

5/25/17

Malachi 1

Malachi is the twelfth and final Minor Prophet who spoke about 420-397 B. C. m he is the third of the post captivity prophets, the other two being Haggai and Zechariah. 520 B.C.

1:1-5 The love of God for Israel.

1:1 The introduction to the prophecy

- 1) The word burden “massa”, is a proclamation of judgment, with the idea of carrying and lift to proclaim it.
* The burden with judgment has the idea being of weighty message.
- 2) This particular phrase “the burdon of the word of the LORD” is found only three times in the Old Testament. Zech. 9:1; 12:1; Mal. 1:1
- 3) The proclamation of judgment is addressed to the nation of Israel.
- 4) The prophet is named Malachi “Mal’ akiy”, meaning “My Messenger”, the messenger of God.

1:2-3 The love of God denied by Israel.

- 1) God proclaimed His love for Israel, “I have loved you,”. says the LORD.” vs. 2a-b

* This is the perfect tense, “I love you”
Deut, 7:7-8; Jer. 31:3; Hos. 11:1

- 2) Israel responds of the nation of Israle is a cold sarcastic attitude which communicates doubt about God’s love, “Yet in what way have You loved us?” vs. 2c-d

* This is the first of seven responses.

- a) God quoted their words, they were resentful regarding their captivity and that the kingdom and Messiah had not come after 139 years since Zerubbabel, Haggai’s and Zechariah’s proclamation.
- b) They were ungrateful not seeing their return as God’s love for them.
- c) They were indifferent because they were looking for temporal prosperity and comfort as evidence of His love.
 - 1)) Israel is promised and earthly material kingdom, she is the wife put away for her unfaithfulness to be reconciled to God.
 - 2)) The church is promised a heavenly and spiritual kindom, she is a virgin bride looking towards a wedding to rule with Christ.
 - 3)) I reject Replacement Theology that teaches the church is now spiritual Isael and that God is threw with Israel!!!!
- d) They were sarcastic because they had become disillusioned & disheartened doubting God’s love.

e) They were insensitive because their sin had blinded their perspective of God's love.

* "You will keep him in perfect peace, whose mind is stayed on You, because he trusts in You." Is. 26:3

3) God responded declaring the evidence of His love. vs. 2e-3

a) Yahweh had chosen the nation of Israel over the nation of Edom, "Was not Esau Jacob's brother?" Says the LORD. "Yet Jacob I have loved." But Esau I have hated." vs. 2e-3a

1)) The older shall serve the younger. Gen. 25:23

2)) The purposes of God according to election before their birth were not for individual salvation, as Calvinist deceptively teach out of context in Roman. Rom. 9:10-13

3)) God's hate for Esau was because he was a profane man. Heb. 12:16

b) God had brought judgment over Edom, "And laid waste his mountains and his heritage For the jackals of the wilderness." vs. 3b

1:4-5 The judgment of God over Edom came in spite of Esau's attempts to rebound.

1) God proclaimed judgment over Edom for her treachery when Babylon conquered them.

Lam. 4:4-22; Ezk. 25:12; 35"1-15; Obed. 10-16; Ps. 137:7

2) Edom refused to let Israel pass through their land to enter the land. Num. 20:14-21

3) They were defeated by the Philistines, Nabatean Arabs and Babylon. Amos 9:12;

4) In 126 B.C. John Hyrcamus subdued Edom and forced them to become circumcised Jews.

5) The last Edomite known was Herod, an Idumean, in Jesus day.

6) Edom is a type of the flesh.

7) This could be varified in history, their eyes would see this if they looked back and also in the future.

1:6-14 **The defiled priesthood indicted.**
(God is the speaker. Mal. 1:6-2:9)

1:6 The charge against Israel by God regarding their lack of honor and reverence of Him.

1) God stated the natural respect given to a father and master is stated, "A son honors *his* father, And a servant *his* master." vs. 6a-b

2) God made the parallel, He is Father of the nation and Lord of each man; "Where is My honor ? And if I am a Master, Where iMy reverencence?" vs. 6c

- a) God is said to be the Father of the nation.
Deut. 32:6
 - b) God called Israel His Son, His firstborn.
Ex. 4:22-23
 - c) God is their Father and Redeemer of Israel. Is. 63:16
 - d) God is the guide and protected His people. Jer. 3:4; Hos. 11:1-4
- 3) God charged the priest with dishonoring his name, "Says the LORD of hosts to you priest who despise My name." vs. 6d
- a) God emphasizes these are His words, "Says the LORD of hosts."
* The Captain of the armies of heaven.
 - b) The priest are directly addressed. Mal. 1:6; 2:1
 - c) All that precedes in verse six equated despising the name of Yahweh.
* The word despising "bazah", means to have contempt, to think to be worthless.
- 4) God quotes their own words for the second time, "Yet you say, 'In what way have we despised your name?' vs. 6e-f
- a) The response is disrespectful and dishonorable.
 - b) They were self-will children challenging the One who had all authority over them.

1:7-9 The response of God to the denial of despising His name.

- 1) God told them how they despised His name, "You offer defiled food on My altar." vs. 7a
* The brazen altar!
- 2) God for the third time quoted their words for the third time, "But you say, 'In what way have we defiled you?' vs. 7b-c
- 3) God says in two ways they had defiled Him. vs. 7d-8
 - a) By their attitude, "By saying, 'The table of the LORD is contemptible.' vs. 7d-e
* Contemptible "bazah", means vile and worthless.
 - b) By their actions, "And when you offer the blind as a sacrifice." vs. 8a
 - c) God asked a rhetorical question, "is it not evil?" vs. 8b
* The only answer is yes.
 - d) God continues to expose their evil with another rhetorical question, "And when you offer the lame and sick, *Is it not evil?*" vs. 8c-d
* They offer the blind, lame, injured by an animal and the sick prohibited by the law. Lev. 22:10-25; Deut. 15:21
 - e) Then God made application of their evil. vs. 8e-h
 - 1)) "Offer then to your governor!" vs. 8c
 - 2)) "Would He be pleased with you?" vs. 8d
 - 3)) "Would He accept you favorably." vs. 8e

- 4)) The One confronting and charging them is their defender and protector that now their judge to fight against them, "Says the LORD of hosts." vs. 8f
- 4) God spoke through the prophet in mocking irony to reveals the absurdity of their evil practices. vs. 9
- a) He told them to seek God for some benefit, "But now entreat God's favor, That He may be gracious to us." vs. 9a-b
- b) He told them to do so as they are offering the defiled and sick offerings, "*While* this is being *done* by your hands." vs. 9c
- c) He made it pain that God would neither be entreated nor be gracious to them by another rehtorical question, "Will He accept you favorably?" No! vs. 9d
- d) The One interigating them is the undefeated Commander of heaven, "Says the LORD of hosts." vs. 9e

1:10 The wise council from God to the offensive and vile priests.

- 1) God called for any sensible man to do what was right, "Who *is there* even among you who would shut the doors, So that you would not kindle fire *on* My altar in vain?" vs. 10a-b
- a) Their lives were sinful.

- b) Their offerings were blemished and unexceptable.
- 2) God declared He rejected them from approaching Him, "I have no pleasure in you," Says the LORD of hosts, "Nor will I accept an offering from your hands." vs. 10c-e
- * The church of Loadicea was lukewarm and God would vomit her out of His mouth, unless she repented. Rev. 3:16

- 1:11** The proclamtion by God about the greatness of His name in the Kingdom Age.
- 1) This will be every day, "For from the rising of the sun, even to its going down, My name *shall be* great among the Gentiles." vs. 10a-c
- 2) This will be in everywhere, "In every place incense *shall be* offered to My name, And a pure offering." vs. 10d-e
- a) The only worship going on in the Kingdom will be of Jesus.
- b) Incense is symbolic of prayer in the Old Testament altar of incense and also before God in heaven. Rev. 5:8
- 3) This will be during the Millennium, "For My name shall be great among the nations," Says the LORD of hosts." vs. 10d-e
- a) Yahweh the covenant God of Isreal, who fulfilled His promise of establishing the Kingdom for them.

- b) All nations shall come to Jerusalem once a year at the Feast of Tabernacles or not receive rain. Zech. 14:17-18; Is. 2:1-5

1:12-13 The practice of the priests stood in contrast to the Kingdom Age.

- 1) The priest were dishonoring the name of God. vs. 12
 - a) God charge them with their sin, “But you profane it. vs. 12a
 - b) God quoted their words for the the third time, “In that you say, ‘The table of the LORD is defiled; And its fruit, its food, *is* contemptible.’” vs. 12b-f
- 2) The priest were totally unrepentant. vs. 13
 - a) God quoted their words again, “You also say, ‘Oh, what a weariness!’” vs. 13a-c
* They were tired of the serving the Lord.
 - b) God revealed their disdain for it, “And you sneer at it, Says the LORD of hosts.” vs. 13d-e
 - c) God reminded them of their detestible offerings, “And you bring the stolen, the lame, and the sick; Thus you bring an offering!” vs. 13f-g
 - d) God exposed their guilt by one more erhtorucal question, “Should I accept this from your hand?” Says the LORD.” vs. 13h-i

1:14 The curse by God on deceptive vows.

- 1) God declared this was the common pracice of the day of both priest and lay person, “But cursed *be* the deceiver Who has in his flock a male, And takes a vow, But sacrifices to the Lord a blemished female.” vs. 14a-c
 - a) A vow would be made, a male, but would be substitutes for an inferior one and offered to God.
 - b) A vow was not required, but once you make it, they had to fufill it.
- 2) God reminded the priest of who He was, “For I *am* a great King,” Says the LORD of hosts.” vs. 14d-e
 - a) On the inscription on the cross was written, “Jesus king of the Jews”.
 - b) “And He has on *His* robe and on His thigh a name written: **KING OF KINGS AND LORD OF LORDS.**” Rev. 19:16
- 3) God declared all of mankind is to fear Him, “And My name *is to be* feared among the nations.” vs. 14f
 - a) Like people like priest. Hos. 4:
 - b) In the Kingdom Age this will be fulfilled.