

Mal'akhi ~ Part 4

If you find yourself feeling indifferent or disconnected from God, similar to the complaints noted in **Mal'akhi**, take deliberate steps to reignite that relationship. Create a daily devotional time where you read **Scripture** and pray openly, inviting **God** into your home life. Consider journaling your prayers and reflections over a month to track your growth. This practice can be transformative, fostering deeper intimacy with **God** and bringing life to your spiritual walk.

The Lord is Coming

¹³ "You have spoken strongly against me," says Adonai. "Yet you say, 'How have we spoken against you?'"¹⁴ By saying, 'There is no point in serving God. What good is it to obey his orders or to walk about as mourners before Adonai-Tzva'ot?'¹⁵ We consider the arrogant happy; also evildoers prosper; they put God to the test; nevertheless, they escape."

On the *harsh* words, see Jude 14–15. **Yehudah's** current difficulties, in light of their perverse understanding of **God's** demands and of having a relationship with **Him**, had led them to conclude there was no advantage in serving **God**. The word for *prosper* refers to dishonest gain.

¹⁶ Then those who feared Adonai spoke together; and Adonai listened and heard. A record book was written in His presence for those who feared Adonai and had respect for His name. ¹⁷ "They will be mine," says Adonai-Tzva'ot, "on the day when I compose My own special treasure. I will spare them as a man spares his own son who serves him. ¹⁸ Then once again you will see the difference between the righteous and the wicked, between the person who serves God and one who doesn't serve Him.

The *record book* was the royal archives, where the most significant events of a king's reign were recorded. As Mordecai was rewarded on the basis of the royal archives (Esther 2:23; 6:1–3), so it will be for all who fear **God** and treasure **His** name. Whether such heavenly records exist literally, the many biblical references to them show that **God** knows and will reward those who belong to **Him**. **God** has already marked a day on **His** calendar for **His** return with compassion to gather all who serve **Him** in faith.

^{19(4:1)} For the day is coming, burning like a furnace, when all the proud and evildoers will be stubble; the day that is coming will set them ablaze," says Adonai-Tzva'ot, "and leave them neither root nor branch.

The fiery element of the coming day echoes similar images in eschatological passages such as Joel 2:3–5 (see Psalms 21:9; Isaiah 31:9). The wicked may seem powerful, but they will be removed, both *root* and *branches*, from the earth like dry *stubble* thrown into a *furnace*.

^{20(4:2)} But to you who fear my name, the sun of righteousness will rise with healing in its wings; and you will break out leaping, like calves released from the stall. ^{21(4:3)} You will trample the wicked, they will be ashes under the soles of your feet on the day when I take action,"

Darkness in the **Bible** often symbolizes earthly life full of evil, ignorance, pain, and death. **God** promises to invade this world with *righteousness, as the sun drives away* the night and the darkness. Other texts clarify that this image represents the **Messiah**, who's coming will be celebrated like the dawn, often pictured as the *wings* of the *sun*. As a bird's wings offer protection, *God's "wings"* will bring healing to **His** children, who will never again fear *the wicked*.

People's Responsibility

22(4:4) "Remember the Torah of Moshe my servant, which I enjoined on him at Horev, laws and rulings for all Isra'el.

Both the **law** and the **prophets** play a part in preparing for the arrival of the **Day of the Lord**. First, the people were to remember what was given at Sinai (Horeb), the law of Moses, primarily focusing on the obligations of obedience at the time of entering into that covenant.

Messiah Coming

*23(4:5) Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of Adonai. 24(4:6) He will turn the hearts of the fathers to the children and the hearts of the children to their fathers; otherwise, I will come and strike the land with complete destruction."*¹

The mention of *Eliyahu* was to announce the **Messiah's** arrival. **John the Baptist** was a type of *Eliyahu* at **Yeshua's** first advent. *Moshe* and *Eliyahu* appeared together at the **Mount of Transfiguration** and may be the two witnesses in the **Great Tribulation** (cf. Rev 11:1–3). Most likely, this will be an *Eliyahu*-like person, as **John the Baptist** was *Eliyahu*-like. On that day, his task will be to preach reconciliation to **God** so that souls can believe and be spared **God's** curse. He will be effective.

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In our next post, we will begin to explore the **Gospel of Yochanan** (John) and his letters. I am really looking forward to diving into these writings.

¹ Mal'akhi 3:13–4:6.