These righteous, who had been persecuted by the wicked, would be gloriously vindicated.
 - 3. The contrast here is the retribution and display of the wrongs identified before (3:13-18).
 - 4. The Christians, preserved in Pella across Jordan, would have returned to find only ashes.
 - 5. The Romans, against the order of Titus, burned the temple and the city to the ground.
 - 6. It was not Titus that destroyed the Jews as much as God, as Titus and Josephus testified.
 - 7. Keep the connection to John Baptist coming before this dreadful day of judgment (4:5).
- D. Moses' law was the rule of conduct for His people Israel until Jesus instituted the N.T. (4:4).
- 1. These are the final words to Israel until John Baptist – there were no further prophets.
 - 2. During this 400-year time of silence, the Jews could best help themselves by Moses' law.
 - 3. Moses' law was not preached by John Baptist – he preached the kingdom (Luke 16:16).
 - 4. Jesus Christ was the end of the law for righteousness for all believers in Him (Rom 10:4).
 - 5. Moses' law was God's ordained revelation for their peace and safety (Deut 30:19; 32:47).
 - 6. Pharisees and Sadducees perverted Moses' law, for they exalted the traditions of elders over scripture and so nullified worship; Jesus corrected this in the Sermon on the Mount.
 - 7. If they had heeded the Old Testament scriptures, they would not have crucified the Lord.
 - 8. Moses' law was very clear and repetitive of blessings for obedience and curses for sin.
 - 9. Moses' law even foretold Israel's ruin and slavery by Roman legions (Deut 28:64-68).
- E. Before the great and dreadful day of Israel's destruction, God sent a prophet like Elijah (4:5).
- 1. Elijah is clearly and only John the Baptist (Matthew 11:1-15; 17:1-13; Luke 1:13-17).
 - a. This is the Bible's simplest prophecy and a great acid-test for exposing false teachers.
 - b. There is no double fulfillment, triple fulfillment, or progressive fulfillment here at all.
 - c. Why do most men reject the clear interpretation given by Jesus Christ (Matt 11:14)?
 - d. If you cannot grasp this simplest of prophecies, God has made you deaf (Matt 11:15).
 - e. If you cannot grasp this simple prophecy, you are like rebellious Jews (Matt 17:12).
 - f. If you cannot grasp this simple prophecy, ignorant disciples knew better (Mat 17:13).
 - g. John came with the precise ministry Malachi here prophesied of him (4:6; Luke 1:17).
 - h. John came in the spirit and power of Elijah; he was not literally Elijah (Luke 1:17).
 - i. This is how you should understand his denial to the Jews that he was Elijah (Jn 1:21).
 - j. The wicked futurists, lovers of Jewish fables, deny this and many prophecies of His destruction of Jews, and they prophesy literal Elijah is still coming (Rev 11:3-12).
 - 2. The Jews should have known John and Jesus – Daniel's timed prophecy – John's likeness to Elijah – they knew Bethlehem was Jesus' birthplace ... countless miracles, etc.
 - 3. The great and dreadful day of the LORD was the great tribulation and ruin of Jerusalem.
 - a. John specifically and clearly identified this burning day prophecy (Matthew 3:7-12).
 - b. Jesus Christ spoke plainly of the written vengeance coming on them (Luke 21:20-33).
 - c. He had already warned of Jerusalem being surrounded and destroyed (Luk 19:41-44).
 - d. He warned the women again at His crucifixion of judgment coming (Luke 23:26-31).
 - e. Peter quoted Joel about this great and terrible day of God (Ac 2:16-21; Joel 2:28-32).

- f. Peter ended Pentecost with many words of warning about that generation (Acts 2:40).
 - g. Paul said that God's wrath was come on the Jews to the uttermost (I Thess 2:14-16).
 - h. Daniel prophesied this overwhelming desolation connected to Messiah (Dan 9:24-27).
 - i. Severe and visible judgment of the wicked confirms hope to the righteous (Ps 58:10).
 - j. These last two easy verses of Malachi are put in the distant future by foolish futurists.
 - k. For about destruction of Jerusalem ... www.letgodbetruer.com/sermons/prophecy/70ad/sermon.php.
 - l. A day of the Lord does not have to be the second coming, if you would read the Bible instead of fables (Isaiah 13:6,9,13; 34:8; Ezek 30:3; Joel 2:11,31; Zeph 1:7; 2:2-3).
 - m. Missing fulfilled prophecy steals the faith of God's elect of His Christ and His power.
 - n. Missing fulfilled prophecy confuses God's elect of the remaining events to yet come.
 - o. Fulfilled prophecy ... <http://www.letgodbetruer.com/sermons/prophecy/glory-of-fulfilled-prophecy/sermon.php>.
- F. Elijah's ministry would be to convert the nation and avoid God's curse upon the Jews (4:6).
- 1. John came before the great and dreadful day of God with a ministry to maybe postpone it.
 - 2. John did come with the ministry of repentance in these prophesied words (Luke 1:13-17).
 - 3. John's ministry was to tell every class of person to repent from their sins (Luke 3:10-14).
 - 4. There is value in seeing that peaceful father-son relationships prepare people for Messiah; bitter envy and strife in relationships is the devilish wisdom from beneath (Jas 3:14-18).
 - 5. For more about righteous relationships ... www.letgodbetruer.com/pdf/righteous-relationships.pdf.
 - 6. The use of *earth* for a small part of the earth like Israel is found by comparing scripture (Nu 11:31; 22:5; Isaiah 13:5,11,13; 24:1-6; Dan 2:39; Joel 2:10; Hab 3:3; Luke 2:1; etc.).
 - 7. The first verse of the prophecy has already limited the *earth* to the land of Israel (1:1).
 - 8. Some believed John, but great majority of the nation did not (Mat 11:16-19; 21:28-32).
 - 9. Therefore, there was no deliverance for the majority from the prophesied wrath of God.
 - 10. Superstitious Jews, especially Masorettes, instead of obeying Moses and John for safety, repeat 4:4 or 4:5 to avoid ending the book and testament with a curse, which is on them!
 - 11. The Old Testament ends with a curse; the New opens with Jesus Christ (Matt 1:1; 5:3).
 - 12. The Old Testament ends with a curse, the New with grace of Jesus Christ (Rev 22:21).
 - 13. Jesus bore the curse of the law for us by hanging on the cursed tree for us (Gal 3:13).
 - 14. Temper any haughty feelings toward Jews by considering the Gentile curse (I Cor 16:22)!
 - 15. If God cut off the natural branches, what will He do to us, if we forsake the right way?

The Conclusion of Malachi Reminds Us of the Importance of Worshipping Acceptably.

- A. We should see and consider the borders in our lives and be moved by God's love to obey.
- B. We should consider the reputation of God and make sure our worship matches His glory.
- C. We should prove all ministers by their lives and faithfulness to scripture and pray for more.
- D. We should take heed to our marriages lest we displease God by mistreating our spouses.
- E. We should guard against any thinking that modifies God's standards or dilutes judgment.
- F. We should consider the coming of Christ as an event that should move us to great service.
- G. We should know the necessity and profit of true giving and prove the Lord by doing it.
- H. We should never let circumstances distort our perception of God's faithfulness or service.
- I. We should emphasize thinking of God, fearing Him, and speaking often of Him to others.
- J. We should consider the coming of God in judgment as motive to emphasize the basics.