

7/9/17

Malachi 3-4

The people in Malachi's day were indifferent to their present sins thinking that God would not judge them, so now God speaks once again in the first person and declared that He is coming to judge.

3:1-7 The coming of judgment.

3:1-2 The coming of the forrunner and Messiah at His First Coming.

- I) God would send His messenger to prepare the way. vs. 1a-e
 - a) John the Baptist, the cousin of Jesus was the man. Matt. 11:10; Mk. 1:2-3; Lk. 1:76
 - b) He was the voice crying in the wilderness. Is. 40-3.5
- 2) The Lord would come suddenly to His temple. vs. 1f
 - a) This is Jesus in His first Coming, as He rebuked the commercialism and hypocrisy in the temple, drawing them out. Jn. 2:13-22
 - b) This was Zerubbabel's temple which Herod had enlarged where Jesus was dedicated. Lk. 2:2:21-35
- 3) Jesus is the Messenger of the covenant in whom God delights. vs. 1g-h

a) The word for angel is the same, Jesus is "The Angel of the Lord!" in the Old Testament. Ex. 23:20-21; Acts 7:38

b) This is the New Cevent.

- 4) Behold, He is coming, there is no doubt about the prop phecy. vs. 1i-j
 - * In 400 years the Messiah would be born in Bethlehem. Mic. 5:2
- 5) Tbe evil will not endure His Coming. vs. 2
 - a) "The day of His Coming", this is the Second Coming. vs. 2a-b
 - * God is a consuming fire. Heb. 12:29
 - b) He is the perfection of purity, a refiners fire and launderers soap, indicating he will consume all that offensive to Him and refine what is pleasing to Him. vs. 2c
 - * The preview is given in the Second Palm, the actual battle in the Revelation. Ps. 2; Rev. 19:11-21

3:3-4 The setting up of the Millennial reign.

- 1) Jesus will sit in authority on His throne as a refiner of silver and purify all thngs. vs. 3a
 - a) He will and the establishing of the Kingdom, all the Minor prophet mention the Kingdom Age.
 - b) He will judge in answer to, "Where is the God of justice?". Mal. 2:17h
- 2) Jesus will "purge the sons of Levi and purge them as gold and silver, that they may offer

to the LORD An offering in righteousness.”
vs. 3b-d

- a) The priestly service will be in full function in the Millennial Temple with sacrifices.
- b) The Levies will be officiating this service, having purged them, now are acceptable before Him. * Ezk. 43; Zeeh. 14:16, 21
- 3) God the Father and Jesus will be pleased with the offerings in Judah and Jerusalem, as in the days of old. vs. 4
 - a) The is the day that the LORD has made; We will rejoice and be glad in it.” Ps. 118:24
 - b) The Kingdom Age promised to the remnant of Israel, an earthly material Kingdom, Jesus their Messaih reigning.
- 4) Jesus judge all evil. vs. 5
 - a) His judgment will be swift against sorcerers. vs. 5a-b
 - * Those that practice witchcraft or sorcery. Deut. 18:10; Rev. 9:20-21
 - b) Against adulterers. vs. 6c
 - * Those who defile the covenant of marriage for their own pleasure. Prov. 6:27-35
 - c) Against perjurers. vs. 6d
 - * Those that are false in their words, fraudulent and deceptive. Zech. 5:1-4
 - d) Against exploitation of weak and helpless, widows and orphanc. vs. 6e

* Those who defrauded, cheat and steal from the most vulnerable and weak in society, wage earners, widows and orphans. Ja. 5:4; Ex. 22:22-24

- e) Against all rejecting the alien. vs. 6f
 - 1)) Those who are prejudice against all non-Jews.
 - 2)) “You shall neither mistreat a **stranger** nor oppress him, for you were strangers in the land of Egypt.”
- f) The reason for their conduct is they do not fear God! vs. 6g
 - * The one speaking is the LORD of hoses, the Captain of the armies of heaven!

3:6-5 The immutability of God.

- 1) God declared He does not change, “I am the LORD God, I do not change.” vs. 6a-b
 - a) He is holy. Is. 6:1-5
 - b) He hates sin. Hab. 1:13a
 - c) He gives way for repentance always. 2Pet. 3:9
- 2) God gives this as the reason they are not consumed, “Therefore you are not consumed, O sons of Jacob.” vs. 6c-d
 - a) The twelve tribes.
 - b) The nation.
- 3) The people of God did not change either, “Yet from the days of your fathers you have

gone away from My ordinances and have not kept them.” vs. 7a

- a) They had a history of sinful rebellion against God.
- b) They had a history of not obeying God’s word.

4) God still offered repentance to them, “Return to Me, and I will return to you, Says the LORD of hosts.” vs. 7b-d

- a) The word return “shawb”, means to turn back to God, to make about face.
- b) Acknowledging, confessing and asking forgiveness for their sins. 1Jn. 1:9: 2:1

5) God quoted the sarcastically and insulting words of the people, “But you said, ‘In what way shall we return?’” vs. 7-f

- a) They did not acknowledge their sins that offended God.
- b) They saw no need of repentance.

3:8-12 The robbing of God.

3:8-9 The accusation by God against the people.

- 1) God pointed out their sin of robbing Him in tithes and offerings by a rehtorical question, “Will a man rob God?” vs. 8a
 - a) There is only one answer, NO!
 - b) The question revealed the odacity of the people, as well as their willful ignorance.

2) The people denied their crime in an arrogant and sacastic manner, “In what way have we robbed You?” vs. 8b

* Nehemiah had to correct the same sin if robbing God. Neh. 10:32-39; 13:10; 13:4-13

3) God answered, “In tithes and offerings. vs. 8c

a) To rob God was to cheat and defraud Him in what was His. Prov. 22:33

b) The tithe was 10% found in the Old Testament, there was the 10% of first fruits. Lev. 27:30-33

c) There was the 10% Levi to priest. Num. 18:26-28; Deut. 12:14:28-29

d) There was the 10% every third year for poor. Deut. 14:28-29

* So the Old Testament averaged about 23% per year, maybe a bit higher.

e) The practice of the Pharisees was rebuked by Jesus by a woe for their hypocritical giving of the smallest of spices. Lk. 11:42

f) The New Testament is liberally, as God has prospered us and hilariously from the heart. 2Cor. 9:7

1)) God is not interested in what we do not have, but he is concerned that we give from what we do have! 2Cor. 8:12-14

- 2)) God promises to be no debtor to any person and to bless them. Eccl. 11:1-2; Lk. 6:38; 2Cor. 9:6; 8
- 3)) We are to receive an offering on the first day of the week, not every thing we get together. 1Cor. 16:2
- 4)) We are commanded to withdraw from people teaching that the evidence of godliness is financial gain. 1Tim. 6:5
- 5)) Ananias and Saphira were not struck dead by God because they didn't give from the property they sold, but because they said they gave all. Acts 5:1-6
- 4) They were under the curse of the law, having robbed God, even the whole nation. vs. 9
* The blessings and cursing were clearly stated in the law. Lev. 26; Deut. 27-28

3:10-11 The solution of God to their meager crops and have an abundant harvest.

- 1) God commanded them to bring the tithes into the storehouse, rooms in the temple. vs. 19a
* Neh. 13:9
- 2) God gives the purpose.
 - a) "For there may be food in My house for the Levites and service." vs. 19b
* Neh. 13:10-13
 - b) The reason was to prove God in His faithfulness to provide, "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.*" vs. 10c-e

- 1)) The windows of heaven speaks of rain for their crops.
- 2)) How God does it is His business, it is not always money!
- 3) God revealed He would insure the harvest from pests, wheater etc. vs. 11
 - a) The word devourer "akal" means to eat up or consume.
 - b) The fruit of the ground and the vine shall not fail.
* Amos 4:6-11; Hag. 1:3-7, 10-11; 12:19; Zech. 8: 9.13; 10:1; 14:17

3:12 The abundance of the Millennial Kingdom.

- 1) All the nations will call the Jew blessed.
- 2) The land will be a delight his is during Millennial reign.
- 3) The LORD of hosts is behind this authority.

3:13-15 **The people were disrespectful to God.**

3:13 The people were speaking slanderous towards God.

- 1) Yahweh the covenant God rebuked them. "Your words have been harsh against Me," Says the LORD." vs. 13a-b

* The word harsh “chazaq”, means to grow stout and rigid in a bad sense.

- 2) God quoted their words, “Yet you say, ‘What have we spoken against You?’” vs. 13c-d
 - a) The people were consistent in denying their very words.
 - b) The people were calling God a liar.

3:14 The people were speaking maliciously towards God.

* 2Cor. 4:16-18 Do not lose heart...

- 1) God charged them with their evil word against God to one another. vs. 14
 - a) Quoting them that there was no value in serving Him, “You have said, ‘It is useless “shav” emptiness to serve God.” vs. 14a-b
 - 1)) Contradicting the very nature of God and His word.
 - 2)) A life of service is a life well spent! of your life.
 - 3)) Serving God is a high privilege,
 - b) Quoting them that there was no benefit in serving Him, “What profit *is it* that we have kept His ordinance.” vs. 14c
 - 1)) The word profit “betsa”, means gain or enrichment in obeying God’s word.
 - 2)) The words are blasphemous to God.
 - c) Quoting them that their worship was not appreciated by God and was

disinterested, “And that we have walked as mourners Before the LORD of hosts?” vs. 14d

- 1)) The word mourners “qodoranniyth”, refers to the false humility of outward worship.
- 2)) The reason was they were in sin.

3:15 The people confronted by God in sarcasm for corrupting His holiness.

- 1) God rebuked them for their praising the proud, “So now we call the proud blessed.” vs. 15a
 - a) The sarcasm revealed how ludicrous were the words of the people.
 - b) When you depart from God, you have no standard.
- 2) God rebuked them for promoting the wicked, “For those who do wickedness are raised up.” vs. 15b
 - a) The sarcasm revealed the insanity of such a thing.
 - b) Unchecked sin results in greater sin.
- 3) God rebuked them for pardoning the blasphemous, “They even tempt God and go free.” vs. 15c
 - a) The sarcasm revealed they had lost the fear of God.
 - b) Releasing the guilty and wicked.
 - 1) Discounting that God is holy and can not compromise with evil.

- 2) Ignoring God would judge every person, though they set the guilty free.
- 3) Malachi closes the Old Testament ends with repentance from sin in view of God's coming, 400 years the New Testament, repent for the kingdom of God is at hand. Matt. 3:1-2

3:16-18 The faithful remnant.

3:16 The silent listener of every conversation is God.

- 1) The context is the Jewish remnant, "Then those who feared the LORD spoke to one another, And the LORD listened and heard *them.*" vs. 17a-b
 - a) They speak to one another about God's goodness, faithfulness etc., in contrast to those. vs. 13
 - b) The fear of the Lord is the beginning of wisdom, knowledge and understanding. Prov. 1:7; 9:10
 - c) The Lord listened and heard their conversations.
- 2) "So a book of remembrance was written before Him For those who fear the LORD And who meditate on His name." vs. 17c
 - a) God has a book of remembrance of those who fear Him and meditate on His name.
 - b) There is also other books for judgment and also the book of life. Ex. 32:32; Est.

2:23; 61-3; Ps. 56:8; 69-28; Lk. 10:20; Rev. 20:12-

3:17-18 The remnant of God in the last days.

- 1) "They shall be Mine," says the LORD of hosts, "On the day that I make them My jewels." vs. 17a-c
 - * In "that day", for the Kingdom Age, God will make the remnant His treasure. Ex. 19:5; Rom. 11:26
- 2) "And I will spare them As a man spares his own son who serves him." vs. 17d
 - * Again this speaks of the Jewish remnant!
- 3) "Then you shall again discern Between the righteous and the wicked, Between one who serves God And one who does not serve Him." vs. 18
 - * They will in "that day", have righteous discernment for evil and good.

4:1-3 The day of judgment at His return.

4:1 The day of Judgment will come.

- 1) The day is certain, "For behold, the day is coming," vs. 1a
 - a) The chapter break is unfortunate for it contains the same theme.
 - b) In the Hebrew Bible it is part of chapter three containing 24 verses.
 - c) Also in the Hebrew Bible verse 5 is repeated after verse 6, so as not to end on a negative note.

- d) The Day of The Lord. Mal. 1:1; 3:1-6, 16-18; 4:1-6
- e) The Day. Mal. 3:2, 17; 4:1, 3, 5
- 2) The nature of the day will be unbearable, “Burning like an oven, And all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up,” Says the LORD of hosts, “That will leave them neither root nor branch.” vs. 1b-h
- a) No person will survive the judgment of God, “Leave them neither root nor branch.”
* This is as the books are opened at the White Throne Judgment. Rev. 20:11-15
- b) The Lord of Hosts is the Captain of the armies of heaven.

4:2-3 The day of the Kingdom for the righteous.

- 1) In contrast, “But to you who fear My name The Sun of Righteousness shall arise With healing in His wings; And you shall go out And grow fat like stall-fed calves.” vs. 2
- a) The day will be one rest, healing and prosperity, for those who fear God.
- b) The Sun of Righteousness certainly indicate Jesus, the Lord Tsidkenu for

Israel not the church, they shall occupy the land as promised.

- 2) You shall trample the wicked, For they shall be ashes under the soles of your feet On the day that I do *this*,” Says the LORD of hosts.” vs. 3
- a) The day will see the triumph of the righteous over the wicked.
- b) The Lord of Host is the One speaking throughout the book, Captain of the armies of heaven!
- 1)) Judgment of the nations. Matt. 25:32-46
- 2)) Millennial reign. Rev. 20:1-3, 7-10
- 3)) White throne judgment. Rev. 20:11-15
- 4)) New heaven and new earth, no sea and the earth melts with fervent heat. Rev. 21-22; 2Pet. 3:10-12

4:4-6 The redeeming Prophet Elijah.

- 4:4** The Jews are the ones addressed.
- 1) “Remember the Law of Moses, My servant, Which I commanded him in Horeb for all Israel, *With the* statutes and judgments.”
- a) Israel was to remember the Law of Moses God’s servant, which contained God's revelation.
- 4:5** The promise sign of Elijah’s coming before the great and dreadful day of the Lord.

- a) Jesus said that John the Baptist was Elijah in the short-term, as his disciple inquired if they were to look for another. Matt. 11:14, 17, 10-13; Mk. 9:11-13
- b) John came in the power and spirit of Elijah. Lk. 1:16-17
- c) Elijah will be one of the two witnesses. Rev. 11

4:6 The purpose of the coming of Elijah.

- 1) Repentance, “And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers.” vs. 6a-b
 - 2) The alternative, “Lest I come and strike the earth with a curse.” vs. 6c
- * Malachi, the Old Testament closes with a curse and a cry of repentance!