



Malachi 3-4

Tape #7373

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Chapter 3

The last question asked by the people in Chapter 2 is, "Where is the God of judgment?" (2:17). This is the question that Malachi answers in the first part of Chapter 3. 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's gospel, chapter 1: verse 2, we find Mark quoting this particular passage as being fulfilled in the ministry of John the Baptist: "As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight" (Mark 1:2). And John did baptize in the wilderness. So, obviously, John the Baptist is the fulfillment of this particular prophecy in Chapter 3 of Malachi.

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, there is a lot of confusion on John the Baptist and his relationship to Elijah. They were both forerunners of Jesus. And when Zacharias, the father of John the Baptist, was in the temple ministering according to his lot, [they would cast lots as to what a fellow would do, and his was to offer the incense before the LORD], and as he was there standing before the altar of incense, the angel Gabriel appeared unto him and told him that his wife, Elizabeth, was going to bear a son in her old age, and that he [the baby] was to go in the Spirit and the power of Elijah. And thus, the prophecy, or the declaration of the angel concerning John the Baptist, that he would come in the Spirit and the power of Elijah.

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. And 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. But a classic example that we can see is in the prophecy of Isaiah 61, as Isaiah there prophecies 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, as we deal with this prophecy concerning the messenger: that "He shall prepare the way before me: --"

and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts (3:1).

So, the prophecy of John the Baptist and his preparing the way for the coming of Jesus.

One of the first actions of Jesus was to come into the temple and to make a scourge out of ropes and to begin to drive out the money changers, overturn the tables, and to drive out the cattle that they have brought in to sell. And He was upset. He said, "My house shall be called the house of prayer; but ye have made it a den of thieves" (Matthew 21:13). The disciples remembered the scripture, "The zeal of thine house hath eaten me up" (John 2:17). They saw godly zealousness for righteousness. They saw the anger of the Lord against the merchandising of religion. And thus, in the first coming, He came to the temple.

Now, Jesus bore the judgment for our sins. But it was not yet the judgment of man in His first coming; that will wait until His second coming. And thus, a lot of people get confused at the issue of John the Baptist and Elijah for good reason. But in Revelation Chapter 11, when the Lord speaks about the two witnesses that will come during the tribulation period, no doubt, one of the two witnesses will be Elijah; and the other one is up for grabs: Moses, Enoch, Zerubbabel, or whoever you choose. But the prophecy of Elijah's coming is yet to be fulfilled. And Jesus declared that Elijah shall first come. This is after the death of John the Baptist. And He re-affirms that Elijah was going to come again before He would return. So, Chapter 3:1 --

I will send my messenger, [that is, John the Baptist] and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the Messenger [Jesus] of the covenant [The one who brings the covenant] (3:1),

And as He was with His disciples that last night of His betrayal before the cross, He took the cup, and said, "This is my blood of the new testament, which is shed for many for the remission of sins" (Matthew 26:28).

the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. [But in His second coming. And now we jump at least two thousand years] But who may abide the day of his coming? and who shall stand when He appeareth? for he is like a refiner's fire, and like fullers' soap (3:1-2);

That is, 'the cleansing, the fire, the purging by fire and the purging by the soap,' the cleansing. The question: "where is the God of judgment?" He's coming. He'll be coming. "And who will abide the day of His coming?"

And he shall sit as a refiner and a purifier of silver: and he shall purify the sons of Levi (3:3),

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.

He shall sit as the refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. [And so, this purifying work beginning at the house of the LORD] Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years (3:3-4).

Back in the beginning, when God first created the nation for Himself, when they established the tabernacle, and they established the offerings: it was a glorious time because the hearts of the people were towards the LORD. The tabernacle was a model of the heavenly things, and it was there in the center of the camp. The cloud rested on the tabernacle during the day. The pillar of fire by night. The children of Israel were encamped around about the tabernacle. It was in the center of the camp of the children of Israel.

Actually, if you will look at it and find the way the tribes were encamped around the tabernacle, they were actually encamped, if you were taking a picture from a blimp, it would look like a cross. With the tribes on the sides, the tribe of Levi out on the one end, and three tribes on the other. Actually, looking from heaven, you would see a picture of a cross around the tabernacle. And the tent doors all opened towards the tabernacle. So coming out of your tent, the first thing in the morning, looking out, you would see there in the center of the camp, the cloud above the tabernacle. The tent of meeting.

And there was that consciousness of God's presence in our midst. And the people with that consciousness were writing on the bridals of the horses, on the fence posts, in a holiness unto the Lord. They were a people that were dedicated unto God. And there was an awe about the worship. There was a consciousness of God that was really beautiful.

But through time, the offerings became perfunctory. They lost their meaning. There was no longer that sense of awe and wonder at the presence and the glory of God; but they became routine.

It's always a tragic day when a person's relationship with God becomes sort of a routine matter, and you've lost the heart. Jesus, when He was talking to the church at Ephesus, talked about all the works they were doing. "I know thy works, and thy labour, and thy patience (Revelation 2:2)." And as He was talking to them about it: they were a going to church, they had all the committee's functioning just as a committee should. Everything was moving. It was an active church. They had all the motions, but they had lost the emotion. And Jesus said, "I have somewhat against thee, because thou hast left thy first love" (Revelation 2:4). And thus, it was mechanical. There wasn't that excitement and emotion to the service of the Lord any longer. It's a tragic day when a person's relationship with God becomes just sort of perfunctory, it's no emotion, it's just a routine that you go through.

And God so often talked to the nation, and talked about the early days. "I remember the days of our espousal, there in the wilderness, how you were worshipping Me, how you were talking about Me, how I was just the heart and the center of your mind, your lives, of the nation itself." God said, "where did I go wrong? What did I do? How is it that you no longer love me that way?" And so the Lord, constantly it seems, is being jilted by His people as they turn away from God to other interests, to other concerns, to other desires.

And thus, if the Lord would write to the church tonight here, I wonder: would He say to some here within the church, "I have this against you, you've left your first love"? That zeal that you once had for Me, that love that you once had, that excitement that you had in serving Me, that thrill that you knew. I'm afraid that He would have to write, and say, "you know, I don't know what went wrong. I don't know what I did to hurt or offend you that you no longer have that same zeal and love for Me that you once had."

Oh, may the Lord keep your love ever, ever burning. A zeal for God - not being quenched. But let the fire of God's Spirit just burn in our hearts. And rather than going away from God, let's purpose in our hearts

to draw closer to Him everyday. And to even become more zealous for God day by day.

So the Lord is going to judge, the Lord is going to purify with fire, consuming all of that which is of the flesh. The works that are of the flesh: as wood, hay, and stubble - to be consumed. And then shall the offering of Judah and Jerusalem be like it was back then.

The Lord always looked back then. And in reality, as far as the church is concerned, I think of the birth of the church in the book of Acts, I think of the excitement of the early church, I think of the power of the early church. And I wonder if the Lord doesn't look back at the early church, and say, "Oh, if it were only like that again. If you only had the same zeal that the apostles had, the same commitment that they had, that same powerful love." But by the end of the first century, it was already waning: "thou hast left thy first love." And so the Lord warns, --

And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages (3:5),

The Bible speaks about the rich in the last days: "Go to now, ye rich, weep and howl for the problems that will come upon you." And He says one of their sins was the withholding of wages from the employees. Those that oppress the hireling in his wages.

the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts (3:5).

Now that's why they were doing these things. Because they didn't have the fear of the Lord. They had gotten into sorcery, witchcraft, the use of drugs. They'd gotten into adultery, they'd began to swear falsely, or to lie, or deceive. And they began to oppress those that were under them: the hireling, and the widows, and the fatherless; because they did not have the fear of the Lord.

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed (3:6).

The Lord is saying, "You're lucky that I change not." "The callings of God are without repentance." He had called the nation. He doesn't change. You are fortunate that He doesn't change, or He would have wiped you out because of your failure. "But the gifts and the callings of God are without repentance," and therefore, "I change not." "Therefore because I change not, because I have called Jacob, because I have called his seed, "therefore you sons of Jacob are not consumed." The judgment was deserving, but because they were called, they were not consumed.

Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. [And now the cry of God. Though they had failed so miserable, God still reaches out to them and calls to them] Return unto me, and I will return unto you, saith the LORD of hosts (3:7).

Beautiful: the long-suffering of God, the patience of God, the love of God. In spite of their failure, He loved them still. In spite of their failure, He's offering to make amends with them. "Return unto Me, and I will return unto you."

When Asa, the king, was coming back from his victory over the Ethiopians and the Lubims that had invaded the land towards the beginning of his reign, a prophet of God came out to meet him. And he said unto him, "The LORD is with you, while you be with Him; and if you seek Him, He will be found of you; but if you forsake Him, He will forsake you." Now, here are a people that have been forsaken of God, and the LORD is calling; and this message is the same. "If you seek Him, He will be found of you." Though you have failed, though you have gone astray, though you have turned to your own ways, and you have walked in the path of self-will, unrighteousness, yet the LORD is waiting and calling, saying, "if you'll return to me, I will return to you." But they responded, --

Wherein shall we return? [They had taken a position. They were aberrant in that position against the LORD. So He goes to another subject.] Will a man rob God? (3:7-8).

Now it is interesting, that we are always shocked when the church is broken in two and someone takes something from the church. We think, "is there no fear of God in their hearts?" I mean, after all, this is the

church; you're taking from the church. We have had our agape box broken into on many occasions. People stealing money out of the agape box. That's pretty low. I mean, I can understand them robbing a liquor store, but the church? But you know, the Lord asks, "will a man rob God?" And maybe He's asking some of you tonight. And God said, --

Yet ye have robbed me. But ye say, Wherein have we robbed thee? [and God answers] In tithes and offerings (3:8).

You see, the Lord claims as belonging to Him a tenth of your increase. That was the requirement of the law: to bring a tenth of your increase unto the Lord. It belongs to Him. Actually, everything belongs to Him, but all He asks for is ten percent commission of all that he gives to you. That's not bad. And so they were withholding their tithes, that ten percent. "Tithe" means ten percent. And thus, as a result of it, He said, --

Ye are cursed with a curse: for ye have robbed me, even this whole nation. [And then His commandment] Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it (3:9-10).

It is interesting to me that God only challenges us in one area to prove Him. Only one place does God challenge us to prove Him, and that's in our giving. Just prove me now, saith the Lord. See if I won't pour out unto you the best blessing, so great you won't have room to contain it. And this is what he will do.

I will rebuke the devourer for your sakes, and he shall not [devour or] destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts (3:11-12).

"I'll bless your land, I'll give you water, I'll cause it to just be fertile and fruitful, until you have more than you can handle; and the nations round about will say, 'Oh man, what a rich land:' delightsome land." Then the Lord moves on, and He said: --

Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God [It doesn't pay to serve God] (3:13-14):

Quite often there are people who make the mistake of thinking that godliness is a way to make gain. There is a pernicious heresy that has infiltrated into the church that ties together: material, monetary prosperity, with spirituality. And they equate wealth and prosperity, with faith and spirituality. And they espoused this. And many people have been shipwrecked, spiritually, because they were encouraged to make positive confessions, to step out in faith: "You want that new Mercedes? Go down and put a deposit on it, in faith. Trust the Lord for the payments." And then, when the car is repossessed, they say, "Well brother, you just didn't have enough faith. You had some negative thoughts in your mind." Well, of course when the bills start coming, and you don't have the money, you think, "how am I going to pay that?" That's a negative thought. "That's what happened: you allowed the negative thoughts to prevail, and thus, the car has been repossessed."

But then people think, that and they begin to serve God in the hopes of material prosperity. And that becomes the criteria for serving God. Well, you just serve the Lord and God will bless you and prosper you. And He'll bless you and prosper you spiritually. And He will provide for all of your needs, but not all of your wants, and not all of your lustful desires. And so, the upshot is people say, "It doesn't pay to serve God. I used to be very prosperous. I was a crooked businessman. I was making all kinds of money. Now that I serve the Lord, I'm broke." Can't find the people anymore. "I was dealing drugs, making a bundle; now that I accepted the Lord, I'm on welfare." "Better is a little, with righteousness and contentment; than great gain with contention."

Sometimes we as Christians go through severe hardships. And many times during that period, when we are looking at the prosperity of those in the world, and we hear their words of contempt concerning God, and

yet they seem to have more than their hearts could wish. "Their eyes bulge out with fatness," people are always bowing and scraping before them because of their wealth. And here I am loving God, seeking to serve the Lord, and I'm just barely making it from week to week. And as I get my eyes upon the wicked, and the prosperity of the wicked, sometimes there is that temptation to say, "it doesn't pay to serve God."

Asaph speaks of that in Psalm 73: how that he was almost tripped up over this same matter: looking at the wealthy, he became envious of their riches; looking at his own problems. He said, "I have washed my hands in innocence." "It doesn't really pay to try and live a clean life, a good life. What profit is it, that we have kept His ordinance? What has it done for me? Trying to keep the commandments of the Lord, try to live a good life. And I've got all this trouble. I've got all these problems. What has it done for me to have walked mournfully before the Lord of hosts? It hasn't gotten me anything."

The benefits of walking with the Lord and living a life for Christ must be measured in the eternal values, not the temporal benefits. Because many times, there are no temporal benefits: but there is always great eternal value. And as Paul said, "the present suffering is not worthy to be compared with the glory that is going to be revealed in us. Our present suffering, which is but for a moment, worketh an exceeding eternal weight of glory." And it is for those eternal blessings that we commit our lives to serve the Lord, and we live a life of righteousness and holiness.

Look at Jesus, our example. Now it would have been easy on the cross to say, "doesn't pay to commit your life to God, look what happens." Cross. And the Lord may have a cross for us. But there's also a crown. The crown of righteousness that the Lord, our righteous judge, shall give. Thus, they were speaking against the Lord stout words.

Now in contrast to these people who were robbing God, who were to be judged by God, who were saying stout things against the Lord, --

Then they that feared the LORD spake often one to another: [Fear of the Lord: the beginning of wisdom, the beginning of knowledge. To hate evil] Then they that feared the LORD they spake often one to another: and the LORD hearkened, and he heard it, [The Lord eavesdrops on you every time you bring up His name in your conversations and when you begin to talk about Him. The Lord hearkens, He hears] and a book of remembrance was written before him for them that fear the LORD, and that thought upon his name (3:16).

He remembers those, He records those who fear Him and who think upon His name. Serving God has to be the most blessed, glorious thing that any man could ever do. He is the One who has created this whole universe. The One who is in control. And to be His servant, is to just experience unlimited blessings of His spirit, His assurance, His Word of comfort, His word of strength. I love it the way the Lord ministers to me in all kinds of conditions. If I start thinking in a wrong pattern, the Lord will just speak to my heart, and just give me insights that I didn't have. And some of the things that I was complaining about, I start laughing over when I see them in a new perspective. How stupid of me. To have that train of thought, that line of thought. The Lord speaks so gently, but just corrects the thinking. And as you are putting things in the light of His love, and His character building in your life, and His eternal plan for you, it makes the greatest difference in how we perceive things, how I look at things. When I can see them from His perspective rather than from my limited and weak perspective. Thinking on the Lord, on His name: the Lord claims them.

And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels (3:17); --

He's going to gather together all of His treasure, His jewels: and you are one of His jewels. Oh, how He prizes you. Oh, the value that He puts upon your life. Someone has said, and of course it's just speculation, but it's worthy of thought, that if you were the only one who had gone astray, if you were the only one who had turned to the path and life of sin, God's love is so great for you, that He would have sent His son just for you. Christ died for the sins of the world, you included.

And He was thinking of you, He was praying for you. In John 17, Jesus prayed, "Father, not only do I pray for these my disciples, but for all of those that will believe on Me for their word." Oh, how He loves you and me. How He prizes you and me. As far as He is concerned, you're worth more than the whole world. As far as God is concerned, you're so valuable, He was willing to give His best for you.

We are not redeemed with silver and gold. You see, that wouldn't really say much to you if you could be

redeemed with so much gold or silver. What would that be since God created the whole universe? All of the gold that is in the universe, God has created. So to redeem you with gold would be like redeeming you with dirt. Because He could make gold as common as dirt if He so desired. He could turn dirt into gold.

They say that there are billions of galaxies in our universe, and each of them with billions of stars. It's just astronomical to try and think about it. And one day in our new bodies, we'll not be limited to time or space. I think that the Lord will take us on a universal tour. And I think that we will discover that out there among all the galaxies, there's a golden galaxy; and as you slow down and approach the golden galaxy, they'll announce, "we are now coming to the golden galaxy, all of the planets, all of the stars, and all within this galaxy are of solid gold." Well, of course we know that it's used for asphalt in heaven. The streets are paved with gold. So what would it say if God would redeem you with gold? Nothing. It wouldn't show the depth of His love. So we are redeemed by the precious blood of Jesus Christ. God's only begotten Son. That's how much God values you. More than silver and gold, more than diamonds and rubies. He values you so highly, you're so important to Him, your eternal salvation is so important to Him, that He gave His only begotten Son to redeem you from the vain life in sin; the empty life in sin.

And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. [He spared the judgment of God] Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not (3:17-18).

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.

Chapter 4

For, behold, the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: [in that oven, be consumed in that fire.] and the day that cometh shall burn them up, saith the Lord of hosts, and it shall leave them neither root nor branch (4:1).

They'll be cut off. Now in 1 Corinthians chapter 3, Paul probably taking notes on this passage in Malachi, declares in verse 12: "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble. [We just read about the stubble] Every man's work shall be made manifest for the day shall declare it because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. And if any man's work abide which he hath built thereupon, he shall receive a reward. And if any man's work shall be burned, he shall suffer loss yet he himself shall be saved yet so as by fire."

And so the day is coming, judgment, and the fire will consume much of the works that will be offered to the Lord, as stubble when He burns up those works of the flesh.

But unto you that fear my name (4:2).

They that feared the Lord spake often one to another so we're coming back to that. You that fear My name...

the Sun of righteousness arise with healing in his wings (4:2);

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.

And ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in that day [having been burned, consumed by the fire of God's judgment.] that I shall do this, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. [Go back and remember God's law that He established. the law of the Lord is perfect, converting the soul. And then that promise of Elijah.] Behold, I will send you Elijah the prophet before the coming of the great and

dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse (4:2–6).

So among the nation of Israel, after the church is removed, and after they realize their error. The two witnesses will come, Elijah will come and there will be a real revival that will take place among the nation of Israel, as these prophets of God turn the people their hearts to their fathers and the hearts of their fathers to the children before the Lord comes in His judgment upon the earth. Marvelous prophecy. And it was partially fulfilled in the first coming of Christ in John the Baptist, but the complete fulfillment is yet future but not very far distant future I trust.