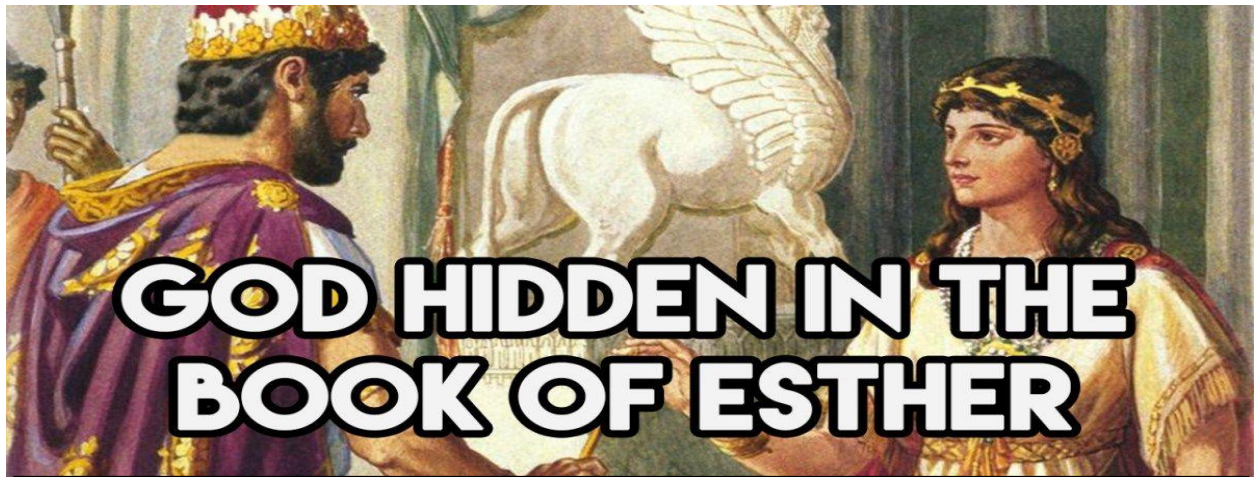


MALACHI: EPILOGUE OF WARNING & PROMISE

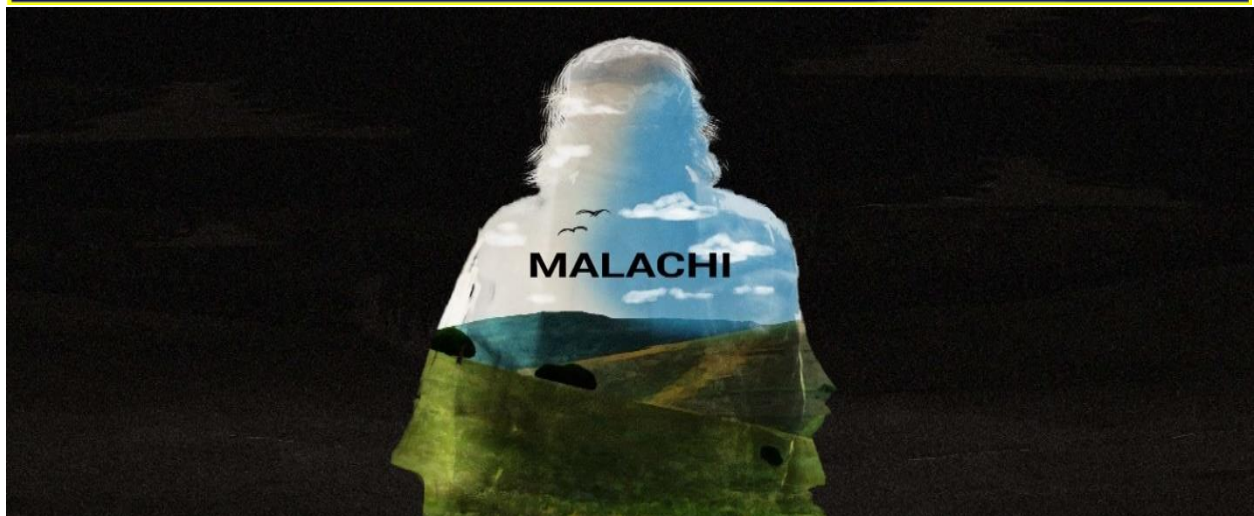
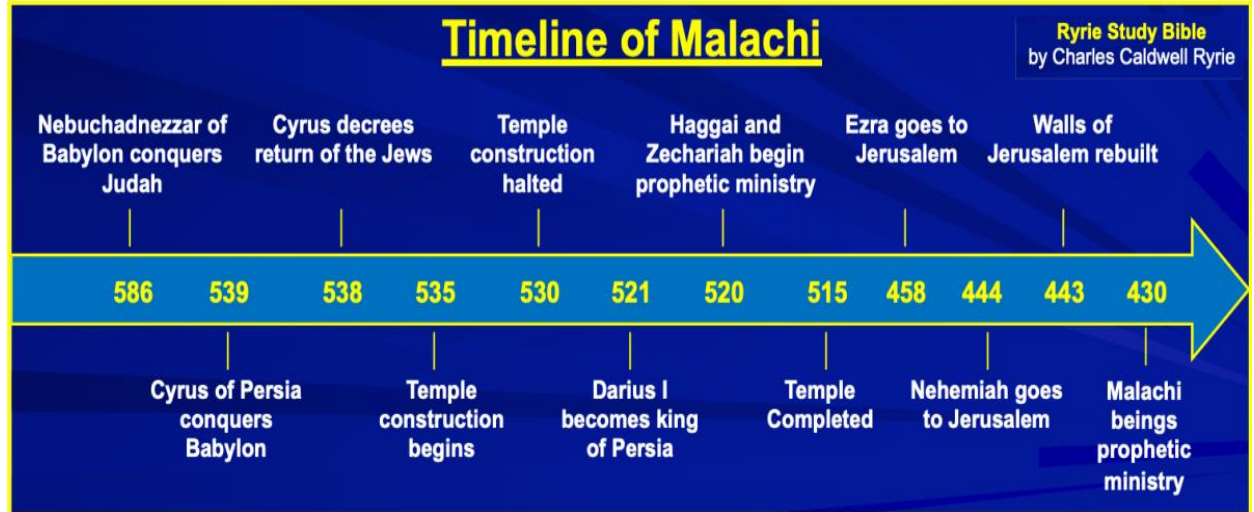
by David Lee Burris



To those that think Esther written after Malachi – Esther Proves God Active While Silent

Timeline of Malachi

Ryrie Study Bible
by Charles Caldwell Ryrie



MALACHI
A SERIES OF DISPUTES
CLAIM DISAGREEMENT RESPONSE

4:4-6 CONCLUDING APPENDIX OF TORAH & PROPHETS

TORAH PROPHETS
"REMEMBER THE TORAH OF MY SERVANT MOSES." I WILL SEND THE PROPHET ELLIJAH BEFORE THE DAY OF THE LORD, WHO WILL RESTORE THE HEARTS OF GOD'S PEOPLE.
...WHEN GOD WILL SEND A NEW MOSES & ELLIJAH TO RESTORE GOD'S PEOPLE & HEAL THEIR HEARTS. (1 PETER 1:10-11; MALACHI 3:1; ZECHARIAH 3:1-2)

1-2 EXPOSING ISRAEL'S CORRUPTION

DISPUTE #1 (12-17)
I STILL LOVE YOU...
HOW HAVE YOU SHOWN US LOVE?
I CHOSE JACOB'S FAMILY TO CARRY MY COVENANT PROMISES... BUT NOT ESAU'S FAMILY.
JACOB & ISRAEL
300 YEARS AFTER RETURN FROM EXILE
CORRUPTION
INJUSTICE
POVERTY
NEW JERUSALEM
SHELEZAH-HEKEMIAN

DISPUTE #2 (18-24)
YOU DESPISE ME & DEFILE MY TEMPLE.
HOW ARE WE DESPIsing YOU?
NO PROBLEM!
I CHOSE JACOB'S FAMILY TO CARRY MY COVENANT PROMISES... BUT NOT ESAU'S FAMILY.
JACOB & ISRAEL
300 YEARS AFTER RETURN FROM EXILE
CORRUPTION
INJUSTICE
POVERTY

DISPUTE #3 (24-30)
YOU'VE TURNED AGAINST ME & YOUR WIVES.
WHAT?? HOW??
PURITY IS A COMMAND FROM GOD!
ADULTERY & DIVORCE
JACOB & ISRAEL
300 YEARS AFTER RETURN FROM EXILE
CORRUPTION
INJUSTICE
POVERTY

3 CONFRONTING ISRAEL'S CORRUPTION & THE DAY OF THE LORD

DISPUTE #4 (24:7-25)
YOU'VE NEGLECTED US! WHERE IS THE GOD OF JUSTICE?
I WILL SEND MY MESSENGER TO PREPARE THE WAY BEFORE ME... AND I WILL COME TO BRING JUSTICE.
PURIFYING THE PRIESTS
THE DAY OF THE LORD

DISPUTE #5 (3:6-12)
TURN BACK TO ME... HOW?!
START OFFERING THE TITHE AGAIN!
CALL BEREKHAH (3:10-11)
10% OF ANNUAL INCOME, POINTED TO SUPPORT THE TEMPLE
(4:4-5)
THE FUTURE OF THE REMNANT

DISPUTE #6 (3:13-16)
IT'S POINTLESS TO SERVE GOD WICKED PEOPLE SUCCEED & GOD DOES NOTHING!
GOD'S RESPONSE - A SHORT STORY
THE FUTURE OF THE REMNANT
SCROLL OF REPENTANCE

4:1-3 CONCLUSION

"FOR THOSE WHO REVERE MY NAME, THE SON OF RIGHTEOUSNESS WILL RISE, WITH HEALING IN ITS WINGS." (4:2)

→ THE FAITHFUL READ THE SCROLLS TO REMEMBER GOD'S CHARACTER & PROMISES
→ THE DIVINE GIFT OF SCRIPTURES - THEY POINT US TO THE MESSIAH TO INSPIRE HOPE FOR THE FUTURE

created by The Bible Project

Malachi

Illustration of a man with a beard and a turban, holding a bag of money with a dollar sign on it.



The Setting of Malachi

c. 460 B.C.

Malachi likely prophesied several decades after the first exiles of Judah, now under Persian rule, had returned from Babylon to the minor province of Judea and rebuilt the temple. Edomites had migrated northwest from their traditional homeland just south of Moab into the area immediately south of Judea, and this land was now called Idumea. Territory that once belonged to the northern kingdom of Israel had been divided into several different minor provinces, including Samaria.

Key Themes: Malachi's Sixfold Wake-up Call to Renewed Covenant Fidelity

Disputation	Reference	Summary	Focus
Disputation 1	1:2–5	Malachi begins by defending the reality of God's elective love for Israel, a love which calls for robust covenantal obedience and sincere worship as its proper response. Instead, the people were dishonoring God by their worthless offerings and the hypocritical formalism of their worship.	Israel is to remember the Law of Moses.
Disputation 2	1:6–2:9	Malachi exposes these offenses and rebukes the priests for condoning them and thereby violating the Lord's covenant with Levi.	
Disputation 3	2:10–16	Malachi condemns marriage to an idolater as infidelity against Israel's covenant with the Lord, and he condemns unauthorized divorce as infidelity against the marriage covenant between a husband and his wife, to which the Lord is witness.	
Disputation 4	2:17–3:5	Malachi broadens his indictment as he promises that the Lord will vindicate his justice. This will take place when "the messenger of the covenant" comes to judge the wicked (when the Lord will function as a witness not only against adulterers, as in 2:10–16, but also against other offenders) and to purify his people so that their offerings will be acceptable at last.	Israel is to remember the promise of Elijah and the coming day of the Lord.
Disputation 5	3:6–12	Malachi returns to the subject of Israel's begrudging offerings. The people experienced material adversity and were under a curse—not in spite of their behavior, but because of it. Accordingly, Malachi challenges them to conscientious tithing, which will be rewarded with divine blessing.	
Disputation 6	3:13–4:3	Malachi assures his grumbling contemporaries that evildoers, who seem to escape divine justice because of their prosperity, will yet be judged, while the Lord will deliver those who fear him.	
Summary	4:4–6	Malachi summarizes the main points of his prophecy: remember the Law of Moses (the focus of disputations 1–3), and remember the promise of Elijah and the coming day of the Lord (the focus of disputations 4–6).	

Authorship

A. Internal Evidence

B. External Evidence—If we look outside of biblical literature for clues to authorship and into other ancient Jewish literature from which much Jewish tradition is found, the Babylonian Talmud says that the men of the Great Assembly wrote the Book of Esther and some of the Old Testament Minor Prophets – Jews call them The Twelve Prophets:

“And who wrote all the books? Moses wrote his book(s), and Job. Jehoshua wrote his book and the last eight verses of the Pentateuch beginning: “And Moses, the servant of the Lord, died.” Samuel wrote his book, Judges, and Ruth. David wrote Psalms, with the assistance of ten elders, viz.: Adam the First, Malachi Zedek, Abraham, Moses, Hyman, Jeduthun, Asaph, and the three sons of Korach. Jeremiah wrote his book, Kings, and Lamentations. The men of the Great Assembly [which ruled on questions of Jewish Canon – book incorporation & scroll redactions and had members which included the last of the prophets Ezra, Nehemiah, Haggai, Zechariah and Malachi, as well as the Purim sage Mordechai, supposedly wrote in collaboration some of the Twelve Prophets, and the Book of Esther] . . . Ezra wrote his book, and Chronicles the order of all generations down to himself. [This may be a support to Rabh’s theory, as to which, R. Jehudah said in his name, that Ezra had not ascended from Babylon to Palestine until he wrote his genealogy.] And who finished Ezra’s book? Nehemiah ben Chachalyah.” (Babylonian Talmud, Tract Baba Bathra, 1.Mishna 5)

The Targum of Jonathan states that Ezra actually wrote the book, and Jerome of the 4th century church agreed with this. The Talmud states that Mordecai wrote the book (Megillah 15a). Josephus doesn’t mention a prophet named Malachi—even when describing figures during this period (Antiquities, 11.4.1-8).

Literary Structure & Subject Outline

The book of Malachi is structured as a dialogue between the prophet Malachi and the sinful Jews who consistently speak out against God.

J. Israel's Divine Election (Foreknowledge) (1:2–5)—In Malachi 1:2–5 God condemns Israel for not recognizing their divine election as God's Chosen. Paul quotes Malachi 1:2 in Romans 9:13 as support text of Israel's election.

JJ. Israel's Levitical System of Atonement (Justification) (1:6 to 2:12)—In Malachi 1:6 to 2:12 God condemns the priests of Israel's Levitical system for offering dishonorable sacrifices. Under the Mosaic Law, this was the way Israel atoned for her sins and remained justified before God.

JJJ. Israel Commits Sin in Divorces 2:13–16

JV. Israel does not know God's Justice 2:17 to 3:6

V. Israel Robs God in Tithes & Offerings 3:7–12

VJ. Israel Sees No Profit in Serving God 3:13–15

VJJ. Conclusion: Promise of Coming Messiah That Will Restore A Spiritual Israel to God (Glorification) (3:16 to 4:6)—In Malachi 3:16 to 4:6 God promises eternal glorification for those who fear Him and coming of the Messiah, who will turn hearts back to God.¹

¹ Everett, G. H. (2011). [The Book of Malachi](#) (pp. 5–6). Gary Everett.

**STYLE OF MALACHI'S WRITING:
REFERRED TO AS THE LITERARY
"DIDACTIC-DIALECTIC" METHOD.**

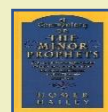
**- MAKING A CHARGE AND POTENTIAL
OBJECTIONS TO THE CHARGE ARE BOTH
EXPRESSED ALONG WITH THE PROPHET
GIVING ANSWER TO THE OBJECTIONS.**

**- LATER, THIS METHOD COMMONLY
WAS USED IN JEWISH SCHOOLS AND
SYNAGOGUES.**

**- LOOK FOR EXPRESSIONS SUCH AS
"YOU SAY," "AND YOU SAY," ETC. AS
PART OF THIS METHOD.**

**- MALACHI SPEAKS IN THE ROLE AS
"GOD'S MESSENGER" FREQUENTLY IN
THIS BOOK. HE USES EXPRESSIONS
SUCH AS "SAYS THE LORD" & "SAYS THE
LORD OF HOSTS" EMPHASIZING THE
AUTHORITY BEHIND HIS MESSAGE.**

- HOMER HAILEY



What does dialectic mean?

di-a-*lec*-tic (noun) means the art or practice of examining opinions or ideas logically, often by the method of

Question and Answer

so as to determine their validity.

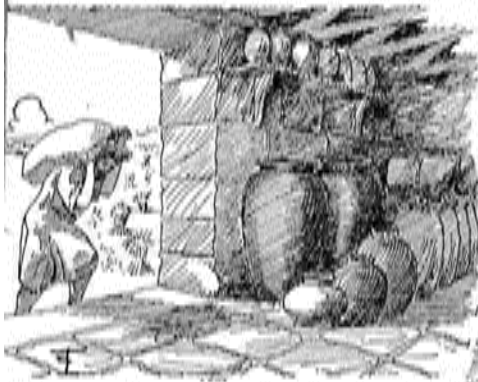
<http://www.greece.k12.ny.us/instruction/ELA/SocraticSeminars/faqsaboutss.htm>

Term Dialectic

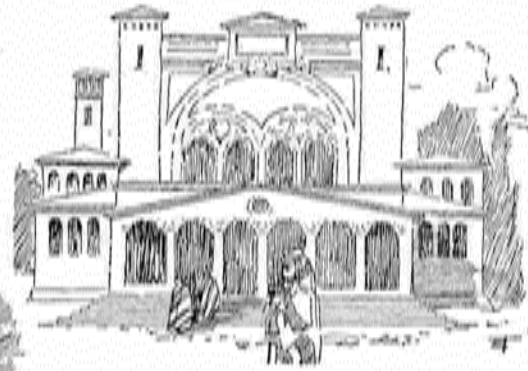
- Dialectical Synthesis
- A dialectical philosophy holds the view that reality is an inter-related system with opposing internal forces and is in a state of continual change. (transactional)
- (Thesis) generates and transformed into its opposite (Antithesis) and is preserved and fulfilled by it, leading to a reconciliation of opposites (Synthesis) Hegelianism philosophy
- Ecclesiastes 7:16,17,18
 - “Do not be over righteous, neither be over wise-...”
 - “Do not be over wicked, and do not be a fool-...”
 - “It is good to grasp the one and not let go of the other. The man who fears God will avoid all extremes.” (or, will follow them both)

REBUKING AND ENCOURAGING JUDAH

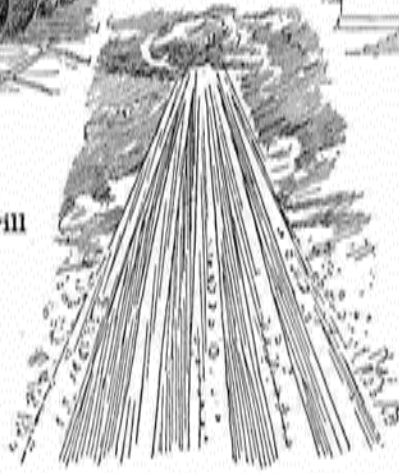
Bring ye all the tithes into the



that there may be meat in mine



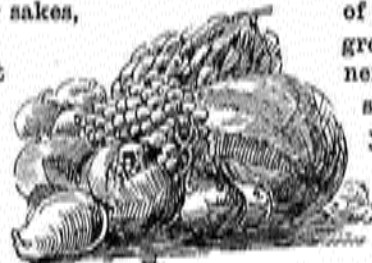
and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and



you out a blessing, that there shall not be room enough to receive it. And I will rebuke the



for your sakes, and he shall not destroy the



of your ground; neither shall your



cast her fruit before the time in the



saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful



saith the Lord of hosts.

Malachi 1:2,3 – Jacob Loved, Esau Hated

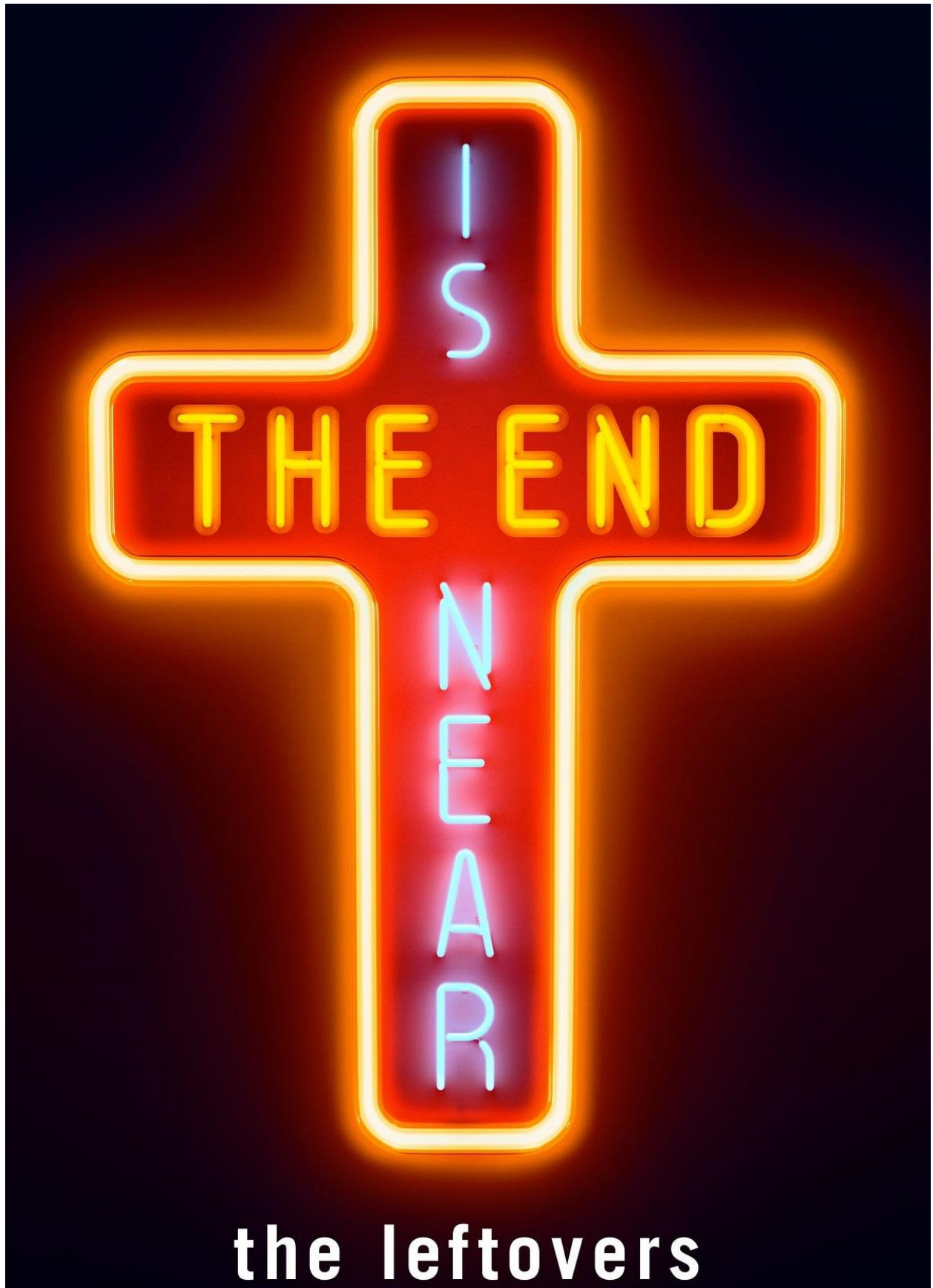
The book of Malachi states that Jacob was “loved” by God, yet his brother Esau was “hated.” Today’s Margin Notes deals with use of such language.

By Wayne Jackson | [Christian Courier](#)

The initial paragraph of Malachi’s writing declares the great love that Jehovah had for the nation of Israel (Malachi 1:1-5). When that announcement was made, however, the spiritually dull Hebrews asked, in effect, “Oh yeah, how have you loved us?” To illustrate his answer, Malachi calls attention to God’s divergent uses of Jacob and Esau — in reality, the nation of Israel versus the Edomites.

We must first note that “hate,” when used of God is a figure known as anthropopathism, i.e., or the attribution of human emotions to deity. Certainly, the type of “hate” that humans have is not to be attributed to Jehovah. “Hate” is sometimes idiomatically employed to simply suggest that one is loved less than another (see Genesis 29:30-33; also, cf. Luke 14:26 with Matthew 10:37).

Here are the facts. Both Israel and Edom had sinned. Edom was to be destroyed (these people passed into oblivion by the end of the first century A.D.), but a remnant of Israel was to be preserved — and this because of the nation’s role in the coming of the Messiah. God thus had favored the nation of Israel in the unfolding of His redemptive plan. The comparative character of these two peoples, of course, demonstrated Jehovah’s wisdom in the choice of Israel over Edom. The passage has nothing whatever to do with Jacob and Esau personally. In the margin of your Bible, make this comment: *Israel’s precedence over Edom in the divine plan of salvation — not individual election.*



Giving God the Leftovers. Apparently ministering about a century after the Jews return to their homeland and rebuild Jerusalem, Malachi warns that God is upset with the Jews. Again.

To their credit, the Jews aren't worshipping idols this time – which was the main sin that got them divinely deported to Babylon in modern Iraq. But, other sins are creeping into their culture:

- ✚ Many Jews are bringing defective animals to the temple as sacrifices for God.
- ✚ Priests are letting them get away with it.
- ✚ Some men are marrying non-Jewish women who worship idols.
- ✚ Many Jews have stopped tithing a tenth of their income for the upkeep of the temple and its ministries.
- ✚ Some Jews are cheating their employees, oppressing the poor, and depriving the helpless of justice.

Day Of The Lord. Judgment day is near, Malachi warns. When that happens, the wicked will then be “burned up like straw,” while those who serve God “will go free, leaping with joy like calves that are let out to pasture” (Malachi 4:1-2).

- *The Complete Guide To The Bible*, page 291-292

Chapter 1

Malachi was the last of the prophets, the last canonically (for if there were any after him, their prophecies have not been preserved), and the last morally; for he testifies of the coming of the Lord, and of the shining forth of the Sun of Righteousness with healing in His wings. His prophecies therefore have a grave and solemn importance, and on two accounts. First, as showing the state of the remnant who, in the tender mercy of God, had been brought back from Babylon that He might declare His faithfulness, and fulfill His purpose by way of the presentation of Messiah to His people; and secondly, because of the correspondence of the position of this remnant with those of God's people at the present moment. As there was nothing between them, so there is nothing to intervene between ourselves, and the expectation of the Lord's return. **The message to those then was, "The Lord, whom ye seek, shall suddenly come to His temple;" to us it is, "Behold, I come quickly."** Whether there is any similarity in our moral condition to theirs, it will be for our consciences to detect as we ponder the revelations found in the book, and the instruction it affords. One other preparatory remark may be made. Though all the people addressed were the descendants of those who had returned from captivity, and all alike were in fact on the ground of, as well as actually by descent, God's people, yet a remnant is discerned in the midst of this remnant, and it is these alone who meet the mind of the Lord. (chapter 3:14–18.)

There is something almost sublime in the simple and emphatic way in which the book commences.

"The burden of the word of the Lord to Israel by Malachi I have loved you, saith the Lord." (vv. 1, 2.)

Whatever the state of His people, the Lord never forgets, and never hesitates to declare, His love for them. It is in this way indeed He brings their true condition to light. "We might have supposed that the first word would be one of warning and rebuke on account of their sins; but no, God's first word is one recalling the length and breadth, the depth and height, of that unchanging love which had flowed out in the activities of His mercy and grace from the call of Abraham until now.

With this simple declaration of Jehovah's love **the state of the people immediately appears in their response**, "Wherein hast thou loved us?" **the expression of a moral insensibility**, as well as spiritual blindness, which is their characteristic in this prophecy. Blind indeed they must have been to question the truth of Jehovah's love; for had they not the records of His wonders wrought in their redemption, in the guidance of their fathers through the wilderness, dispossessing the heathen and setting them in a land flowing with milk and honey? And was not their own position at that moment the proof of it. Ah! These poor Israelites wanted to turn every one after his own ways, and have at the same time the blessing of God, to please themselves and yet to be surrounded with the tokens of God's favor.

But the Lord proceeds to give His proofs, and puts the question through the prophet, "Was not Esau Jacob's brother saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." (vv. 2, 3.) It must be carefully observed that this is not an appeal to God's sovereignty in His choice of Jacob as in Romans 9, where the apostle indeed cites this passage (after recalled the scripture which announced the divine purpose respecting Esau and Jacob) to show, not only that Israel was entirely indebted to grace for the difference God had put between themselves and Esau, but also that God's ways with the two branches of Isaac's descendants had been in accordance with His purposes. The evidence here given is drawn wholly, not from God's action towards Esau himself, but from God's judgments upon his posterity — "laid his mountains and heritage waste for the dragons of the wilderness." And in other scriptures we find (see especially Obadiah) that these judgments were visited upon them because of their irreconcilable hatred of Israel, and their triumph over, and their vengeance upon, them in the day of their calamity.

Moreover, the Lord takes occasion to proclaim His everlasting indignation against Edom (see Isaiah 34:5-8; 63:1-4; Jeremiah 49:9-17, etc.), and that though Edom would seek, in the energy of their own strength, to build, God, being against them, would throw down, and manifestly make them a byword amongst their neighbors who should call them "The border of wickedness," and "The people against whom Jehovah hath indignation forever."

Thus, the issue of God's dealings with Israel and Esau respectively would prove His love for His chosen people; but He says, "Your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel." From the revelation thus made flow two most instructive lessons. **First, that God is not to be judged by present circumstances.** It's **the result** of His ways that **vindicates** His name. Faith justifies God in His dealings with His people; but eventually all His ways will be *seen*, as in the case before us, to be the expression both of His love and His truth. **The second lesson is, that God never allows the state of His people to interfere with the accomplishment of His counsels of grace.** Thus, at the very moment that He is about to expose the wretched spiritual condition of Israel, He declares what will be their future blessing. Truly, the knowledge of this should humble us, and at the same time give us a deeper sense of the sin of indifference in the presence of such unchanging grace and love. He can righteously act thus, because He has been so abundantly glorified in the death of His beloved Son, who died for that nation, and not for that nation only, but that also He should gather together in one the children of God. (John 11:51, 52.)

The Lord having reminded His people of His relationship to them, and of His unalterable purposes, now commences on that foundation to search them as to their practical condition. This principle is of all importance. The believer can never measure his true state before God unless he does it by the standard of the position in which he by grace has been set. It is on this principle that Jehovah acts in this scripture, and hence He says:

"A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?"(v. 6.)

In this solemn manner does God arraign, not the people merely, but especially the priests. These He had chosen to stand before Him, to offer the sacrifices of His people, to instruct them in His word, and to have compassion on the ignorant and those out of the way; but so far from meeting their responsibilities they had sunk into complete moral degradation.

The state of the priests, is always more or less the state of the people. And what is the indictment God brings against these sons of Aaron? He says, 'You profess that I am a Father to you' (and the adoption belonged to Israel), 'and that I am your Master: where then,' He asks, 'are the honor and the reverence due to me as such?' Nay, He tells them, "You despise my name."

The response to this charge brings out a characteristic of the whole book. "Wherein," say they, "have we despised thy name?" (vv. 2, 6, 7; chap. 3:7, 8, 13.) Not only were they pursuing a course of forgetfulness of God, and dishonoring His name in all that they did, but, what was still worse, they were also ignorant of their actual condition. Hence, in reply to these charges brought against them, they say, almost in surprise, "*Wherein*" have we done this or that? The counterpart of this may be seen in every age. Together with declension, spiritual perceptions grow ever more feeble, and keeping up, and it may be diligently and zealously, the outward forms of religion, souls are astonished if their attention is directed to their state.

Let us then see how God proves to these careless priests that they were despising His name. He says:

"Ye offer polluted bread upon mine altar; and say, Wherein have we polluted? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, isn't it evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor: will he be pleased with thee, or accept thy person? saith the Lord of hosts. And now, I pray you, beseech God that He will be gracious unto us: this hath been by your means: will he regard your persons? saith the Lord of hosts. Who is there among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord, neither will I accept an offering at your hand." (vv. 7-10.)

It should be noted that the altar and the table of the Lord, in this scripture, are one and the same thing. The altar is thus denominated because the sacrifices were termed, as Christ whom these typified, God's bread. (See Lev. 21:6, 8, 17, 21, 22; Num. 28:2; John 6:33.) Hence the priests here are charged with the offering of polluted bread upon God's altar in proof that they despised Jehovah's name.

For in so doing they plainly showed that they had lost all conception of the holiness of Him to whom they professed to sacrifice, and that the altar was in their eyes but a common thing, saying, by their act, that the Lord's table was contemptible. But the charge against them is even more distinct: they offered the blind, the lame, and the sick for sacrifice, thereby violating, and knowingly violating, one of the most rigid precepts of the Scriptures. In every case the particular animal offered upon the altar was to be "without blemish" (see Lev. 22:17–25), that it might be a more fitting type of Christ. But this was to give God their best; and these men, as they surveyed their herds and flocks, lost to all sense of the divine claims, and the meaning of the sacrifices He required, were willing to give Him what was of no use to them — their valueless animals, but nothing more. They were despising His name, polluting His altar, and making the Lord's table contemptible. **They were thus treating Jehovah as they would not have dared to do with their governor. 'Offer what you offer me, saith the Lord, unto thy governor; will he be pleased with thee, or accept thy person?'** They knew he would not.


Is there no voice to us in this solemn language? Are we never betrayed into offering to the Lord our useless things? When, for example, the opportunity is presented of giving to the Lord of our substance, to minister to His poor, in what way do we act? Do we give of our best, of our first fruits, or of our superfluities or useless things? We might well search our hearts by the light of such words, while learning from them the state of this remnant, we may gain practical instruction for ourselves.

Another charge is now formulated against these wicked priests. "Who is there even among you that would shut the doors for nought?" (evidently the doors of the temple) "neither do ye kindle fire on mine altar for nought." (v. 10.) So low had these sons of Aaron fallen that, forgetting the grace which had distinguished them from their other brethren, and conferred upon them the privilege of being Jehovah's ministers, they now only regarded the work of their office as a means of profit. God Himself had provided for the priest's maintenance; but they were not satisfied to be in dependence upon Him; they desired to extort further remuneration from their fellow men.

The climax of their spiritual condition having been indicated, Jehovah declares that He has no pleasure in them, and that He would not accept an offering at their hands. (Compare Isaiah 1 and Hebrews 10) This announcement becomes the occasion of the revelation of His purposes of grace towards the Gentiles. “For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.” (v. 11) **These two things are ever conjoined in Scripture — the unbelief and apostacy of the Jew, and the bringing in of the Gentile. The apostle explains it when he says, “I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.”** (Romans 11:25. Compare Isaiah 49, Acts 13:45–48, etc.)


In the remaining verses of the chapter (12–14) the Lord reaffirms His charges against His people, bringing out even more fully how completely **they despised His service, esteeming it a “weariness;”** and He then pronounces a curse upon “the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing.” (Compare with this the sin of Ananias and Sapphira, in Acts 5) He affirms His word (so to speak) by the declaration, “For I’m a great King, saith the Lord, and my name is dreadful among the heathen.” Together with **moral insensibility—the special characteristic brought out in this chapter—there is always of necessity the loss of all sense of the holiness of God**, and of what is due to His name. But whenever and wherever this is the case, God will cause His name to be honored and revered even by those who hitherto had not known Him. He *will be glorified*, and in this way convict His people of their sin, and turn that sin, blessed be His name, into the opportunity for the outflow of the streams of His grace towards those — the Gentiles—who had no claim upon Him but for judgment.²

² Dennett, E. (2004). [*Malachi: Or the State of things at the End*](#) (pp. 4–14). Galaxie Software.



You say, 'Behold, this [offering] is so burdensome, ...
You bring the stolen and the lame, and the sick [animal],
and bring [it] as an offering – shall I accept it
from your hand?' says Hashem.

• *Malachi*
NEVIIM 1:13



Cursed be the charlatan who has a [superior] ram
in his flock, but vows and sacrifices a blemished [animal]
to the Lord! For I am a great King, says Hashem,
Master of Legions, and My Name is awesome
among the nations.

• *Malachi*
NEVIIM 1:14

Chapter 2

This chapter is chiefly devoted to the priests. They were formally addressed in the first chapter, but there as being the expression of the state of the people, on the principle, "Like priest, like people." Here it is their own fearful degradation that is brought to light, in contrast with what they ought to have been as chosen of God for communication of His mind and will, and intermediaries between Himself and His people. Most abrupt and solemn is the opening of the chapter: "And now, O ye priests, this commandment is for you." Then, from verses 2 to 4, we have the denunciation of judgment unless they should repent; from verses 5 to 7, what God intended the priest to be; and then, in verses 8 and 9, their actual condition, and God's action towards them. Such is the outline of the first part of the chapter, which we now proceed to examine.

Every reader of the Scriptures must have noticed that there is a period of grace before the visitation of judgment. So here. God first exposes the sorrowful moral state of His people, and while warning them that He can't continue to tolerate their highhanded iniquity, He gives them space for repentance. "If ye will not hear," He then says, "and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart."

This passage is very instructive. It teaches us what God desires from His people while in the place of testimony. It is to give glory unto His name. Thus, at the very outset He said to Moses, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He won't pardon your transgressions: *for my name, is in Him.*" (Exodus 23:20, 21.) The glory of His name is the one object God has at heart, and dishonor of that name the one thing which He can't overlook. What a lesson to today, brought as we are through Christ's death and resurrection into God's immediate presence and possessing as we do the privilege, while here upon the earth, of being gathered unto the name of Christ enjoying fellowship with the heart of God.

A second lesson is, that the object of God's ways in government with His people is that they may lay their condition to heart. On this account it is He uses His rod. And nothing proves so distinctly the insensibility of our hearts when, after passing through trials, we pay no heed as to the object God had in view. Every stroke of God's rod should produce great searchings of heart, and where it does not, it is the sure precursor of the sorer chastenings. For, as we learn from this scripture, God does not forget; for He says, "If ye will not hear, and if ye will not lay it to heart, I will curse your blessings."

He goes still further: "Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it." (v. 3) This passage is somewhat obscure as it stands in our translation, but it is not difficult to ascertain its general meaning. It was ever a characteristic of the Old Testament Jew, that the farther his lie had departed in heart from the Lord, the more he prided himself upon the externals of the Mosaic economy, and on the ritualistic observances he himself had connected with it. (See Matthew 15) It was so at this time, and Jehovah warns them that He will humiliate them in the very things by which they self-exalted. Thus, as they had said, "The table of Jehovah is polluted; and the fruit thereof, even His meat, is contemptible" (1:12), so **He would make them contemptible by means of the very beasts—blind and lame and sick—wherewith they dishonored Jehovah's name.** But again, in His tender mercy, even this dealing of His hand should have the correction of His priests as its aim; for He says, "And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts."

The mention of the name of Levi leads to the introduction of the nature of God's original covenant with him, and the statement of God's own thought of the priesthood when He first established it. Connected with this is a principle of great importance, affirmed everywhere in the Scripture. It is, that in times of apostasy the real state of those in it can only be understood when tested by what it was at the outset. In like manner God, in this scripture, puts alongside the corruption into which the priests had fallen what the priesthood was in its first institution.

Let us now examine this beautiful picture of the priesthood as delineated by the Lord Himself through the prophet. It was an act of God's favor in choosing Aaron and his sons for the priesthood. It was not till afterwards that God made a covenant with "Levi," and then on the ground of their faithfulness in the midst of apostasy and sin. The difference between the life and peace covenanted to Levi from that bestowed now on those who believe in Christ may be seen from the fact that they were given to Levi as a reward for fidelity — "And I gave them for the fear wherewith he feared me, and was afraid before my name" — life was the result of obedience.


A remarkable description follows. "The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace, and did turn many away from iniquity." In this expression we cannot fail to see a greater than "Levi;" for they contain an ideal of the priesthood which was realized only in Christ. Taken absolutely indeed they could only be spoken of Him of whom the priests of old were but the types, of the One who answered every thought of the heart of God, tested too as He was by the perfect standard of His own holiness. None but He who *was* the truth ever had the law of truth in His mouth; and hence when asked by the Jews who He was, He replied, "Altogether that which I have said unto you" (John 8:25); *i.e.*, His words were the perfect display of what He was, every one of them being the revelation of His own perfection. Iniquity consequently could not be found in His lips; and since He always did the things that pleased the Father (John 8:29), He walked with Him in peace and equity, and at the same time turned many from iniquity. "While, however, bearing in mind that Christ as the perfect priest is here adumbrated, the words are spoken of "Levi," and we may learn the perfect standing which God gives to His own in His presence.

In the *next verse we have the responsibility side*, together with the character of the office—"For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." This is what Jehovah intended His priests to be in the midst of Israel in that aspect of their office towards the people. They represented the people before God, and they were charged to represent God to the people.

The apostle therefore in writing to the Hebrews says, “Consider the apostle and High Priest of our profession, Jesus”—as the faithful High Priest to make propitiation for the sins of the people, laying the efficacious foundation on which He could take up and exercise His office in the holiest of all. In the wilderness it was Moses rather who acted as the “apostle;” while Aaron filled the functions of the priesthood Godward, the two together being in this way a type of Christ. Still the two aspects were combined in instructions given to Aaron (Leviticus 10:9). We thus see that the priest’s lips should keep knowledge, and they (the people) should seek the law at his mouth; for he is the messenger of the Lord. **But the priest could only be this when he was occupied with the mind of God, as embodied in His law and statutes, when he treasured it up in his heart so that his own life might be the outflow of the power of the Word within.** Alas! instead of this the priests in this book were the leaders in transgression, falsifying the holy position in which they had been placed, and the seducers of those of whom they ought to have been the guides in right paths. On this account the Lord says, “Ye are departed out of the way; ye have caused many to stumble; ye have corrupted the covenant of Levi, saith the Lord. Therefore, have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.” (vv. 8, 9.)

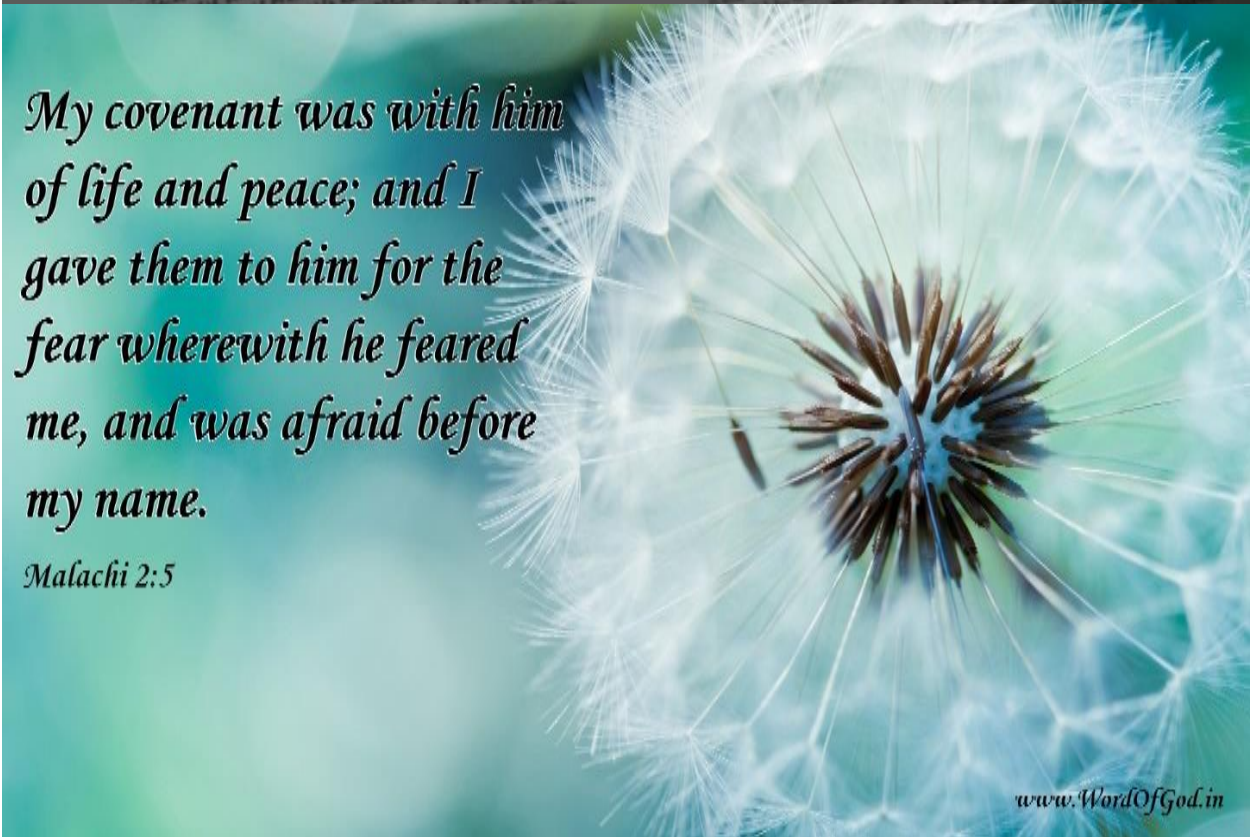
We see exemplified here the same thing as obtains everywhere in Scriptures; responsibility is increased by position and privilege. Thus, if the priest or ruler sinned, he had to bring a larger sacrifice than one of the common people. (Leviticus 4) So in this chapter the priests, being those appointed instructors of the people, are dealt with more severely—with unsparing judgment. Instead of guiding the people aright, as we have seen, they caused many to stumble.

But in the application of these solemn truths to ourselves, it must not be forgotten that the priests under the Mosaic dispensation well typify the whole Church as the priestly family. We may all, therefore, enquire whether these charges could be sustained against ourselves; whether we, whose boast, by the grace of God, it is that we have been made priests to God and the Father, are become stumbling blocks to others because we have been “partial” in His word.



Know that I have sent this commandment to you,
so that My covenant should be with Levi,
says Hashem, Master of Legions.

• *Malachi*
NEVIIM 2:4



*My covenant was with him
of life and peace; and I
gave them to him for the
fear wherewith he feared
me, and was afraid before
my name.*

Malachi 2:5



The teaching of truth was in his mouth,
and injustice was not found on his lips;
he walked with Me in peace and with fairness
and turned many away from iniquity.

• *Malachi*

NEVIIM 2:6



For the lips of the Kohen should safeguard knowledge,
and people should seek teaching from his mouth;
for he is an agent of Hashem, Master of Legions.

• *Malachi*

NEVIIM 2:7

In the second section of the chapter (verses 10–12), the offences of God's people against their brethren, and their sin in uniting themselves with idolaters, are exhibited.

It is no longer the priests especially, except indeed their conduct might be taken as indicative of that of all, that are addressed, but the Spirit of God now includes both Judah and Israel. The first sin mentioned is that of dealing treacherously every man against his brother by profaning the covenant of their fathers, (v. 10.) And how does the prophet meet it? or rather, what are the truths he adduces to show the evil of their conduct? There are two — their common standing before God, on the ground of His covenant (Have we not all one Father?), and their common relationship to God as Creator (Hath not one God created us?). knit thus by common ties to God, both in creation and redemption, they were bound together by common relationships, interests, and blessings, the knowledge of which should have guarded them from thus sinning against their brethren. In doing so, they profaned the covenant which had been made with their fathers, the second great commandment of which was, "Thou shalt love thy neighbor as thyself." The apostle Paul, it will be remembered, uses a similar argument writing in Ephesians. "Wherefore," he says, "putting away lying, speak every man truth with his neighbor; for we are members one of another." (Chap. 4:25.) The moment, indeed, we realize we are bound up together with our fellow Christians by imperishable ties as members of the same body, and as members of the same family, we shall look upon their welfare and interests as our own. **But when all sense of the oneness of God's people is lost, as in the case before us, every man will seek after his own things; self and selfishness will predominate and rule, to the destruction of all brotherly care and love.**

Another thing may be observed as arising out of the connection. The priests had "departed out of the way," and then they are found dealing treacherously every man against his brother. In the gospel of Matthew we find a very similar thing. The evil servant says in his heart, "My Lord delayeth His coming," and he immediately begins to smite his fellow servants, and to eat and drink with the drunken. In both cases alike, losing all sense of the divine claims and nature of their position is followed by evil conduct towards their brethren.

The comparison indeed goes further; for as the next thing the evil servant does is “to eat and drink with the drunken,” so here, after the dealing treacherously every man with his brother, we have the union with “the daughter of a strange god”—in both cases alliance with the world. And this is ever the moral order: first, relationships with God ignored, then with brethren, and lastly association with the world. There are four terms employed in this passage to indicate this grievous form of the iniquity of God’s people: dealing treacherously (not, as in the preceding verse, with their brethren, but with God—compare Jer. 3:6–10), committing abomination—a frequent expression in the Scriptures for idolatry (Jeremiah 4:1; Daniel 9:27; Matthew 24:15), profaning the holiness of the Lord which he had loved, and marrying the daughter of a strange god. (v. 11.)

Almost from the time that God redeemed Israel out of Egypt, this last sin is mentioned as that into which they were continually falling. Balak, under the advice of Balaam, succeeded in tempting them into it at Baalpeor. (Numbers 25:1-9.) It was the head and front of Solomon’s offending, and the cause of the alienation of his heart from God. It was the difficulty that Ezra had to contend with almost immediately after God in His mercy had brought the remnant from Babylon and then set them again in their own land. In the New Testament the Apostle Paul lifts up his voice against this besetting sin when he cries, “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?” (2nd Corinthians 6:14-16.)

The last part of the chapter is comprised in verses 13-16. From verse 13 we learn that, together with all the moral corruption which we have considered, there were all the outward signs of devotion to Jehovah. And what would seem so strange, did we not know the amount of deception it is possible to practice upon ourselves, they could not, or professed that they could not, understand why the Lord did not accept their offerings. “This,” says Malachi, “have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that He regardeth not the offering any more, or receiveth it with good will at your hand. *Yet ye say, Wherefore?*”

“Wherefore?” the answer is at hand; and it reveals another form of evil existing at that time amongst these poor degraded people: “Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet she’s thy companion, and the wife of thy covenant.” (v. 14) We learn, from the answer of our Lord to the Pharisees, that divorce was permitted to the Jew, under the Mosaic dispensation, “because of the hardness of their hearts;” but He expressly adds, “from the beginning it was not so.” (Matt. 19:3–9.) And the farther they departed in heart and ways from God, not only did they the more frequently avail themselves of this permission, but they also so abused it the marriage bond became relaxed on each side, and they separated from their wives at their own will and pleasure.

This is the evil which the prophet here denounces, and from which he takes this occasion to show the oneness of man and wife according to the original institution. There could be no greater evidence of a moral corruption than what has been termed the levity of divorce. Even now, when a people or nation make it easy for man and wife to obtain a legal separation, it is sure sign of the decay of public morals.

And we cannot but again call attention to the order of the sins here enumerated. First, there was the corruption of the covenant of Levi, and then the dealing treacherously every man against his brother, dealing treacherously with God in the matter of idolatry, and lastly, dealing treacherously with the wife of their youth. It is a religious, social, and domestic corruption; and let it be carefully observed that the last two flow from the first.

Dissolve the tie between man and God, and you dissolve every other tie that unites man to man. These of whom the prophet speaks were the professing people of God, and they were still punctilious in the observance of their sacrificial ritual, and yet they were unfaithful in every relationship in which they stood (compare Micah 7:1–6); and the flesh is the same in every age, and, though social restraints may vary in different ages, it will ever find its outlet in corrupt channels. If, therefore, there be no fear of God before the eyes of men, then sin and iniquity must continually and increasingly abound.

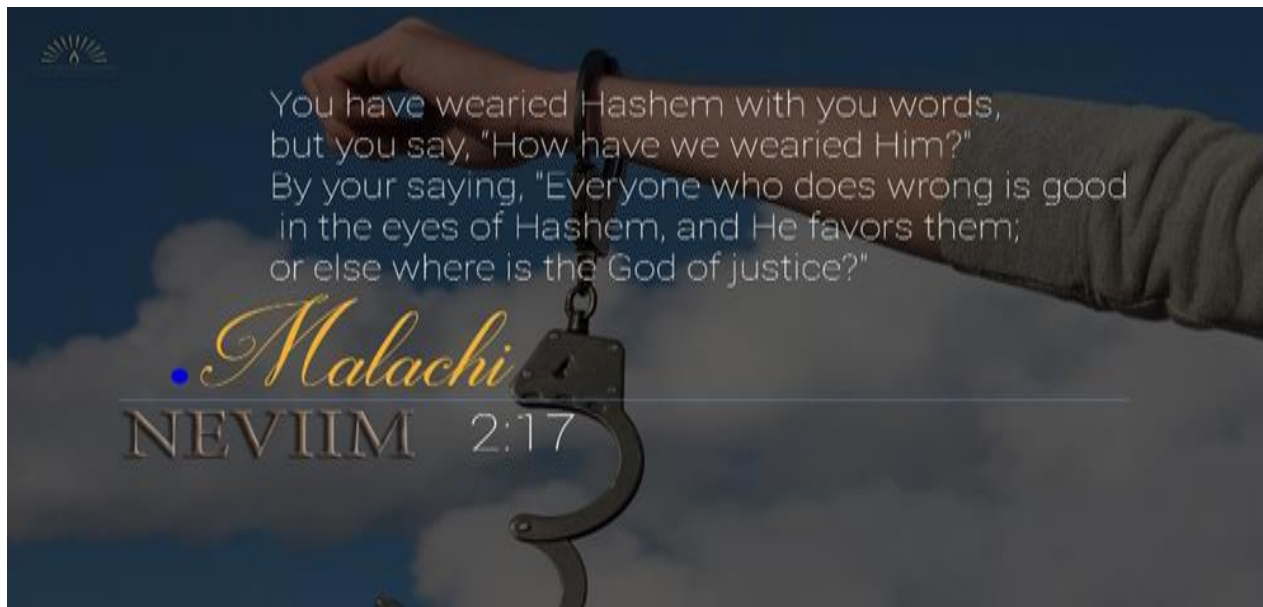
Moreover, with the object of the oneness of man and wife, the inviolability of the marriage bond (save for the one sin specified by our Lord (Matthew 19)—the sin itself being, in fact, its violation) is declared by the prophet. “And wherefore one? That He might seek a godly seed.” The Lord looks to find His people among children of His servants; and it’s on this account indeed that the apostle enjoins believing parents to bring up their children in the nurture and the admonition of the Lord. The Lord’s interest in, and His care and love for the children of His people, haven’t been sufficiently remembered, nor that the godliness of the children—“a godly seed”—is divinely connected with the maintenance of the indissoluble sanctity of the marriage relationship. “We have even further light now, because the **Lord has been pleased to show us that the union of husband and wife is a figure of that between Him and the Church, and hence our own responsibility is the greater, to understand the nature of marriage, and God’s attitude of grace and blessing towards the saint’s offspring.**

Based on this revelation which God makes through Malachi is the exhortation, enforced by these solemn considerations, “Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.” The Lord attaches great importance to, the godly maintenance of natural relationships; and wherever these are slighted under whatever pretense, whether spiritual or otherwise, the door is already opened to the worst forms of license and corruption. One of the plainest evidences of desire to please the Lord is the faithful and diligent discharge of our responsibilities in the domestic circle.

But not only has God made man and his wife one, He also hates putting away. The prophet introduces this in a most solemn way: **“For the Lord, the God of Israel, saith that He hateth putting away.” If therefore His people are in communion with His own mind, they will do so also.** And how abundantly, through the whole history of Israel as a nation, is it proved that the Lord does hate putting away! If He had not done so, Israel would long since, and many times, have been renounced. They broke His covenant again and again, thereby forfeiting all claims upon His favor and love; but He endured them with much long-suffering, for His gifts are without repentance.

In the prophets, God continually reminded them of His union with them, that He was married to them, and that, therefore, He could not cast them off. (Jer. 3:1–14) It was this same spirit He would have them show in their relationships, instead of covering violence with their garment; and “therefore,” the prophet repeats, closing up this part of his subject, “take heed to your spirit, that ye deal not treacherously.”

There is little doubt that verse 16 contains a general principle, and one that has been rightly applied to discipline in the Church; for the heart of God must be expressed in discipline as much as in brotherly fellowship. No satisfaction is felt in the cutting off of the offender; but every step would be taken in divine pity, identifying ourselves with the one over whom Satan had obtained a temporary advantage; and we should thus proceed with many searchings of heart, taking his burden on our own shoulders, considering ourselves lest we also be tempted. Discipline thus administered, having solely for its object the honor of the Lord, the glory of His name, would become a means of grace to all who took part in it, and would be used for restoration of the one who had sinned, as well as to reveal the terrible nature of the evil, which could not otherwise be reached than by putting away from fellowship with the saints.³

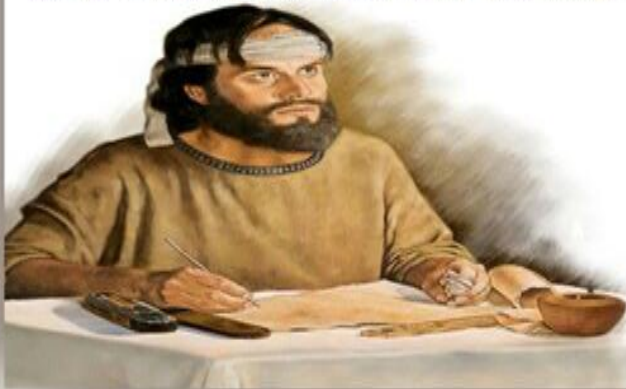


³ Dennett, E. (2004). [Malachi: Or the State of things at the End](#) (pp. 15–31). Galaxie Software.

NEVER DEAL TREACHEROUSLY WITH YOUR MATE

How Some Men Treated Their Wives in Malachi's Day

In the days of the prophet Malachi, many Jewish husbands dealt treacherously with their wives by divorcing them, using all kinds of excuses. Such men thus rid themselves of the wives of their youth, perhaps to marry younger women or even pagan women. Jewish men were still treacherously divorcing their wives "on every sort of grounds" when Jesus was on earth. Jehovah God hated such divorcing.



And Pharisees came to him intent on testing him, and they asked: "Is it lawful for a man to divorce his wife on every sort of grounds?"
(Matthew 19:3)

"And there is another thing that you do, which results in covering the altar of Jehovah with tears and with weeping and sighing, so that he no longer pays attention to your gift offering or looks favorably on anything from your hand. And you say, 'For what reason?' It is because Jehovah has acted as a witness between you and the wife of your youth, with whom you have dealt treacherously, although she is your partner and your wife by covenant. But there was one who did not do it, for he had what remained of the spirit. And what was that one seeking? The offspring of God. So guard yourselves respecting your spirit, and do not deal treacherously with the wife of your youth. For I hate divorce," says Jehovah the God of Israel, "and the one who covers his garment with violence," says Jehovah of armies. "And guard yourselves respecting your spirit, and you must not deal treacherously."
(Malachi 2:13-16)

AGAINST DIVORCE

MALACHI 2:16-17 "For the LORD God of Israel says That **He hates divorce**, For it covers one's garment with violence," Says the LORD of hosts.

"Therefore take heed to your spirit, That you do not deal treacherously." You have wearied the LORD with your words; Yet you say, "In what way have we wearied *Him*? **In that you say, "Everyone who does evil *Is* good in the sight of the LORD,** And He delights in them," Or, "Where *is* the God of justice?"

Treacherous Relationships II

Malachi 2:13-16

God finds no pleasure in religious expressions that do not coincide with our relational experience. (Vs. 13)

God sees what goes on behind closed doors in families (vs 14)

God detests when a relationship is set aside (vs 15-16)

divorce = set aside: relationship duty
covenant spirit

God's answer is corrective guard your heart and soul (vs 15-16)

Three-Way Covenant

It is a tragedy that most folks in society, and not a few who profess to being Christians, think that marriage is mostly a civil arrangement that they can treat with disdain whenever they please. Irrespective of “civil” law, which ebbs and flows with changing times, and from society to society, there is a higher “contract.” It is a covenant between two eligible people and their Creator — who himself instituted marriage in the Garden of Eden and provided stipulations for the relationship’s regulation (Genesis 2:21-24; cf. Proverbs 2:17; Ezekiel 16:8).

The marriage arrangement is designated as a “covenant” because it’s “contracted in submission to the revealed will of God (Exodus 20:14) and with the expectation of his blessing (Genesis 1:28)” (Verhoei, 274).

The devoted child of God doesn’t treat his or her marriage like the revolving doors of a modern department store. As one scholar has noted: “The loyalty of each partner to the covenant of God [is] a uniting bond which create[s] a lasting companionship between the partners” (Baldwin, 239).

When people enter marriage they promise, before God, to love and honor one another and to be supportive, through whatever adversities, for as long as they both are alive. This is a universe apart from the disposition of many modern couples who pledge togetherness, “for as long as we both ‘dig it’.” — *Christian Courier Magazine*

Malachi 2:14: “The Wife of Thy Covenant”

In the beginning, because it was not good for man to be alone, God took from the side of Adam his own flesh and bone to make for him a helper suitable for him. Then, as Moses wrote, “For this cause a man shall leave (abandon, forsake) his father and his mother, and shall cleave (be joined, bonded, cemented) to his wife; and they shall become one flesh” (Gen. 2:18-24).

Malachi later wrote that marriage is basically a covenant relationship witnessed by God. A covenant is more than a simple contract; a covenant is based upon solemn promises (vows) of loyalty and faithfulness. This covenant relationship is designed and governed by God, who declares the terms, responsibilities, and conditions. The sexual union of husband and wife affirms and perpetuates the bond of the “one flesh” covenant. That is why adultery is so destructive; it is dealing treacherously with the wife of thy covenant (Malachi 2:14-16).

“Whereas fornication is a general term for all illicit sexual intercourse, adultery is used specifically of unlawful sexual conduct in violation of the marriage covenant . . . In literal adultery, it’s the marriage covenant which is violated” (Mike Wilson, *Is It Lawful?*, Chap. 15, “The Meaning of Adultery”). Every Bible lexicon I have checked agrees that adultery is the sexual sin that involves the spouse of someone.

Jesus taught, “Whosoever shall put away his wife, and shall marry another, committeth adultery against her” (Mark 10:11-12). Adultery is dealing treacherously with the wife of thy covenant.

“For the married woman is bound by law to her husband while he is living. So then if, while her husband’s living, she is joined to another man, she shall be called an adulteress” (Romans 7:2-3). Joining herself to another man while she still has a living husband is adultery because it is a violation of their marriage covenant; it is dealing treacherously with the husband of thy covenant. If a woman should put away her living husband for the cause of fornication, then she would not be an adulteress if she married another man. Her “first husband” is still living, but they no longer have a covenant relationship; he is not any longer her husband before God. What appears to be absolute statement in Romans 7:2,3 is not intended to be absolute.

Another illustration of an apparently absolute statement is this: “Everyone who divorces his wife, except for the cause of unchastity, makes her commit adultery.” Absolutely? In every case? No matter what she does or doesn’t do? Or consider the last part of the same verse (Matthew 5:32), “Whoever marries a divorced woman commits adultery.” Absolutely? In every case? What if her own husband married her again; against whom are they then committing adultery? (See 1 Cor. 7:10-11.) Or what if she is the one getting the divorce for the cause of fornication? (She is still a “divorced woman.”) Or what if her husband died before she remarried, against whom would she be committing adultery? (She’s still “a divorced woman.”)

Whoever marries a divorced woman commits adultery if either of them, before God, has a marriage covenant with another living spouse.

The Pharisees who confronted Jesus with the question of “rights” to put away their spouses were misusing Scripture; Deuteronomy 24:14 is not affirming rights to put away your spouse.

Deuteronomy 24 is “case law “: when and if this and that happened, then the result is such and so. We are making the same kind of Bible error when we make Jesus’ words deal primarily with “who has the right to remarry?” Jesus is primarily teaching the only cause for putting away your spouse and marrying another is if your mate is guilty of fornication (Matt. 19:9; Mlk. 10:11-12). Jesus doesn’t specifically state who may remarry! **Only by implication, by our own human reasoning, do we conclude that “the innocent party has the right to remarry.”** Jesus’ actual statement is another example of case law: whoever does what I am describing to you is committing adultery (unlawful sexual conduct in violation of the marriage covenant).

1 Corinthians 7:27-28 deals specifically with who has the right to marry without sin. “Are you bound to a wife? Do not seek to be released (loosed, unbound, untied, divorced). Are you released from a wife (loosed, unbound, untied, divorced)? Do not seek a wife. But if you should marry, you have not sinned.” Are you bound in a marriage covenant with a spouse already? If not, you may marry without committing sin.

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August 1, 1991



2

Is the Teaching of Jesus *on Marriage, Divorce, and Remarriage* a Part of Old Testament Legislation?

Moses & Christ
Compared

What constitutes adultery?

M
O
S
E
S

“Adultery” defined as sex between parties married to someone else (Lev. 20:10; 18:20; Prov. 6:26-29, 32-34; Jer. 29:23)

Not post-divorce remarriage (Deut. 24:2)

C
H
R
I
S
T

Jesus extends the definition of adultery beyond its Old Testament sense to include remarriage after unscriptural divorce and remarriage (Matt. 5:32; 19:9; Mark 10:11-12; Luke 16:18)



2

Is the Teaching of Jesus *on Marriage, Divorce, and Remarriage* a Part of Old Testament Legislation?

Moses & Christ
Compared

What is a lawful cause for divorce?

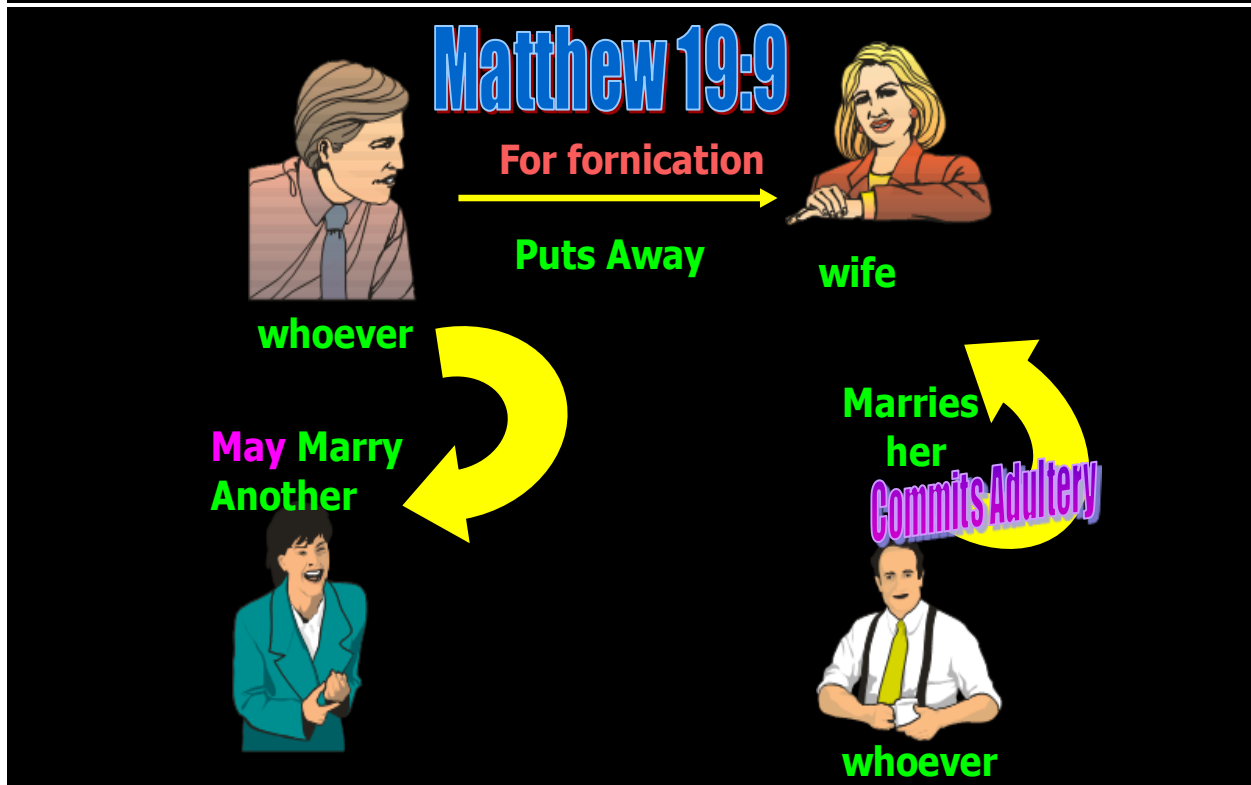
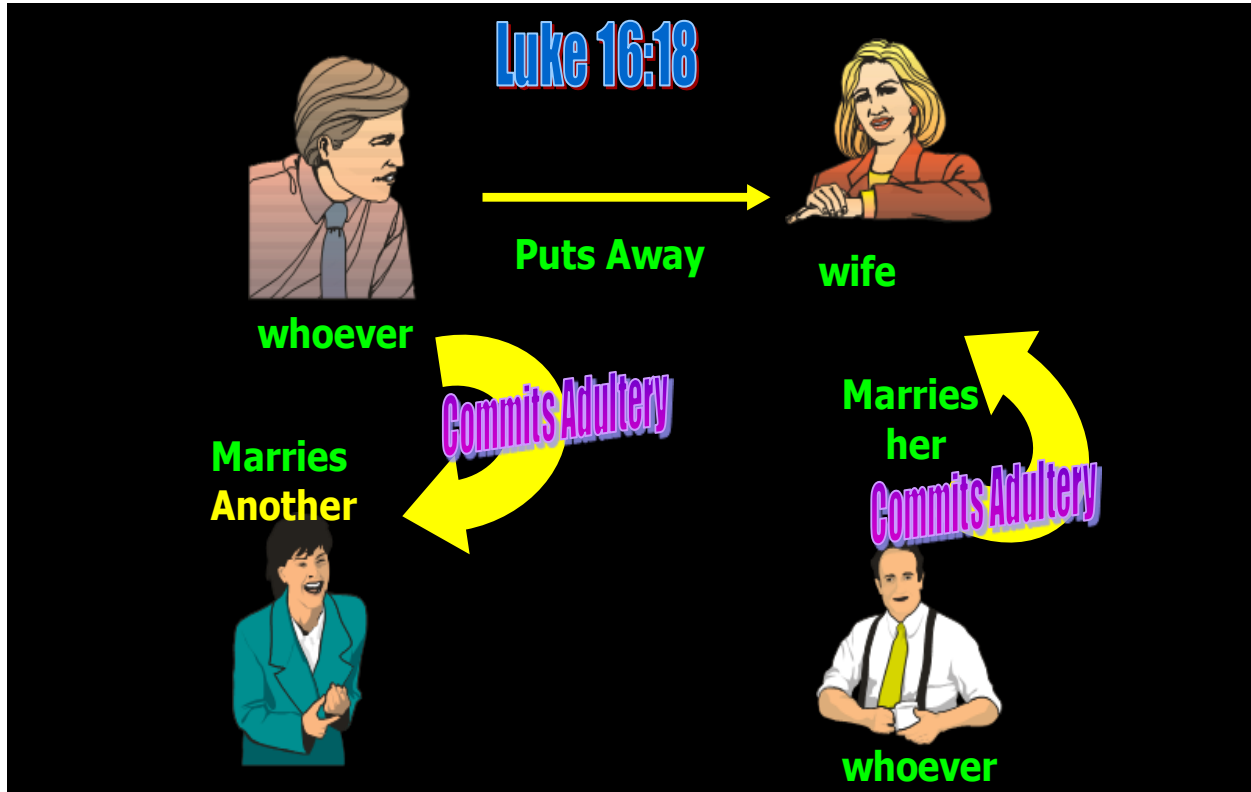
M
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A finding of “some uncleanness” (KJV, NKJV), “unseemly thing” (ASV), or “some indecency” (NASB, ESV)

Heb. *'ervah debar* lit. “[a] nakedness thing” —some indecent, immodest behavior short of adultery (Deut. 22:13-14; 20-21, 22)

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“Fornication” is the sole cause for divorce (Matt. 5:32; 19:9).





There is a special point in 3:1, however, that deserves more detailed attention. In the text “Jehovah of hosts” declares that the special messenger (John) will prepare the way “before me.” Since John was preparing the way for Christ, would it not follow that the “Jehovah” of this context was Christ himself?

On the other hand, the speaker, “me” (in the first person) appears to be distinguished from “the Lord” who is coming to “his” (third person) temple. To further complicate this grammatical “maze,” there’s the fact that when Malachi 3:1 is quoted in the New Testament (Matthew 11:10; Mark 1:2; Luke 7:27), in each instance Malachi’s first person, “me,” is changed to “you” (second person – “thee, thy” KJV, ASV), thus differing from both the Hebrew and Greek versions.

Matthew, Mark, and Luke, each under the guidance of the Holy Spirit, have altered the text to make the application of the prophecy find fulfillment in Jesus Christ. There are two vantage points from which one might view this matter, and neither will necessarily exclude the other. — Christian Courier Magazine

Chapter 3

The last verse of chap. 2, as we have pointed out, introduces the subject of chap. 3, wherein another phase is taken up of the moral state of the corrupted remnant. “Ye have wearied the Lord with your words,” says Malachi; and then the characteristic book answer is returned, “Wherein have we wearied Him?” Poor people! They had departed from God; they drew nigh to Him with their mouth, and honored Him with their lips, but their heart was far from Him. Yet in ignorance, real or professed, of their own condition, they’re surprised to hear that they had wearied the Lord. The truth was, they were in the path of self-justification, excusing themselves, and laying the blame of everything on God — sure evidence of their own backsliding. The prophet, therefore, speaks plainly, and tells them wherein they had wearied Jehovah. He says, “When ye say, Everyone that doeth evil is good in the sight of the Lord, and He delighteth in them; or, Where is the God of judgment?” So blind were they in their self-righteousness, that they ventured to accuse God of unrighteousness, insinuating that the Lord couldn’t discern between good and evil. They were like the Pharisees of a later date, who were displeased because the Lord in His grace consorted with publicans and sinners; whereas, in their own estimation, it was with themselves that He ought to be found. It is the same in every age; for just in proportion as we justify ourselves we are keen to detect the evil in others, and to exalt ourselves at their expense. What the Lord’s people showed by their wicked complaints was: first, that they were utterly ignorant of the character of God, as the One who is of purer eyes than to behold evil; and secondly, that their sinful hearts had deceived them into thinking that they, in spite of what they were, had a special claim, a meritorious claim, upon Jehovah’s favor and regard. Observe that it was their *words* that had wearied the Lord. How often is it forgotten that our words are always being recorded, and brought up for rebuke or judgment! (John 20:24–27.)

The last clause of the verse — “Where is the God of judgment?” — that leads to the declaration of the first verse of the next chapter. “Where,” say they, “is the God of judgment?”

The answer is, “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek [as God of

judgment], 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.” This weighty announcement is worthy of our most careful consideration. It may be said generally, first of all, that it’s the declaration of the first coming of Christ, together with, as is so usual in the prophets, the full consequences and results of His appearing in glory. Then there are two things in the scripture: the sending of the messenger, and the advent of the Lord Himself.

The messenger is clearly John the Baptist; for this passage, as well as one from Isaiah, is specially applied to him in the gospels. (Mark 1:2; Luke 1:76.) This must be distinctly observed in order to understand the difference between his mission and that of Elijah “before the coming of the great and dreadful day of the Lord.”(4:5) True, our Lord said, “Elias is come already, and they knew him not, but have done unto him whatsoever they listed;” but His meaning’s explained by another passage. Jesus when speaking to the multitude concerning the Baptist, said, “Among them born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John, the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it [that which Jesus taught], this is Elias, which was for to come.” (Matthew 11:11–14) The Baptist was the Lord’s messenger, and prepared the way before Him by heralding His coming and preaching the baptism of repentance; and few as they were, he did undoubtedly “make ready a people prepared for the Lord.” (See John 1:35–51.)

We read moreover, “The Lord, whom ye seek, shall suddenly come to His temple.” Two things are here to be noticed: first, the Person who should come, and then the manner of His coming. It is Jehovah who is speaking: “I will send My Messenger;” and He who sends His Messenger is also Adonai—the Lord in the words, “The Lord, whom ye seek,” being Adonai, not Jehovah. The two appellations are found combined in Psalm 110: “Jehovah said unto Adonai, Sit thou at my right hand, until I make thine enemies thy footstool.”

He is also “the Messenger of the covenant” whom the Jews professed to delight in. This title may be understood by a scripture in Exodus:

“Behold, I send an Angel before thee to keep thee in the way...my name is in Him”—proof that he was a divine Person, inasmuch as name in the Word is always the expression of the truth of what the Person is. Thus, the One who should come is Jehovah, Adonai, and the Angel of the covenant; and all this Jesus, Jesus of Nazareth was, and proved Himself to be in manifold ways in His presentation to Israel. But their eyes were blinded, and they wouldn’t see; and they closed their ears that they might not hear; so that, while as this poor backslidden remnant asked, “Where is the God of judgment?” the Lord whom they sought came suddenly to His temple, and coming to His own they received Him not, but took Him, and with wicked hands crucified Him on Calvary.

The manner of His coming is described as “suddenly”—coming suddenly to His temple; and it was there that the pious remnant in Jerusalem found Him. Simeon “came by the Spirit into the temple,” and there met in the babe of Mary the Lord’s Christ, and was even permitted in infinite grace to take Him up in his arms, and as he did so he said, “Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have now seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.” There was also “one Anna and she, coming in that same instant, gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem.” (Luke 2:29–38.) And again and again did the Lord come to His temple during His earthly sojourn (John 2; Matt. 21), though His people knew Him not.

From verses 2–6 we have the character and consequences of His coming; *i.e.*, His appearing. The form of the second verse springs from the words already noticed; viz., “The Lord, whom ye seek,” in connection with, “Where is the God of judgment.” They professed to desire the presence of the God of judgment. They little knew the force of their words, and hence the prophet says, “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.”

Otherwise indeed not one could abide the day of His coming; whereas now we learn from Zechariah, He “will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God.”

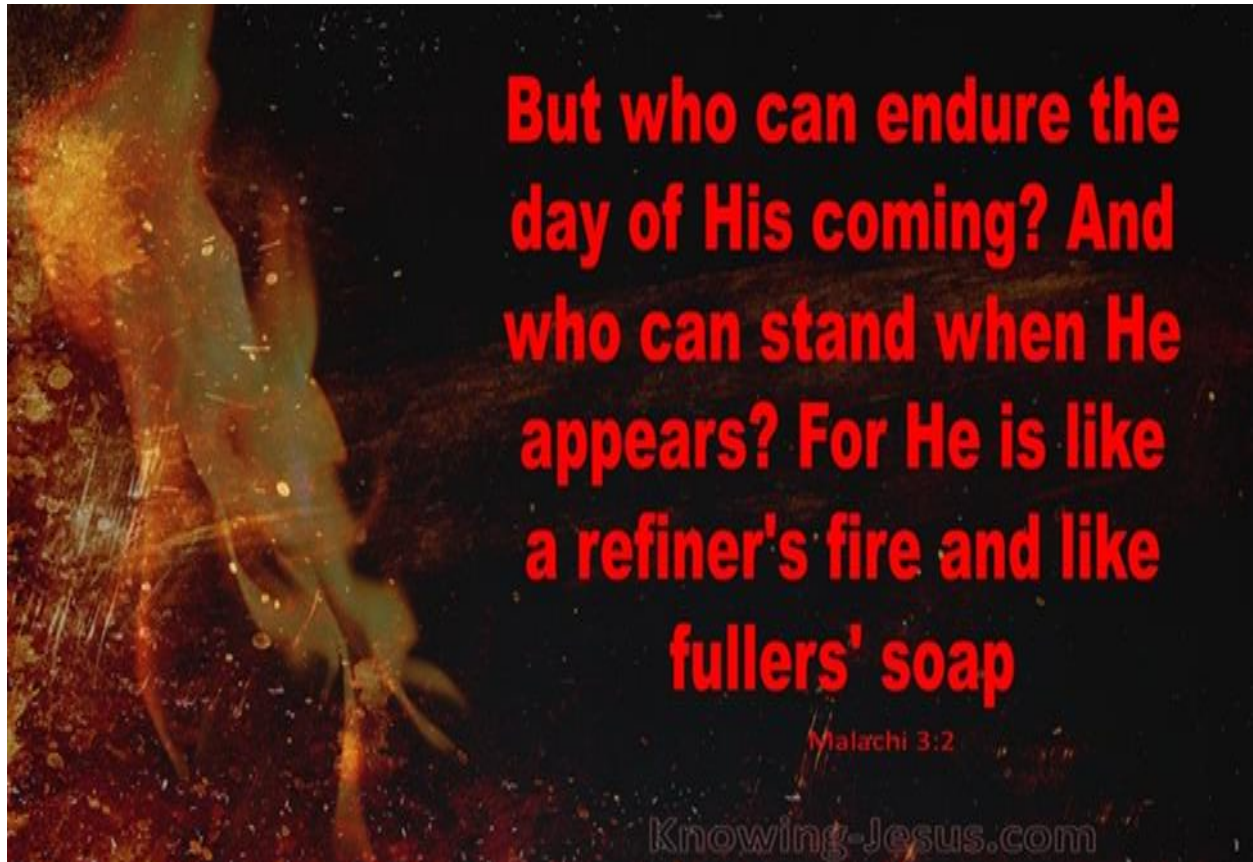
Baptism with Fire

Matthew 3:10-12

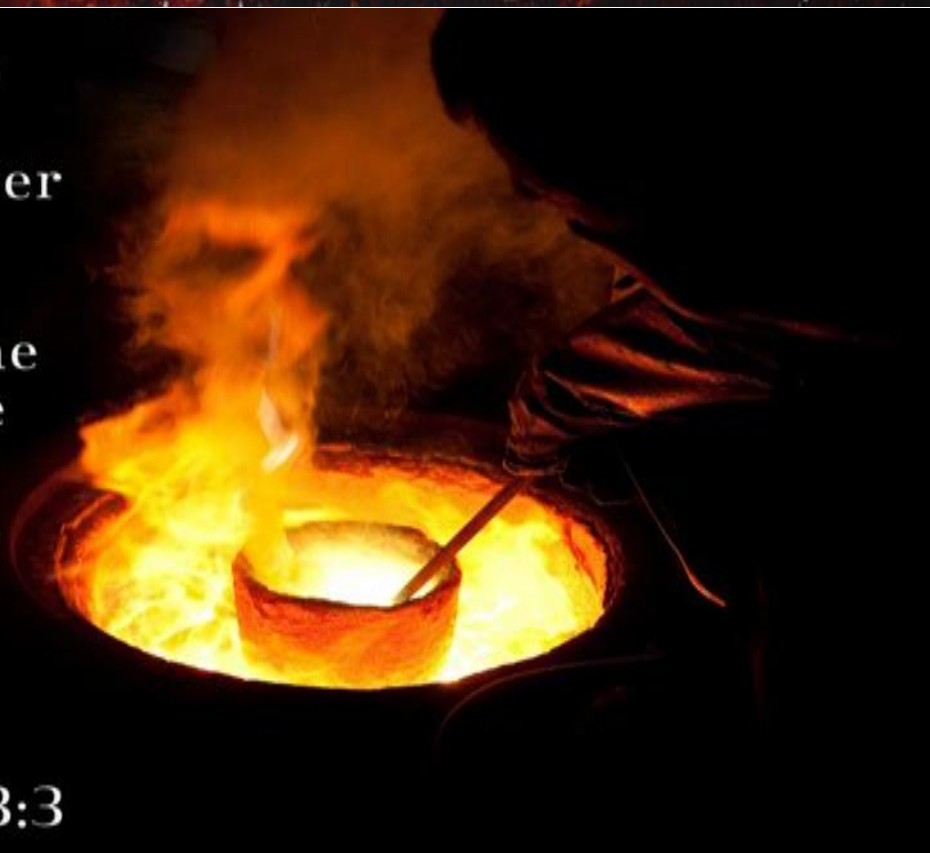
- **Christ would baptize “with” or “in” fire.**
 - Since baptize means to immerse, baptism with fire refers to immersion in fire!
- **In the context, FIRE refers to eternal punishment.**
 - The main theme of the context is that sinners needed to repent to avoid punishment.
 - In verse 10, the idea of being “cast into the fire” is a descriptive phrase often used elsewhere in Scripture to refer to the punishment of hell (Matthew 13:31-42; Revelation 20:15; 21:8)
 - In verse 12, the Lord will burn the “chaff” or unfruitful waste with “unquenchable fire.”

So here in our scripture, as more or less throughout the book, the prophet’s view is confined to the sons of Levi. These priests corrupt condition we have seen, but when the Lord suddenly returns to His temple, “He shall sit as a 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.” (v. 3) It is said that as a refiner of metals watches by the crucible until his own face is reflected in the molten mass, so the Lord Jesus sits as the refiner and purifier of His silver until His own image is mirrored in it, and that this is the end and object of all His dealings with His people.

It is through the chastenings of His hand, through the trials and sorrows of their path, as here through special judgments, that He weans the hearts of His own from other objects, that Christ alone may fill the vision of their souls.



He sits as
a refiner
and purifier
of silver
to purify
and refine
them like
silver
and gold.

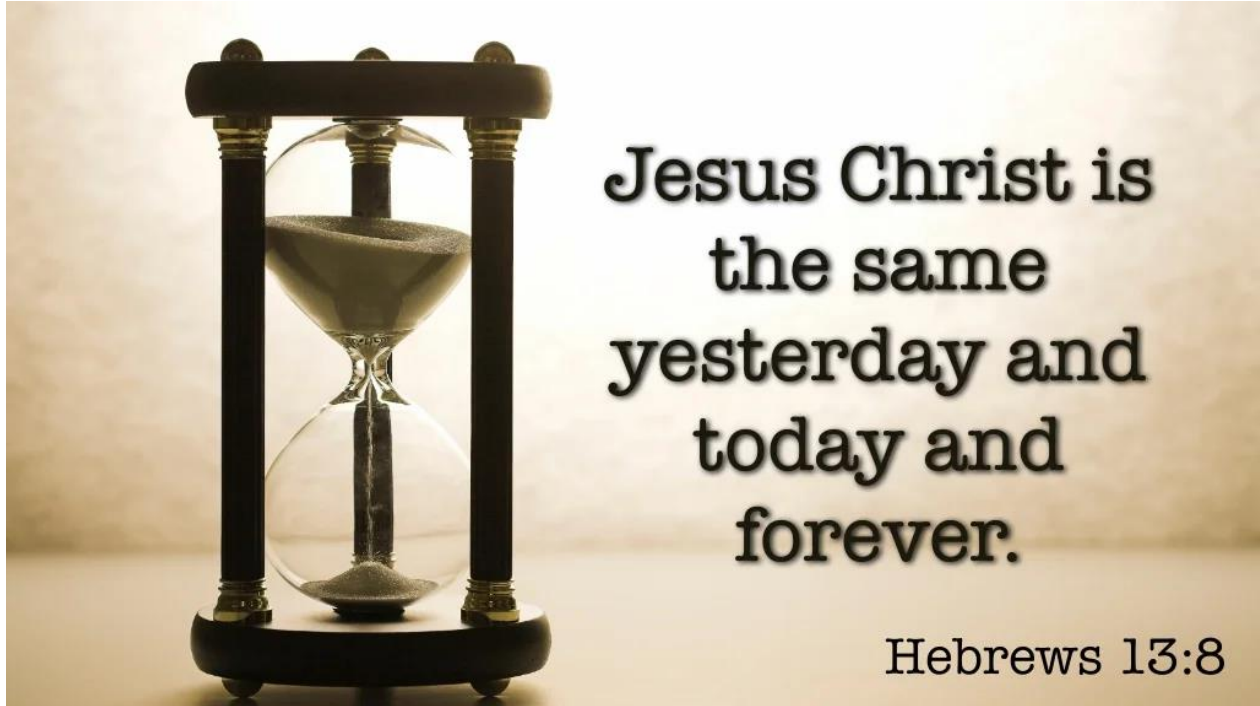


A very important truth is brought out in this scripture, applicable alike to ourselves and “sons of Levi.” There can be no presentation of an offering to the Lord in righteousness, nor can the offering presented be pleasant to the Lord until priestly purification. This in fact is also the teaching of the epistle to the Hebrews. There the apostle shows that Christ by one offering hath perfected forever them that are sanctified, before he points out that we have boldness to enter the holiest by the blood of Jesus.

The difference is only in the fact that now all believers are priests, that it's no longer the title for a privileged class, to appear in the immediate presence of God; but everyone who is cleansed by the blood of Christ, is exhorted to draw near with full assurance of faith, on the ground of having hearts sprinkled from evil conscience, and the body washed with pure water, (Hebrews 10:19–22.)

If, on the one hand, the Lord will purge His priests as gold and silver, on the other He will set His face in judgment against “the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in their wages, the widows, and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of hosts.” (v. 5) In connection with the various classes of sinners which are named, it's very interesting to note, as unfolding the heart of God, those who are mentioned as drawing forth His compassion—the hireling, the widow, the fatherless, and the stranger. It is ever so in the Scriptures—that those who are lonely, sorrowful, or oppressed are the special objects of His tender mercy—those described in one of the psalms as needy, poor, and **him that hath no helper** (Psalm 72), concerning whom it is said, “He shall redeem their soul from deceit and violence: and precious shall their blood be in His sight.”

In the sixth verse we have what may be termed solemn affirmation of the certainty of His coming by the truth of the Lord's name, and the principle of His dealing with His people; for He says, “I am Jehovah, I change not.” In these words, containing the sublime statement of Jehovah's unchangeable character, we have combined His truth and grace. Because He is immutable in His holiness, He must be a “swift witness” against all sin and iniquity; and because both His purposes of grace and blessing are unalterable, His people are not consumed.



When, for example, the golden calf was set up in the camp, whereby they broke the covenant of Sinai and incurred the penalty of death, on what ground did the Lord spare His guilty people? It was on that of His oath to Abraham, Isaac, and Jacob (Exodus 32:12, 13). This is the sure foundation upon which His people can rest in every age and in every dispensation. It is a rock that no storm can shake; and hence the writer to the epistle to the Hebrews says, "God, willing to show to the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things [the oath and the promise], wherein it was impossible for God to lie, so we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." (Hebrews 6:17, 18.)

Commencing with the seventh verse, the state of the people is again dealt with. And what a bill of indictment is brought against them! "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them." This, in one sentence, is the summary of the history of Israel under law. Their fathers had said, when standing at the foot of Sinai, "All the Lord hath spoken we will do" (Exodus 19); but ere ever the tables of the covenant had reached the camp they had been false to their promise, and already had apostatized from Jehovah.

Judgment after judgment was visited upon them during their wanderings in the desert, but they would not keep the ordinances of the Lord. It was the same in the land both under judges and kings. Through all their history they went “astray like lost sheep turning everyone to his own way.” Still, according to the proclamation of the name of Jehovah to Moses, He was “the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” (Exodus 34:6, 7) Mercy and truth met together in His government of His people; and His name, as so unfolded to Moses, was abundantly exemplified in all dealings with them. Here it is mercy that rejoiceth against judgment; for the invitation goes forth, “Return unto me, and I will return unto you, saith the Lord.” He had been compelled to depart from them because of their iniquity, but His heart was still towards them (comp. Hosea 5:14, 15); and thus, He cries, “Return unto me, and I will return unto you, saith the Lord of hosts.” The reply to this gracious invite is one with which we are familiar in this book, and one which betrays the hardness as well as the corruption of their hearts, **“Wherein shall we return?”** They did not even know that they had departed from God, so wonderful is the deceitfulness of sin; for how could it be possible, that those who had known what it was to be walking in the enjoyment of the light of God’s countenance should be unaware that they had passed out of it into the chill and death of moral night? And yet so it was, as it still often is. The path of backsliding, and apostacy, is often so gradual that the soul, occupied now with other objects and interests, is unconscious, lulled to rest also by the artifices of Satan, of the change that is taking place. Nothing can be sadder or more dangerous than ignorance of our true spiritual condition.

It is to awake His people, if possible, that God proceeds to bring a specific proof of their departure from Him. He would fain open their eyes, and compel them to see; and thus He! says, “Will a man rob God? Yet ye have robbed me.” Then comes the usual rejoinder from this misguided and deceived people, **“Wherein have we robbed thee?”** The answer is clear and distinct, “In tithes and offerings.” (vv. 7, 8)

It was impossible for them to evade the truth of such a charge; for the Lord through Moses had laid down most detailed directions concerning tithes and offerings, and they couldn't but know whether they had complied with them. (See Lev. 23; Num. 15, 28; Deut. 14:22–29, 26, etc.) They knew precisely, therefore, what was required of them, and they had no excuse for their disobedience. They might indeed have argued within themselves that it was of no consequence, but their thoughts were not the thoughts of God; for as God tells them, “Ye are cursed with a curse: for ye have robbed me, even this whole nation.” (v. 9.)

We are not under law, but under grace, and we therefore have no such prescriptions as to what we are to give back to God; but may there not be some most valuable instruction for us in these solemn words? “Honor the Lord with thy substance, and of all thine increase.” Let's not be afraid even of figures, asking ourselves, if need be, “How much have we given for the Lord's use?” or better, “What proportion have our gifts borne to what we have received?”

“Bring ye,” he says, “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.” (v. 10)

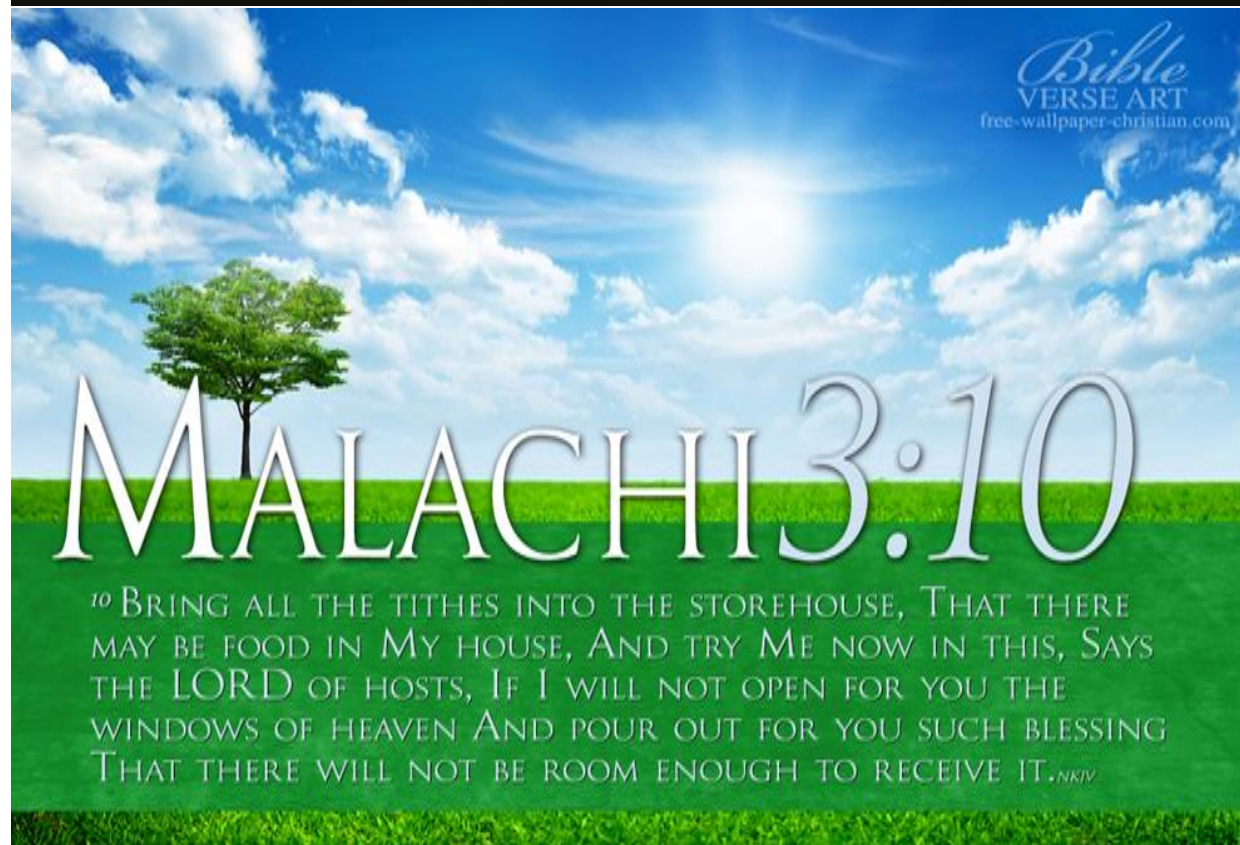
But this scripture demands a still closer examination. Remark, first, that the Lord desires the tithes to be brought that there may be meat in His house; *i.e.*, that those whose office it was to attend to the service of the sanctuary might be properly cared for and sustained. (See on this subject Nehemiah 10:32–39, 13:4–10) For it was a grievous thing in the eyes of Jehovah that the Levites and priests should be neglected. Moreover, the Lord condescends to say, ‘Prove me now herewith, and I on my part will bestow abundant blessing upon you.’ It is not, “Pray, and I will open the windows of heaven,” but, “Bring ye all the tithes into the storehouse.” To pray is always well, but to pray while we are withholding from God, is useless. Our prayers may be fervent and may commend themselves to the children of God; but let us not forget that He is the heart knowing God, and may therefore be keeping back the answers to our petitions because we are not practically responding to the grace of our Lord Jesus Christ. (2nd Corinthians 8:9)

Will a man rob God?
Yet you are robbing Me

But you say,
'How have we robbed You?'
In tithes and offerings.

Malachi 3:8

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MALACHI 3:10

¹⁰ BRING ALL THE TITHES INTO THE STOREHOUSE, THAT THERE MAY BE FOOD IN MY HOUSE, AND TRY ME NOW IN THIS, SAYS THE LORD OF HOSTS, IF I WILL NOT OPEN FOR YOU THE WINDOWS OF HEAVEN AND POUR OUT FOR YOU SUCH BLESSING THAT THERE WILL NOT BE ROOM ENOUGH TO RECEIVE IT.^{NKJV}

Still further blessing is promised, if they are but faithful in bringing the tithes. “And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.” (vv. 11, 12.) These promises are on the principle which obtains everywhere in the Old Testament; that of blessing on the condition of obedience. This was the very essence of the Mosaic economy. (See, for example, Deut. 28) Their continued possession of the land, their freedom from disease, earthly blessing of every shape and form, were all made dependent upon their walking according to the statutes and ordinances which they had received. So, in this scripture if the people but return to obedience to the law, and they should receive blessing without stint or limit, their land should again become fruitful, and so manifestly should the favor of God rest upon them that all the nations around would call them blessed. It would be seen that theirs was “a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year.” (Deut. 11:12.)

The next section, which, commencing with verse 13, extends to the end of chapter 4, clearly separates a faithful remnant from the rest of the nation. This is often the case with the prophets (see Isa. 8–10, etc.), and connected with this is another thing. Whenever the remnant is distinguished, it takes the place of the nation before God. They are isolated in the view of God and regarded as the heirs and depositaries of the promises. The reader will find it both interesting and edifying to trace out this principle in the prophets of the Old Testament. In the scripture before us the prophet first brings out the hopelessness of the moral condition of the mass of the nation, and shows not only that they had lost all moral perception, but also they were charging God with identifying Himself with and favoring the proud and the wicked — proof of their utter deception as to their own condition, and of their ignorance of the character of God. He says, “Your words have been stout against me, saith the Lord.” **The gradation in these several charges is particularly to be observed.** Israel had gone from one degree of sinfulness to another, and now they had not hesitated to speak boldly against God.

But although they are brought face to face with their iniquity, they profess, as ever, to be ignorant of the sin alleged against them. **“What,” they say, “have we spoken against Thee?”** The answer is at hand. “Ye have said, It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are delivered.” (vv. 13–15.) Like the Pharisees again of a later date, they punctiliously attended to certain ritualistic observances, at the same time neglect the weightier matters of the law, and then wondered how it was that the Lord did not acknowledge and reward their meritorious conduct, while they condemned Him because He received sinners and ate with them. Nothing confuses moral perceptions like self-righteousness, and there is no iniquity before God like that of Pharisaism. It is withal one of Satan’s most potent weapons for the deception and destruction of the souls of men. This form of spiritual wickedness is never extinct. In plain language, it ever combines a high profession with a low walk.

We have now the introduction of the remnant—a remnant within the remnant (vv. 16, 17); and nothing can be more beautiful than the contrast which is thus drawn between these hidden saints and the self-righteousness of those by whom they are surrounded. They have but two characteristics—they feared the Lord, and they spake often one to another, and we may add, what is necessarily connected with this, they thought upon the Lord’s name. He Himself was the subject of their thoughts and meditations. Let us look a little at these several features. *They feared the Lord.* This is precisely what the nation were not doing; indeed, they had cast off the fear of God from before their eyes, as shown by the high-handed transgressions of His statutes and ordinances, and their entire insensibility to His claims, and the honor of His name. But this pious, feeble remnant feared Jehovah, feared Him with the fear due to His holy name, with a fear which showed itself in obedience to His word. He Himself was their object and hope, their stay and support, amid the evil confusion by which they were surrounded; yea, their sanctuary from the power of the enemy on every side.

*Ye have said, It is vain to serve
God: and what profit is it that we
have kept his ordinance, and that
we have walked mournfully before
the LORD of hosts?*

Malachi 3:14

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Then, *they spake often one to another*. They were drawn together in happy, holy fellowship by their common objectives, affections, and needs; and in this way their piety, their fear of the Lord, was sustained and encouraged. It is one of the consolations of an evil day, that in proportion as wickedness and corruption abound, those who have the mind of the Lord are drawn more closely together. The name of the Lord becomes more precious to those that fear Him when it is being generally dishonored; and, on the other hand, the power of the enemy drives those together who are seeking to lift up a standard against him. The object of the special hostility of Satan, because they form the one barrier to the success of his efforts, they find their resource and strength in united communings in the presence of God. Lastly, *they thought upon the Lord's name*. We do not mean lastly in order of importance, only in that of mention in this scripture; for at the close of *verse 16 it is associated with the fear of the Lord*. These two things can never indeed be disjoined. The name of the Lord, as before remarked in these pages, is the expression of all the truth of Jehovah as revealed to His ancient people, just as now the name of the Lord Jesus Christ, to which His people are gathered, is the symbol (if we may use this term) of all that He is as unfolded to us in these several terms—The Lord—Jesus—Christ. What is meant, therefore, when it is said, “They thought upon His name,” is, that they set themselves to uphold all truth which had been committed to Israel; this truth being their testimony in the midst of a crooked and perverse generation, and also that they were drawn together by their common fear of God, to maintain the honor of His name. This was their one end and object—not the welfare and blessing of one another, not the conciliation of diverse interests among the professing people of God, not cultivation of that spirit of charity, the creed of which is to agree to differ, and to be indifferent to evil; but ever seeking to vindicate Jehovah's name, to affirm His supremacy, and to give Him His right place in the midst of Israel.

Having shown us what this pious remnant was in the eyes of the Lord, the prophet now reveals Jehovah's attitude towards them. He says, “The Lord hearkened, and heard, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them.”

L E S S O N T W E N T Y T H R E E

Malachi

Quote: "Then they that feared Yahweh spake often one to another: and Yahweh hearkened, and heard it, and a book of remembrance was written before him for them that feared Yahweh, and that thought upon his name. And they shall be mine, saith Yahweh 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." Malachi 3:16, 17

Bible Marking

Malachi

Malachi - The Messenger of Yahweh: Mark at the beginning of Malachi.

Theme: Who May Abide the Day of His Coming (Mal 3:2).

Author: Nothing is known of the prophet apart from the pages of the book which bears his name. The real author, as the prophet himself clearly affirms, was the God of Israel.

Timing of the Prophecy: Probably between Nehemiah Ch 12 and 13. Nehemiah had been recalled to the court of the king of Persia. In his absence, men of error, determined to undermine Nehemiah's work, began to make their influence felt. The result was a rapid deterioration of spiritual standards and a development towards evil and apostate practices. It would appear that it was at this time, Malachi was raised up by Yahweh to proclaim His displeasure at the prevailing spiritual condition of His people. Three events identify Malachi with the period of Nehemiah's absence from Jerusalem:

1. Marriages between Jewish men and alien wives (Mal 2:11, cp. Neh 13:23).
2. The withholding of tithes from the Levites (Mal 3:8; cp. Neh 13:10).
3. The neglect of the Temple, with Temple worship being generally dishonoured (Mal 1:12-13, cp. Neh 13:4, 5, 11).

Significance to Today: The prophecy contains an important message for the Ecclesia of God existing among the nations at the epoch of Christ's return. Malachi warned of the manifestation of the Lord in glory, pointing out that such an appearance would be associated with a time of dreadful judgment.

Five Messengers: The name Malachi means "My Messenger". Malachi introduces a total of five "messengers", all of whom would be sent by Yahweh, and thus each of them qualifying for the possessive title: "My

Messenger" (The five parts of the book correspond to the five messengers).

Colour the Eight Challenges to Malachi's Message (red) & Yahweh's Replies through Malachi (blue):

1. "Yet ye say, Wherein hast thou loved us?" (1:2).
Yahweh will be manifested from the borders of Israel (1:2-5)
2. "And ye say, Wherein have we despised thy name?" (1:6).
"Ye offer polluted bread upon mine altar" (1:7)
3. "And ye say, Wherein have we polluted thee?" (1:7).
"In that ye say the table of Yahweh is contemptible" (1:7)
4. "Yet ye say, Wherefore?" (2:14).
"Because Yahweh hath been witness between thee and the wife of thy youth" (2:14).
5. "Yet ye say, Wherein have we wearied him?" (2:17).
"When ye say... where is the God of judgment" (2:17).
6. "But ye said, Wherein shall we return?" (3:7).
"Then shall ye return" (3:18).
7. "But ye say, Wherein have we robbed thee?" (3:8).
"In tithes and offerings" (3:8)
8. "Yet ye say, What have we spoken so much against thee?" (3:13).
"Ye have said it is vain to serve God" (3:14).

Malachi - Breakdown

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. An unholy nation - Yahweh's love rejected and His Name despised (1:1-14). 2. A faithless priesthood - Levi's fine example ignored (2:1-10). 3. A treacherous people - 'Take heed to your spirit!' (2:11-16). 4. A nation of robbers - Judgment will come (2:17-3:15). 5. A faithful remnant to be vindicated - A message of hope (3:16-4:6). | <ol style="list-style-type: none"> 1. Malachi himself (1:1). 2. The Levitical priests (2:7). 3. John the Baptist - 'my messenger' (3:1). 4. The Lord Jesus Christ - 'messenger of the covenant' (3:1). 5. Elijah (4:1). |
|---|--|

(vv. 16, 17.) First, “the Lord hearkened, and heard.” His eyes and His heart were upon these despised few who encouraged themselves, amid surrounding corruptions, in fellowship one with another about the Lord and the Lord’s things. And when thus gathered together, the Lord was a spectator, delighting in the conversation He heard, their communing being as grateful to His heart as the sweet incense which in happier days ascended before His throne from off the altar. What solemnity it gives to the fellowship of the saints, reminding us that our meetings, whether in private or in public, are being held in the presence of the Lord!

Secondly, “a book of remembrance was written before Him,” etc.; that is, the Lord condescends to use a figure in order to teach us that He records for everlasting remembrance the conversation—may we not rather say the names and the words—of those who were drawn to His name, and to one another, in separation from the evil around such a time. Illustration of this may be found in the book of Esther. When the king could not sleep, “he commanded to bring the book of records of the chronicles;” and they were read before the king. And therein was found written an act of loyalty and fidelity on the part of Mordecai at a time of danger to his sovereign the king; and he was immediately recompensed, besides being used to become the savior of his people. In like manner, in a more perfect way — for He never forgets — the Lord causes a book of remembrance concerning the faithfulness of His people to be written, and nothing escapes His eye or ear; and it will come to pass, as we can learn from many scriptures, that every act and word, wrought and produced in His people by the power of the Holy Spirit, will, be registered to them for recompense and acknowledgment before the tribunal of Christ.

Finally, the Lord will mark them out as His own. “They shall be mine, saith Jehovah of hosts, in that day when I make up my jewels.” He refers to the time of His appearing; for then it is that He will publicly distinguish and claim His own. The Lord will manifestly set His seal upon those who were faithful to His name in a time of ruin. The term “jewels” shows the preciousness of the saints to God, their value in His eyes, and that though now concealed in obscurity His eye is upon them, and He will collect them together, recognizing their beauty and excellency.



Then you will return and see the difference
between the righteous and the wicked,
between one who serves God and
one who does not serve Him.

• *Malachi*

NEVIIM 3:18

Some Versions Make Different Break Between Chapters 3 & 4



For behold, the day is coming, burning like an oven,
when all the wicked people and all the evildoers
will be like straw; ...

• *Malachi*

NEVIIM 3:19

The beauty and excellency which He Himself has put upon them, in preparation to their being put forever in the treasury of His eternal kingdom. It is then added, “And I will spare them, as a man spareth his own son that serveth him.” It must be remembered that when the Lord thus comes, it is for judgment on the one hand, as for blessing on the other. Sparing His people, therefore, is sparing them from the judgments; He will spare them as a man spareth his own son, bringing out the Lord’s heart and relationship to His own, showing recognition of their fidelity and devotedness. Bound to His own by such ties, He will not suffer them to be overwhelmed in the day when He deals with the world in its iniquity; but God Himself will be their refuge and strength, a very present help in trouble, and He will publicly exhibit them as those who were precious in His eyes after they had been scorned and contemned.

The last verse, we apprehend, is addressed to those who, in verses 14, 15, had charged God with identifying Himself with evil. They had said, “They that work wickedness are set up; yea, they that tempt God are delivered”—as if God were confounding all moral distinctions. But the prophet now tells them that, when God will appear for the feeble few who had thought upon His name, they—those who had arraigned the righteousness of God’s ways—should return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.

Willfully blind heretofore, they would then be compelled to see; and the Lord would once again be justified when He was judged, and publicly vindicate the rectitude of His ways before the eyes of ungodly men. The prophet proceeds to explain that this severance between those wicked and those righteous will be made at the Lord’s appearing; but this is the subject of the next chapter.⁴

⁴ Dennett, E. (2004). [*Malachi: Or the State of things at the End*](#) (pp. 32–55). Galaxie Software.

Chapter 4

The translator division between chapters 3 and 4 tends to obscure the connection, inasmuch as verse 1 of chapter 4 explains the declaration of the last verse of chapter 3. The prophet having said that the time would come when those who were arraignment Jehovah should see that there was in His eyes an everlasting distinction between the righteous and the wicked, and now he teaches this distinction will be publicly manifested at a future day. **The word “for” is the connecting link between the chapters.** “For,” *he continues*, “behold, the day cometh, that shall burn as an oven; and all the proud, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, it shall leave them neither root nor branch. But to you that fear my name shall the Sun [or Son] of righteousness arise with healing in His wings,” etc.

Before we examine this important passage, we call attention to the principle it exemplifies. Man in his shortsightedness and unbelief is ever prone, like the apostate priests in the preceding chapter, to judge God by the circumstances of the moment. It was so also with the three friends of Job, yea, with Job himself. But we learn there, as from innumerable scriptures, that the issue of God’s ways and God’s dealings will not be manifested till a future day. We must therefore, as the apostle teaches, judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the heart. In the mean-time faith says with Abraham, **“Shall not the Judge of all the earth do right?”** for the God that faith knows is infinite in wisdom, holiness, and love.

After describing the thorough character of the judgment which will be executed when “the day” cometh, the prophet, speaking in the name of the Lord, says, “But unto you that fear my name shall the *Sun* of righteousness arise with healing in His wings.” (verse 2.) This figure entirely accords with the distinction we have made. **The appearing of the Lord is, as already explained, the introduction of the day; and hence it is set forth here as the rising of the Sun of righteousness, as it will be for His earthly people.** David uses similar language for the same event: “He shall be as the light of the morning, when the sun riseth, even a morning without clouds.” (2 Samuel 23:4.)

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

Malachi 4:1

The Sun of Righteousness will rise with healing in his wings for you people who fear my name. You will go out and leap like calves let out of a stall.



— Malachi 4:2 —

Another equally significant is used, and expressive of the truth it is intended to convey; viz., the Bright and Morning Star. (Rev. 22:16; see also 2 Peter 1:19) Now these two figures, rightly understood, both explain the character and the order of the Lord's coming and of His appearing. The morning star appears before day, towards the closing of the night, at the dawn, and is thus the harbinger of the rising of the sun.

The "day" then of which the prophet speaks has a double aspect— judgment without mercy (for the day of grace will then be past) upon the proud and all that do wickedly; and pure, unmingled blessing for those that fear the name of Jehovah. (See Isa. 24–26; Zech. 12–14, etc.)

There is moreover another thing. "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 the day that I shall do this, saith the Lord of hosts." (vv. 2, 3.) This promise, which the Lord makes to His people Israel in connection with their deliverance and blessing at His appearing, again distinguishes this event both from His Second Coming and from the closure of all dispensations.

This passage, we may repeat for the sake of clearness, is concerned with God's ancient people, who, were that remnant then in the land, that had been brought back from their captivity in Babylon. There were two classes, as we have seen, amongst them—those who had departed from God while they kept up the forms of their ritual, and those that feared the Lord, spake often one to another, and thought upon Jehovah's name. These latter met the mind of Jehovah; and were the objects of His heart; and, addressing to them words of consolation and promise, He takes them up as the characteristic morally of that later remnant that will be found at the Lord's appearing. It is thus the earthly people, and not the heavenly saints of this dispensation, that are here described by the prophet.

The three last verses (4–6) constitute a kind of appendix. In verse 4 Jehovah recalls the people to the basis of His covenant with them; viz., the law. This was His standard, the measure of their responsibility, and thus the condition of blessing. **Their safety, as the safety of people in all ages, would lie in obedience to the word.** Testing by that infallible standard, and refusing all that answers not to it, while seeking grace to restore it to its supremacy; such is the only path of recovery.

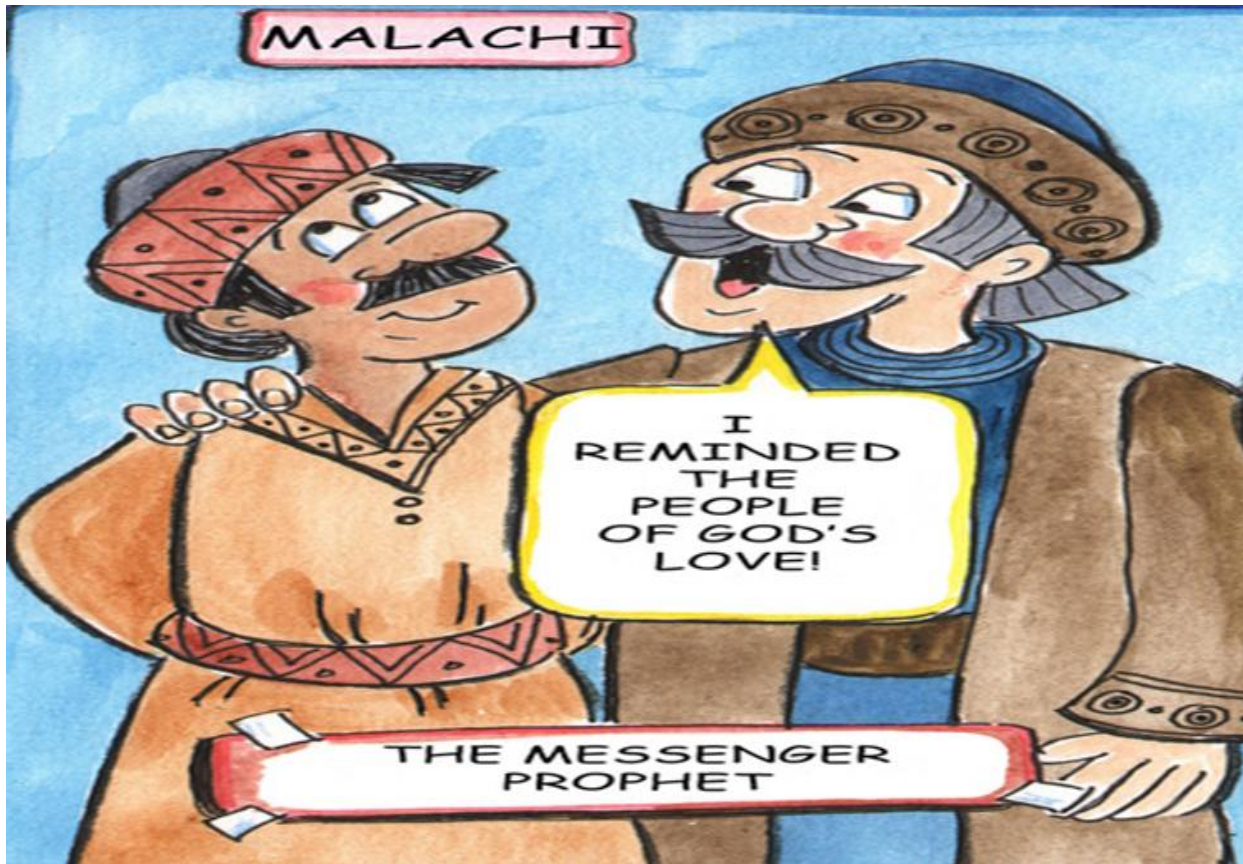


They were thus to go back to the beginning—a principle that has before occupied us, not to the times of Nehemiah and Ezra, neither to the glory of the kingdom in the days of David and Solomon, but to Horeb— “the law of Moses my servant, which I commanded unto him in Horeb.” In like manner we, in days of confusion, mustn’t stop short of Pentecost, if we would gauge the extent of our decline, and discover the means of restoration. **This is an abiding principle, and on this account it is solemnly affirmed just as Almighty God was about to silence the voice of prophecy for the long period of four hundred years.**

Jehovah, moreover, lays the foundation in this exhortation, and in the principle which it contains, for the announcement of the mission of Elijah the prophet, before the coming of the great and dreadful day of the Lord. (v. 5.) “We have explained the relation of John the Baptist to Elijah in connection with chapter 3:1. The mission of Elijah, was at a time of general apostacy, when Jehovah had been publicly disowned. As in the time of Ahab there was a hidden remnant, so will it be again, for God will never leave Himself without witness on earth. Its object is here given: “And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.” (v. 6.) The effects of his work, if not outwardly seen, will be a people prepared for the Lord on His return.

With these words the light of prophecy is quenched, and God ceases to send His messengers to His people until the days of the Baptist; and, while never failing in His love and faithfulness, **He withdraws for a season from all active and direct intervention in their affairs.** All has now been prepared to test their hearts by the coming of Christ, and God waits four hundred years, until the fulness of the time should arrive when He would send forth His Son, made of a woman, made while under the law, who would be a Minister of the circumcision to confirm the promises made unto the fathers. (Romans 15:8.)⁵

⁵ Dennett, E. (2004). [*Malachi: Or the State of things at the End*](#) (pp. 56–64). Galaxie Software.



How long is the wait?

Sunday Service
... Sian!!

5 min late...
is o.k. late

How have we despised your name?



✓ HONOUR GOD

MALACHI

FAITH IN A SEASON OF WAITING

Part I

Malachi 1

I have loved you... but you say... How have you loved us?
Is not Esau Jacob's brother?
Yet I have loved Jacob but Esau I have hated!

In comparison to Esau, this is how much I love you! You ARE CHOSEN!!

Is not the form... is the posture of your ♥

★ OFFER THE SACRIFICE OF PRAISE

After 70 years, the Jews were allowed to return from exile. They began to rebuild the temple



We have waited SOOOOOOOOO long



How have you loved us?

You haven't fulfill any of your promises!

✓ KNOW GOD'S ♥

Why does He not accept our offering?

Because you are not faithful!



You marry a non-believer

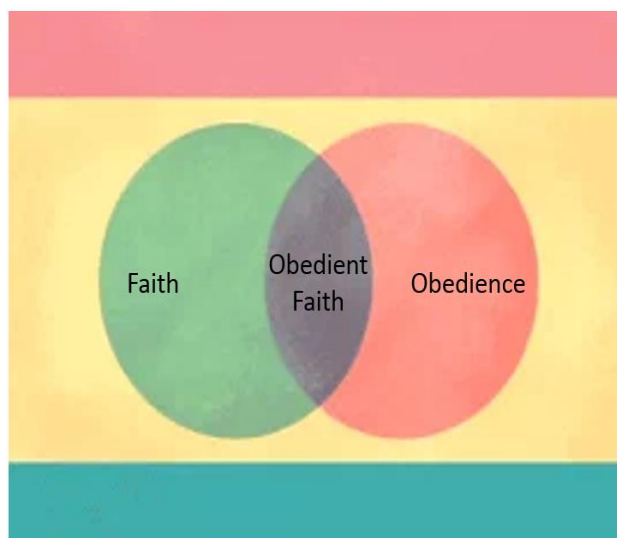
✓ REMAIN FAITHFUL



AT THE NEXUS OF GRACE & GLORY

Five Steps For Saving:

- HEARING:
- Romans 10: 17; Matthew 7: 24 - 27
- BELIEVING:
- Hebrews 11: 6; Mark 16: 15, 16
- REPENTING:
- Acts 2: 38; 17: 30; Luke 13: 3
- CONFESSING:
- Matthew 10: 32, 33; Acts 8: 36, 37
- BAPTISM:
- Romans 6: 3 – 5; Acts 8: 36 – 38



O That Will Be Glory

2. *Wh* O that will be glory for me, e grace,

I an Glory for me, glory for me; ce,

When by His grace I shall look on His face, e

That will be glory, be glory for me. me.

