

The prophecy of Malachi



The day cometh



Subjects covered in last class

- God had extended mercy to the Jews in the sight of the kings of Persia.
- The people had re-established temple services but no longer worshipped God.
- They had re-built the wall but no longer kept out the world.
- They had lost their identity and fallen into a spiritual coma.
- Malachi's message was God's last message before the Messenger of the Covenant appeared.

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Principles covered in last class

- The greatest evidence of Divine love is not to be looked for in day to day prosperity, but in our Divine calling and election.
- Our response should be to “give diligence to make our calling and election sure”.
- Our perception of God will determine how we worship and serve Him. God requires that He be worshipped as a Father AND a Master.
- In summary, what does Yahweh require of us? – “to **fear** the LORD thy God, to walk in all his ways, and to **love** him, and to **serve** the LORD thy God with all thy heart and with all thy soul”.

A vertical image on the left side of the slide shows the silhouette of a person standing on a dark, grassy hill, looking out towards a bright sun on the horizon. The sun is low, creating a lens flare effect. The sky is a gradient of blue and white.

Subjects covered in this class

- The importance of God's name
- The need to know our heritage
- Our responsibilities as a “royal priesthood”
- Preserving a Godly seed

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Structure of Malachi

1:1-1:5 God's love to Israel

1:6-2:9 The priests rebuked

1:6-14 for allowing corrupt offerings

2:1-9 for corrupting their covenant

2:10-16 The people rebuked for divorce and intermarriage

2:17-3:6 The coming judgments of the Messenger of the Covenant

3:7-15 The people rebuked

3:7-12 for robbing God

3:13-15 for accusing God of not rewarding righteousness

3:16-4:3 The coming blessings of the Sun of Righteousness

4:4-4:6 Final appeal

The day cometh

A dire warning to the priests

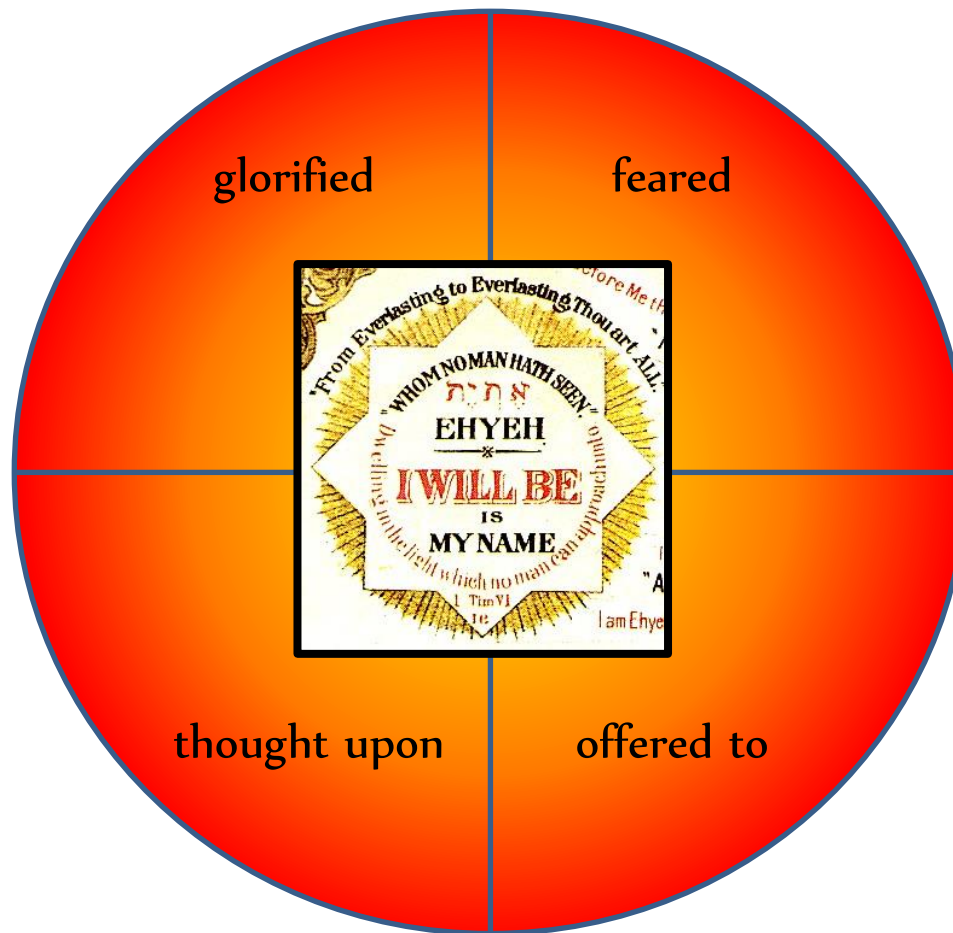
Deut Ch. 28	Malachi Ch. 2
v58 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, Yahweh Thy Elohim.	v2 If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith Yahweh of hosts, 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.
v59 Then Yahweh will make thy plagues wonderful, and the plagues of thy seed ...even ..sore sicknesses.	v3 Behold, I will corrupt (rebuke) your seed

The covenant of “life and peace”

The covenant being referred to is not a covenant by which the priests were appointed into office (because there was none), but rather the covenant they had to keep if they wanted to stay there eternally! Hence the covenant to Phinehas is outside the Law – it applies to us.

Great and precious promises are given to those who fear the name of Yahweh. The fear of Yahweh is the firstfruits of knowledge (Prov 1:7; 9:10; 15:33). Such reverence will instil a fear to offend Yahweh, and therefore induce obedience (Job 28:28; Psa. 111:9-10). A person who does not obey the commandments of the Word, has no real fear of God. One who fears Yahweh, will respect and glorify His Holy name. The Lord exhorted his followers to “*fear Him which is able to destroy both soul and body in hell*” (Matt. 10:28). Fear, or reverence, for the Name will be manifested in developing its principles (Prov 30:9, Jer 22:16).

God's Name in Malachi



What does God's name mean to us?

A vertical image on the left side of the slide shows the silhouette of a person standing on a dark, uneven surface, looking towards a bright sun. The sun is low on the horizon, creating a strong lens flare and illuminating the sky with a gradient from blue to yellow. The person's silhouette is dark against the bright background.

Review

- God is seeking an intellectual and emotional response to His Name that permeates our whole life.
- To be a leader in the ecclesia one must first understand their heritage.
- We are a “royal priesthood”, therefore our behaviour now must be consistent with our priestly role in the age to come.

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This ye have done *again*

■ During the time of Ezra

- The priests, Levites, princes and rulers “mingled themselves with the people of those lands” (**Ezra 9:1-2**)
- People make a covenant to “to put away all the wives, and such as are born of them” (**Ezra 10:3**)

■ During the time of Nehemiah

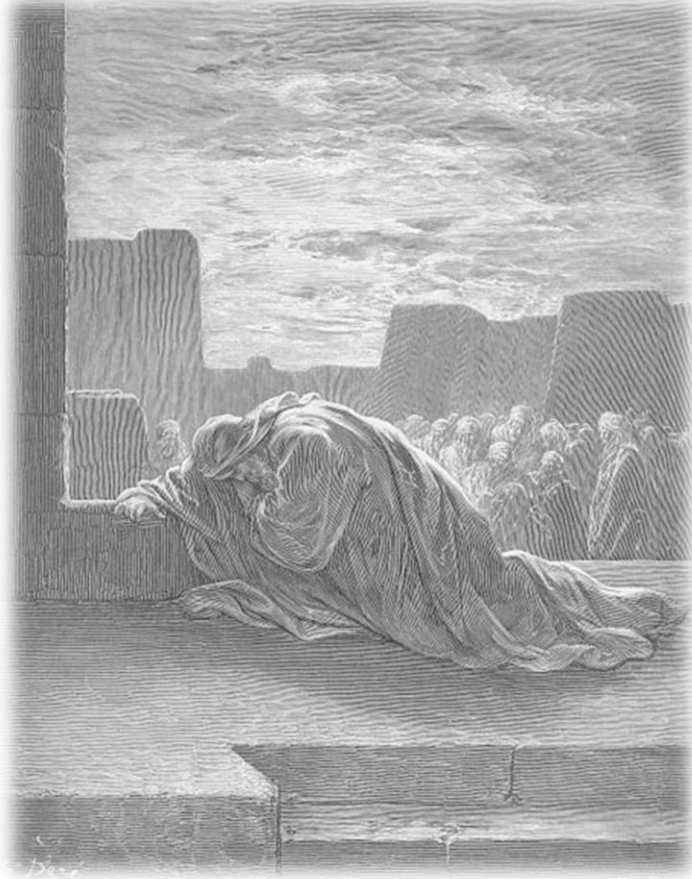
- The people entered into a curse and into an oath that they “would not give our daughters unto the people of the land, nor take their daughters for our sons” (**Nehemiah 10:29-30**)

■ During the absence of Nehemiah

- Jews married wives of Ashdod, of Ammon, and of Moab. (**Nehemiah 13:23**)



Ezra's response



“And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished. And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God, And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens”. (Ezra 9:3-6)

A holy habitation for the holy seed

In determining the inheritance of the nations, God set boundaries around that of Israel so that they should not integrate.

The land is separated from all others. On the west there is an ocean, on the east there is desert, on the north there is a range of high mountains, and on the south there is the Negev and the Red Sea.

God arranged complete separateness of His nation from the pollution of the Gentiles round about, so as to reserve for Himself a place where He may dwell.

Bro. H.P. Mansfield



The purpose of marriage

Marriage is not an end in itself. Yahweh's primary purpose is the development of a relationship with each of us. Marriage is designed to build that relationship, that we might become His sons and daughters, part of a "holy seed".

Therefore we ought not to think that our relationship with God is for the development of our marriage. The true perspective is in fact the reverse. Marriage is to be subservient to the purpose for which it was designed. When marriage is understood in this light, then and only then will it yield fruitfulness and happiness.

Terms of endearment



■ The wife of the youth

- Prov 5:15-18
- Eccles 9:9

■ Thy companion

- Heb consort, only occurrence, from 'chaber' meaning 'to knit together' see Judges 20:11

■ Wife of thy covenant

The symmetry of our relationship with God and Marriage

Their relationship with God	Their relationship with their wives
lost first love (1:2)	lost love for “the wife of their youth” (2:14)
broke covenant of fidelity (2:10)	broke covenant of fidelity (2:14)
sought after a “strange god” (2:11)	sought “strange wives” (2:14; Neh 13:27)
dealt treacherously with Yahweh (2:11)	dealt treacherously with their wives (2:14,15)
called to be part of a “godly seed” (2:10 cmp Deut 32; 7:3-6)	designed to produce a “godly seed” (2:15)