



BETHEL CHURCH  
INTERNATIONAL WORSHIP CENTRE



A STUDY ON THE BOOK OF

# MALACHI





# INTRODUCTION

Of the many prophets in the Old Testament, Malachi was blessed with one of the most apt names. Meaning “*messenger of Yahweh*”, he was the last recognized prophet in the Old Testament. He served the people during the tenure of Ezra and Nehemiah. The Babylonian exile ended in 538 BC and with King Cyrus’ edict, the Jews could return home and rebuild their lives as God’s covenant people. Under Ezra’s leadership, the temple was completed and dedicated in 515 BC. Meanwhile, Nehemiah was the Persian governor over the province of Judah. By the time of Malachi, they had returned to the land and inhabited it for more than a hundred years. They waited eagerly for the blessings they expected to receive on their return. Though the temple had been rebuilt, the fervour of those early returning Israelites gave way to a thorough **apathy for the things of God**. This led to **rampant corruption among the priesthood and a spiritual lethargy** among the people.

Malachi came along at a time when the people were **struggling to believe that God loved them** (Malachi 1:2). The people focused on their unfortunate circumstances and refused to account for their own sinful deeds. So, God, through Malachi, reminded the people of their shortcomings. If they hoped to see changes, they were required to take responsibility for their own actions and serve God faithfully according to the promise made decades ago by their forefathers on Mount Sinai.

## THE BIG LESSONS FROM THE BOOK OF MALACHI

The central message of the book of Malachi is the **honor of Yahweh**.

The book of Malachi records a **series of disputes between the people and God**, disputes that question God's goodness, His faithfulness, His presence, and His love. Israel, during Malachi's time, lost their fear of and respect for God. They may have respected God with their lips, but their hearts were far from him.

**The covenant** between God and Israel was based on love and faithfulness. But Israel had grown tired of waiting, obeying, and loving God because nothing was happening in their world. So, God spoke persuasively through the prophet to motivate Israel to return to Him. In addition to this theme of Yahweh's honour in Malachi are similar themes of the greatness of the name of God (1:5, 11, 14; 2:2) and the unchanging love of God (1:2; 3:6). However, the two pivotal statements in the book are: "*I have loved you*" (1:2) and "*For I am the LORD, I do not change*" (3:6).

The book of Malachi also reveals that a believing **faithful remnant** of Israel "*feared the LORD*" and God would honour and use them (1:6, 11, 14; 2:5; 3:5, 16; 4:2, 5) for His Messianic kingdom.

# CHAPTER SUMMARY

Malachi's prophecy falls into six clearly marked sections:

## Chapter 1:1-5

**A call to Respond to God's love**

**Malachi 1:1-2:-**  
*"The burden of the word of the LORD to Israel by Malachi. "I have loved you," says the LORD. "Yet you say, 'In what way have You loved us?'"*

## Chapter 1:6-14

**A call to be Authentic**

**Malachi 1:6:-**  
*"A son honours his father, And a servant his master. If then I am the Father, Where is My honour? And if I am a Master, where is My reverence? Says the Lord of hosts.*

## Chapter 2:1-9

**A call to Love God totally**

**Malachi 2:6:-**  
*"My covenant with him was one of life and peace, and I gave them to him as an object of reverence; so he revered Me and was in awe of My name."*

## Chapter 2:10-16

**A call to be Faithful**

**Malachi 2:10:-**  
*"Do we not all have one Father? Is it not one God who has created us? Why do we deal treacherously, each against his brother so as to profane the covenant of our fathers?"*

## Chapter 3:13-4:6

## Chapter 2:17-3:12

**A call to Trust an Unchanging God**

**Malachi 3:6:-**  
*"For I, the Lord, do not change; therefore you, the sons of Jacob, have not come to an end."*

**A call to Take Inventory**

**Malachi 3:18:-**  
*"So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him."*



# A CALL TO RESPOND TO GOD'S LOVE

## Malachi 1:1-5

**Malachi 1:1-2:-** *“The burden of the word of the LORD to Israel by Malachi. “I have loved you,” says the LORD. “Yet you say, ‘In what way have You loved us?’ Was not Esau Jacob’s brother?” Says the LORD. “Yet Jacob I have loved.”*

The theme of Malachi’s first message, and of the whole book, is: **“I have loved you, says the LORD”** (v. 1). There are **four** main characteristics that help us understand God’s love.

First, God’s love is a **sovereign** love. As lord over all, God is not required to do anything except that which is directed by His own character and being. Love proceeds



from His own character and being; thus, no definition of God’s love can be separated from what He is and does.

The second characteristic of God’s love is that it is **unconditional**. Further, the motivation for God loving us comes entirely from God and is not derived from anything we or Israel are or pretend to be (Deut. 7:7–8).

The third characteristic of God's love is that it is **personal**. In spite of the fact that our Lord is the one to whom the heavens and earth belong, He has decided to set His love and affection on human beings (Deut. 10:14–15). It is



It is likened to the love of a father taking his infant son by the arms and teaching him to walk (Hos. 11:4).

Last, but not least, God's love is **intimate** like the love that exists between a husband and a wife. The love between a husband and a wife is a love that is willing to go beyond faults and forgive, while ceaselessly attempting to encourage, urge, wish, and hope for the best in the other partner. In the same way, God continually offers us pardon and acceptance while maintaining the high and holy standards of His righteousness.

God had elected Israel (Deut. 4:37; 7:7–8; 10:15), adopted him like a son (Deut. 8:5; Hos. 11:1), married her like a wife (Hos. 2:15; Jer. 2:2), raised and nurtured her like a beloved child (Ezek. 16), simply because He had promises to keep and a purpose to fulfil. And Israel, in return, was to trust that purpose, obey God's word, and love Him as He loved her. That was the nature of the covenant relation between Israel and her God and such was Israel's role in the covenant relationship: She was to trust and obey her God. He had called her fathers, set His love upon them, and made them His special people through which He would bless all the families of the Earth (Gen. 12:3).

When one understands that God is a God of everlasting love, one also needs to know that God doesn't love evil. As one of the church fathers said, *"He who loves the good also hates the evil, because to love the good comes from hatred of evil and to hate the evil rises from the love of the good."*

In verse 2 God says, *"I have loved you"* using a perfect tense of the verb in Hebrew, denoting completed action and making it clear that God who previously announced His love for Israel continues to love Israel even in her present disobedience. The prophet appeals by these words to the recently returned exiles who had begun to wonder whether God still loved them. But the people's insensitive response was *"In what way have You loved us?"* (v. 2). So, Malachi announces three evidences of God's love to give sufficient reasons for Israel, and all who love our Lord but have gone astray, to return to Him. These three evidences are:

A. *Our God's Election Love (Malachi 1:1–3)*

B. *Our God's Justice Love (Malachi 1:3–4)*

C. *Our God's Universal Love (Malachi 1:5)*

God responds to accusers with proof of His love by declaring that **He loved Jacob and hated Esau**. God loving Jacob and hating Esau has nothing to do with the human emotions of love and hate. It has everything to do with God choosing one man and his descendants and rejecting the other to fulfil His purposes. For example, God chose Abraham to be a blessing to all nations so that God could



reveal His covenant relationship with him. In Jacob's case, God's love signalled his election and call for service. In Esau's case, God's hatred was not a sign of His disdain, disgust, or revenge but even to the descendants of Esau called Edom, God provided prophets and a way for salvation (***Please note:** that the book of Obadiah was written for the descendants of Esau just like Jonah was sent to Nineveh though they were enemies of Israel*).

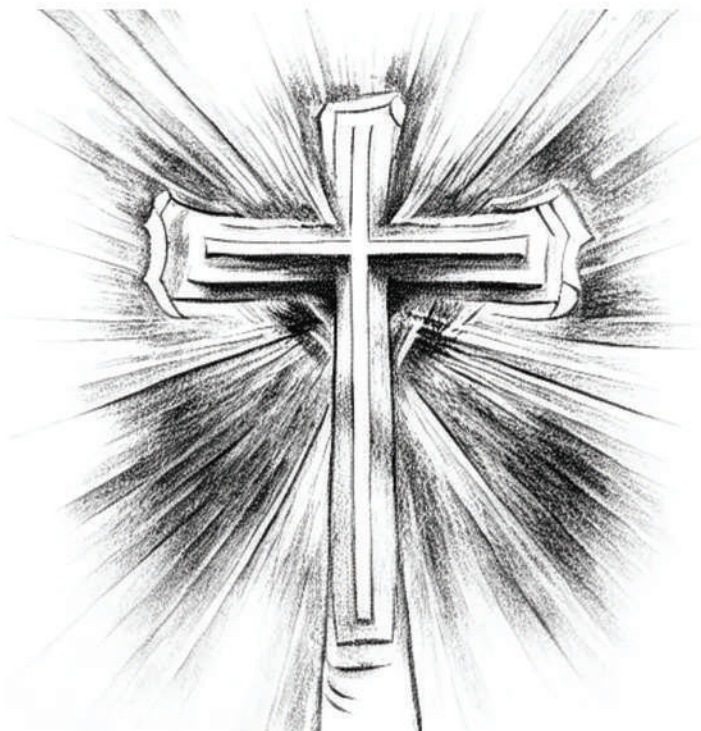
One must always remember that the choice was two-sided. Jacob desired the blessings of the birthright, but Esau was indifferent and wilfully lost it. The choices made by Esau and his descendants had consequences as they chose to help enemies conquer the Israelites. The nation Edom was crushed but survived the Babylonian invasion that destroyed Judah. However, by Malachi's time, the Nabeteans had taken over Edomite land and their hope of rebuilding their nation had been dashed.

So, Judah was asked to only look at the fate of surrounding nations to see God's work in them (v. 5) and to realize that God still hovers over her with His encircling love. Edom never recovered its lost territory. The quiet ruins of Petra (a city in Edom) stand as a mute testimony to the truthfulness of God's Word.

Israel on the other hand, the beloved, chosen ones of God, had been restored to their land, despite the deserved punishment for their sin. But God did not remain angry

with them forever. God forgave them and brought them home, and their return and rebuilding are concrete historical pieces of evidence of His love for them.

**(Please Note:** God's promise to Abraham in Genesis 12 is that through his 'seed' the nations will be blessed. In Galatians 3:16, Paul makes it plain that this "Seed" is Christ. The promise to Abraham could only be fulfilled through Israel. Therefore Christ became the true Israel (Isaiah 49:3). Consequently, God's promises are true, for those who are in Christ. Through Christ, all nationalities and ethnicities were included to partake of God's blessings so that all nations will be blessed.)



# A CALL TO BE AUTHENTIC

## Malachi 1:6–14

**Malachi 1:6:-** *“A son honours his father, And a servant his master. If then I am the Father, Where is My honour? And if I am a Master, Where is My reverence? Says the Lord of hosts. To you priests who despise My name. Yet you say, ‘In what way have we despised Your name?’”*

Malachi calls out the priest and people for their careless, haphazard, and profane service to the Living God. Here, Malachi is not worried about the mechanics of rituals but the very heart of serving and reverence to God. **Malachi points out that one can worship God in such a manner only when there is no ongoing, intimate fellowship with God and no understanding of His nature, and His words and deeds throughout history.** Because the priests have “polluted” the worship of God (1:7) by considering it of no importance, they themselves will be cursed and polluted (2:2–3), making them unfit for service at the altar.

There are 7 instances when priests and people responded to God’s accusation with insincere guilt throughout the book: “Who? Us? We did that? We are guilty of that? When did we do that? (1:2, 6, 7; 2:17; 3:7, 8, 13). Their attitude and practices influenced the people and invited a heap of curses from God rather than His blessing. But God’s love resounds all throughout: *“I have loved you, and I love you still”*.

**There are four areas** in which God calls the priests of that day, and all believers everywhere, to be credible and authentic before the Living God:

*A. In Our Profession (Malachi 1:6–7)*

*B. In Our Gifts (Malachi 1:8–9)*

*C. In Our Service (Malachi 1:10–12)*

*D. In Our Time (Malachi 1:13–14)*

*A. In Our Profession*

The priests and people were engaging in lip service to worship God. Their lives did not support their words. It is one thing to say that God is our Lord and Father, but it is another to demonstrate it through our lives. God pointed out that their sacrifices were corrupt and polluted.

The pollution was two-fold:

- (1) Polluted men and women cannot offer pure sacrifices to God while they simultaneously reject His lordship and fail to glorify Him.
- (2) Our gifts are polluted when we offer to God something that is not the best.

Our Lord always inspects the offeror before He inspects the gift. He looks at our hearts first, then He listens to our song or prayer, and thereafter looks at our offering (E.g. Gen. 4:3–4, where God inspected Cain and Abel before He inspected their offerings).



How hypocritical and embarrassing for believers, much less their leaders, to act like this! They won't even make a similar offering to their governors or kings. How could they do it to a living God?

### B. *In Our Gifts*

*“And when you offer the blind as a sacrifice, is it not evil?”*  
(v. 8).

Sacrifices, or gifts, offered to our Lord were to be unblemished and whole. The Law of Moses clearly stated that any sacrifice presented to the Lord had to be without blemish and Israelites for generations had obeyed this instruction. But during Malachi's time, they were giving the Lord second-rate gifts. So the Lord sarcastically asks what they think would happen if they offered something like this to their governor! Their actions clearly showed their attitude.

In fact, the gifts were judged by what they cost the offerer. Did not our Lord praise the woman in Luke 21:3 who *“put in more than all”*? If you ask, when a few pence outweighs all the coins from the long stream of givers lined up in the temple treasury - the answer is: when the gift is preceded by the giving of one's self and when it costs something to give.

### C. *In Our Service*

God calls us to be authentic in a third area - our service to Him. After all, God is a great King and service to Him



should be a joy and honor. At this point Malachi, explodes with the good news, even if Israel forgets to serve God in purity, God will raise up Gentiles among all the nations to praise and serve Him and replace the bored and disinterested people of God. Malachi 1:11, *“For from the rising of the sun, even to its going down, My name shall be great among the Gentiles; in every place incense shall be offered to My name, and a pure offering; for My name shall be great among the nations,” says the LORD of hosts.*”

#### *D. In Our Time*

Their words were blunt: *“Oh, what a weariness!”* (1:13). All worship and service of the Living God had become a drudgery and a burden. Religious services, the people’s words imply, were a bore and a nuisance. Nothing was to be gained from them anymore.

**Is your service to God less than you would offer a human dignitary? Are we giving our best time, talent, and treasures to God? Are we serving God with our leftovers or are we always giving our best to God? Is your passion to promote God’s glory in your personal life and work? Do our attitudes, behaviour, and actions reflect God? Do we give the honour that is due to God?**

*Be very careful, then, how you live—not as unwise but as wise, making the most of every opportunity, because the days are evil.” Ephesians 5:15-16*

We must become more authentic in the profession of our lips, in the use of our gifts, in the investment of our service, and in the use of our time. In order to claim to be “sons” and “daughters” of God, we need to do more than profess that God is our Lord, our Master, and our Father. We must respond to God’s Word by doing what God says.

## A CALL TO LOVE GOD TOTALLY

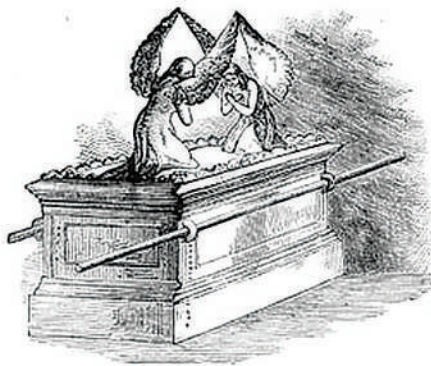
Malachi 2:1-9

**Malachi 2:6:-** *“My covenant with him was one of life and peace, and I gave them to him as an object of reverence; so he revered Me and was in awe of My name.”*

Malachi commands the priests to centre their thoughts and actions on two things:

A. *Love for God’s Glory (Malachi 2:1–3)*

B. *Love for God’s Word (Malachi 2:4-9)*



The chief end of the priests of Malachi's day was—as it is of the Christian ministry and Christian walk today—to glorify God. The Hebrew word for “glory” is *Kabod*, which denotes the great weight, or sheer gravity of God's presence, which defined His importance and the respect He was owed.



People whose life and ministry did not give glory to God's name practiced merely the “*form of godliness*,” without any of its power (2 Tim. 3:5). They professed to know God, but their works denied their words (Titus 1:16).

The real task of a true servant of God is set forth in verses 5–9. He is reverent before God and fears Him. He boldly expounds the Law of God as it is found in His Word. He is not self-seeking or partial and does not engage in any kind of perverseness. But a true servant of God proclaims and teaches the truth of God's Word— all of it—whether or not it is popular or relevant! The goal of all faithful proclamation of the Word is to lead sinners to repentance—to turn “*many away from iniquity*” (v. 6). Faithful proclamation of God's Word will “*turn many to righteousness*” (Dan. 12:3).

# A CALL TO BE FAITHFUL

## Malachi 2:10-16

**Malachi 2:10:-** *“Do we not all have one Father? Is it not one God who has created us? Why do we deal treacherously, each against his brother so as to profane the covenant of our fathers?”*

Malachi issues a call for the renewal of three loyalties:

- A. We Must Be Loyal to the God of the Covenant  
(Malachi 2:10)
- B. We Must Be Loyal to the People of God  
(Malachi 2:11–12)
- C. We Must Be Loyal to the Partner of Our Marriage  
(Malachi 2:13–16)

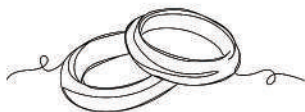
Malachi addresses the people by telling them that *“If God were their Father, it was time they started acting like sons.”* One must be loyal to the God of the Covenant. This was the first breach of the people’s covenant with God.

The second breach was caused when they entered into mixed marriages. (*By mixed marriages we do not mean cross-cultural commitments or marriages to those of different races, but a crossing of spiritual commitments*). Some in Malachi’s audience had *“married the daughter of a foreign god”* (v. 11). The Lord strictly forbade the Israelites from marrying people of other faiths because such



marriages would result in His people being persuaded to worship other gods (Deut.7:1-14) and corrupt the covenant against idolatry.

The third breach was in the *disloyalty* to their marriage. A marriage covenant is not just an agreement between two human beings; the Lord Himself is a witness to the



marriage vows and expects them to be kept. Marriage, in this passage, is not a strictly private or civil or secular matter, but a covenant ordained and protected by God.

The thought here is that the Israelite men spent years of mutual companionship with their spouses—building their homes, raising their children, facing life’s seasons together—and then abandoned their wives for other women. It is little wonder that the act is called “*violence*” (v. 16), for it violently injures the well-being, dreams, and security of all involved. To emphasize the seriousness of the husbands’ offense against their wives, Malachi uses three graphic phrases to describe the divorced wives: “*wife of your youth*,” “*your companion*,” and “*your wife by covenant*” (v. 14).

Malachi knows all about the desolation that accompanies the breakup of a family. He also is quite certain about God’s attitude: **The Lord hates divorce** (2:16). It is an attitude that God never gets over, according to the Bible, and yet it



is fact rarely considered by people involved in divorce.

The words of Jesus resound the same in **Matthew 19:3-6** with regard to marriage, *“Some Pharisees came to him to test him. They asked, “Is it lawful for a man to divorce his wife for any and every reason? <sup>4</sup>“Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female <sup>5</sup>and said, ‘For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh’? <sup>6</sup>So they are no longer two, but one flesh. Therefore, what God has joined together, let no one separate.”*

**God still expects a married couple to work toward the lofty ideal of marriage** He originally announced in Genesis 2:24. He disdains and rejects the practice of divorce. Believers must maintain their loyalty to the God who created them, the body of believers to which He has joined them, and the marriage partner He has given them.



# A CALL TO TRUST AN UNCHANGING GOD

Malachi 2:17–3:12

**Malachi 3:6:-** *“For I, the Lord, do not change; therefore you, the sons of Jacob, have not come to an end.”*

Everyone wants to have the benefits of God’s blessing without making any commitments or taking on any responsibilities. The people had deliberately neglected the more important matter of attaining righteousness and holiness and had instead set out to fulfil less significant rituals and ceremonial duties, hoping thereby to achieve the favour of God on a bargain basis.

But the whole scene was wearying the Lord (2:17). The complaints of Malachi’s audience had grown to epic proportions by now. Their words were a direct attack on God’s person. But God says, He never changes. The verse, *“For I am the LORD, I do not change”* (Malachi 3:6), becomes the main theme of the book of Malachi.

While all else might be changing in our age of *“rapid transformation”*, one may count on God—His nature, attributes, qualities, being, and persona – to remain constant and offer us a fixed point of reference.

Two of God's unchanging qualities are set forth in Malachi 2:17 – 3:12.

A. *Our God is Just* (2:17 – 3:6)

**Malachi 3:1-2:-** *“I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come,” says the Lord Almighty.”*

Malachi's audience did not fear the Lord. They engaged in all kinds of evil as mentioned in 3:5, which included sorcery, witchcraft, adultery, deception, and exploitation of the poor, the widows, orphans, and foreigners. Even when Israel had “violated” and profaned the covenant of God (Mal. 2:10), God refused to “violate” His promise to Israel.

But that only raised another question: according to what standard is justice upheld? The norm in all of Scripture for justice was nothing less than the character of God Himself. He will judge His people with the fire of cleansing and purify them with the launderer's soap (3:2).



The answer to the question of those who scoffed “*Where is the God of justice?*” (2:17) is to be found most concisely in 3:1: “*Behold, I send My messenger, and he will prepare the way before Me.*” Malachi gives the people an answer to their question—though it was not the answer they were expecting. They would learn firsthand that God was indeed just and that His justice would be evident in His preparation of the path by a forerunner (3:1), His coming (3:1–2), His refining work (3:3–4), His judgment (3:5), and His long-suffering (3:6).

God would send His messenger (3:1) to prepare the way morally before Him. Obviously, Malachi is drawing on Isaiah 40:3–5, which points to God’s messenger, who, we later learned, was John the Baptist. Jesus explained that John was the Elijah who was to come (Matt. 11:14) because he came in “*the spirit and the power of Elijah*” (Luke 1:17). His work was to call all to repentance.

#### B. *Our God is Faithful (3:7–12)*

**Malachi 3:10:-** “*Bring the whole tithe into the storehouse, so that there may be food in My house, and put Me to the test now in this,*” says the Lord of armies, “*if I do not open for you the windows of heaven and pour out for you a blessing until it overflows.*”

The people's failure to tithe or make offerings showed conclusively that they were willing to cheat God out of what was due to Him. The tithe was generally considered to be a tenth of what a person earned, for that is what Abraham gave the priest Melchizedek even before the Law of Moses was handed down (Gen 14:20). Under the instructions given to Moses, a "tenth" was "*holy to the LORD*" (Lev. 27:30).

*"Will man rob God? (3:8)"* The prophet asks the question in utter astonishment, for stinginess toward God is a denial of the very nature of human life. No one robs God without robbing himself at the same time!



By focusing on Israel's failure to tithe or make offerings, God was not implying that this was Israel's only sin or that it had a status greater than other sins. However, it was the easiest wrong to undo. Therefore, God encouraged Israel to test His protection and faithfulness over their land by offering their tithes faithfully.

We are preserved by the faithful and unchanging God revealed in our Lord Jesus Christ. **Our hope must never rest on our love or service to God, but only on His unchanging character of love and faithfulness.**



# A CALL TO TAKE INVENTORY

## Malachi 3:13 – 4:6

**Malachi 3:18:-** “So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him.”

This final section of Malachi contains three questions designed to call men and women everywhere to take inventory of their lives.

- A. *Is It Vain to Serve the Lord? (Malachi 3:13–18)*
- B. *Is There No Difference Between the Righteous and the Wicked? (Malachi 4:1–3)*
- C. *Are There any Guiding rules for the Righteous? (Malachi 4:4–6)*

### *Is It Vain to Serve the Lord?*

This question is given two sets of answers: one from the arrogant and skeptical members of Malachi’s audience (vv. 13–15) and the other from the believing community (vv. 16–18). The Skeptics concluded that it is vain to serve the Lord because God blesses the arrogant and wicked, and they escape punishment while others suffer. The believing community or the faithful ones continued to ‘*fear the Lord*’, meditated on His name and waited for the coming of God’s Kingdom on Earth.

(The “*fear of the Lord*” is a virtual synonym for the righteous living and holy lifestyle that grows out of this fear (Lev. 19:14; Deut. 17:19; 2 Kin. 17:34). Fear is one motivation for holy living and maintaining an attitude of complete trust and obedience to the Lord as one’s Master and Savior.)

God, in turn, “*listened and heard them*” (v. 16). In fact, not only were their prayers answered, but their names and actions were written in “*a book of Remembrance.*” When the ‘day’ comes for God to carry out His plan for judgment and salvation (v. 18), the believing community will be cared for. God will “*spare*” the righteous believers, but His punishment will fall on the wicked. Then the distinction between the righteous and the wicked will be clear (v.18; Ps. 1:1, 4–6; Dan. 12:2). That will end any verbal abuse against heaven.

### *Is There No Difference Between the Righteous and the Wicked?*

On that final day, God will consign the wicked to eternal torment. As it says in Malachi 4:1, “*For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble.*” The “*day of the LORD*” is a generic phrase or collective event that gathers together all the episodes manifesting the judgment and salvation of God as they point to God’s ultimate intervention in human history.

The day of the Lord involves both the fires of *purifying judgment* (3:2-3) as well as *eternal damnation* (4:1). This points towards the second coming of the Lord. It will be a day of accountability and reward for faithful followers of Jesus and of judgement and destruction for the unfaithful. The Lord Jesus even mentioned that the sheep will be separated from the goats—those who love God from those who do not (Matt. 25: 31–46).

Meanwhile, the righteous God will come as “*the Sun of Righteousness*” with *healing in His wings* (4:2). The very sun and its rays that will burn up the wicked will provide healing warmth, light, and morning joy to the righteous.

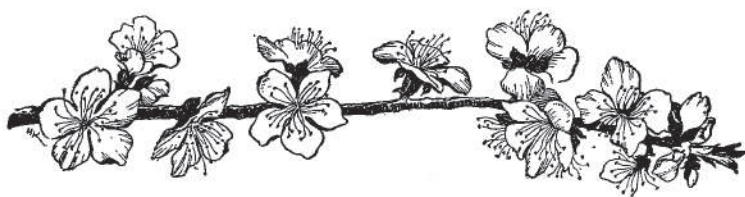
No doubt Malachi is pointing to Christ when he speaks about the “*Light of the world*” and “*the LORD of Righteousness*” (Jer.23:5–6). The Lord Jesus Christ will deliver healing from all evil and destruction because He is our salvation. The faithful will shine with Him. This is the gain that comes from serving God faithfully.



## *Are there any Guiding Rules for the Righteous?*

The book of Malachi ends with an exhortation to remember *the laws of the covenant* given through Moses at Sinai (4:4). Remembering is not simply a mental act, but invites physical action in obeying the covenant law. Finally, the book of Malachi ends with hope and grace that God will restore wholeness, ultimately returning the hearts of God's people to their Father (4:5-6).

The last book of the New Testament also ends with a similar distinction between the righteous and the wicked. Those who yearn for the coming of the Lord will announce "*Come, Lord Jesus*" (Revelation 22:20) and for them, the grace of Lord Jesus will be upon their lives (22:21). Both the books Malachi and Revelation end with the assurance of the faithfulness of God's love, which will last forever.



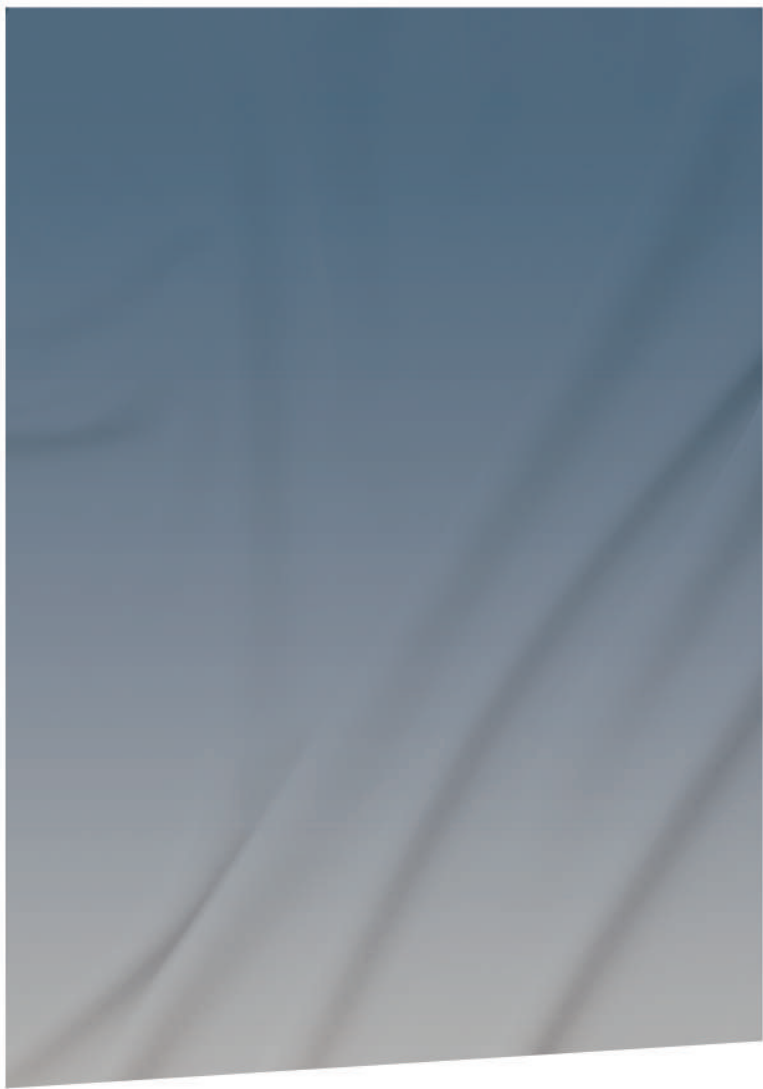


## ● CONCLUSION ●

Malachi points out to all believers the truth about the human condition as well as our selfishness and sin, but he also announces God's promise that on the appointed day He will show up personally to confront evil, restore His people, and bring His healing justice.

According to the Gospel of Matthew 11: 10–15: The messenger promised in Malachi 3:1 came (v. 10), and he was in fact the new Elijah (v. 14). The warning has been given. The call to repentance and conversion has been issued. The Kingdom has broken into human history in the person of Jesus Christ. Now our decision to follow Him will determine our future beyond the Earth in eternal life or death (Matt. 12:32). And He will return to present His rewards and usher in the reign of God in its fullness (Matt. 25; Rev. 22:12).





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