

The background image is a cinematic landscape. In the foreground, a large, flat, rectangular stone tablet with faint, illegible markings lies on a pile of dark, jagged rocks. The scene is bathed in the warm, golden light of a low sun, which is positioned behind a range of mountains in the distance, creating a strong lens flare and illuminating the clouds. The overall mood is one of ancient mystery and divine revelation.

The prophecy of Malachi

The messenger of the covenant is coming

550 540 530 520 510 500 490 480 470 460



NABONIDUS
BELSHAZZAR 539

FALL OF BABYLON

520



ZECHARIAH



MALACHI



HAGGAI



TEMPLE
STARTED

536

TEMPLE
RESUMED

520

516

TEMPLE FINISHED EZRA

ZERUBBABEL

OTHER
GOVERNORS

NEHEMIAH

NEH
IN
BAB

NEHEMIAH

HIGH
PRIESTS

538

JOSHUA

536

JOIAKIM

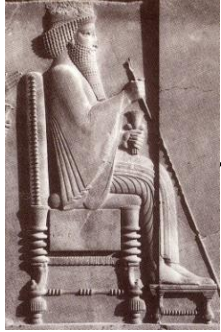
ELIASHIB

AMASIS

525

PSAMTIK III

536



The decree of Cyrus. Jews return to Jerusalem under Zerubbabel and Joshua (Ezra 1).

520

Work on the **temple** recommences

514

Ezra goes to Jerusalem and discovers that the priests, levites & rulers have inter-married.



Background to Malachi's prophecy

Malachi



Nehemiah in Judah 12 yrs

Nehemiah in Persia

540

530

520

510

500

490

480

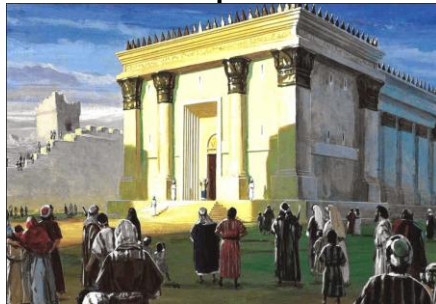
470BC

535



Altar built and foundation of temple laid (Ezra 3) but Samaritan opposition causes the work to cease (Ezra 5).

516



Haggai & Zechariah prophecy, Zerubbabel & Joshua complete rebuilding the **temple**.

502



Nehemiah goes to Jerusalem & re-builds the **city wall** despite great opposition.

Nehemiah returns to Judah



Parallels with Nehemiah

Malachi

1. "and this (inter-marriage) ye have done again"(2:13-15)
2. God sought a Godly seed (2:15)
3. "The Lord whom ye seek shall suddenly come to his temple (3:1)
4. "He shall purify the sons of Levi" (3:3)
5. Meal offering & incense were profaned (1:11-13)
6. Tithing was non-existent (3:10-11)
7. "even from the days of your fathers ye are gone away from mine ordinances" (3:7)
8. "Ye have corrupted the covenant of Levi (2:8)
9. God would remember the righteous and spare them (3:16-17)

Nehemiah 13

1. Intermarriage had occurred for the second time (Ezra 9:2; Neh. 13:23-28)
2. An impure seed existed (Neh. 13:24)
3. Nehemiah returned suddenly and purged the temple (Neh. 13:7-9)
4. Levites had departed from faithful service (Neh. 13:10,29,30)
5. Meal offering and incense had to be restored (Neh. 13:5)
6. The tithes had to be restored (Neh. 13:10-12)
7. Like their fathers they had profaned the Sabbath (Neh. 13:15-18)
8. The covenant of the priesthood had been defiled (Neh. 13:29)
9. Nehemiah prayed "remember me and spare me" (Neh. 13:14,22,29,31)

Structure of Malachi

- | | |
|-----------|--|
| 1:1-1:5 | God's love for Israel |
| 1:6-2:9 | The covenant corrupted by the priests |
| 2:10-2:16 | The covenant corrupted by the people |
| 2:17-3:6 | The coming of the Messenger of the Covenant |
| 3:7-3:12 | A call to return to God |
| 3:13-4:6 | The return of the Messenger of the Covenant |



Covenants in Malachi

- **Mal. 2:4** And ye shall know that I have sent this commandment unto you, that my **covenant** might be with Levi, saith the LORD of hosts.
- **Mal. 2:5** 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.
- **Mal. 2:8** But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the **covenant** of Levi, saith the LORD of hosts.
- **Mal. 2:10** Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the **covenant** of our fathers?
- **Mal. 2:14** Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy **covenant**.
- **Mal. 3:1** Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the **covenant**, whom ye delight in: behold, he shall come, saith the LORD of hosts.

The 'name' in Malachi

- **Mal. 1:6** O priests, that despise my **name**. And ye say, Wherein have we despised thy **name**?
- **Mal. 1:11** 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.
- **Mal. 1:14** I am a great King, saith the LORD of hosts, and my **name** is dreadful among the heathen.
- **Mal. 2:2** If ye will not hear, 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.
- **Mal. 2:5** I gave them to him for the fear wherewith he feared me, and was afraid before my **name**.
- **Mal. 3:16** a book of remembrance was written before him for them that feared the LORD, and that thought upon his **name**.
- **Mal. 4:2** But unto you that fear my **name** shall the Sun of righteousness arise with healing in his wings

Spiritual blindness

1. Wherein hast Thou loved us? **1:2**
2. Wherein have we despised Thy Name? **1:6**
3. Wherein have we polluted Thee? **1:7**
4. Wherefore (doth He not regard our offering any more)? **2:14**
5. Wherein have we wearied Him? **2:17**
6. Wherein shall we return? **3:7**
7. Wherein have we robbed Thee? **3:8**
8. What have we spoken so much against Thee? **3:13**



The basis of God's love for Israel

Eze 20:9 But I wrought for my **name's sake**, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

Eze 20:14 But I wrought for my **name's sake**, that it should not be polluted before the heathen, in whose sight I brought them out.

Eze 20:22 Nevertheless I withdrew mine hand, and wrought for my **name's sake**, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

Eze 20:44 And ye shall know that I am the LORD, when I have wrought with you for my **name's sake**, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

The preservation of a remnant



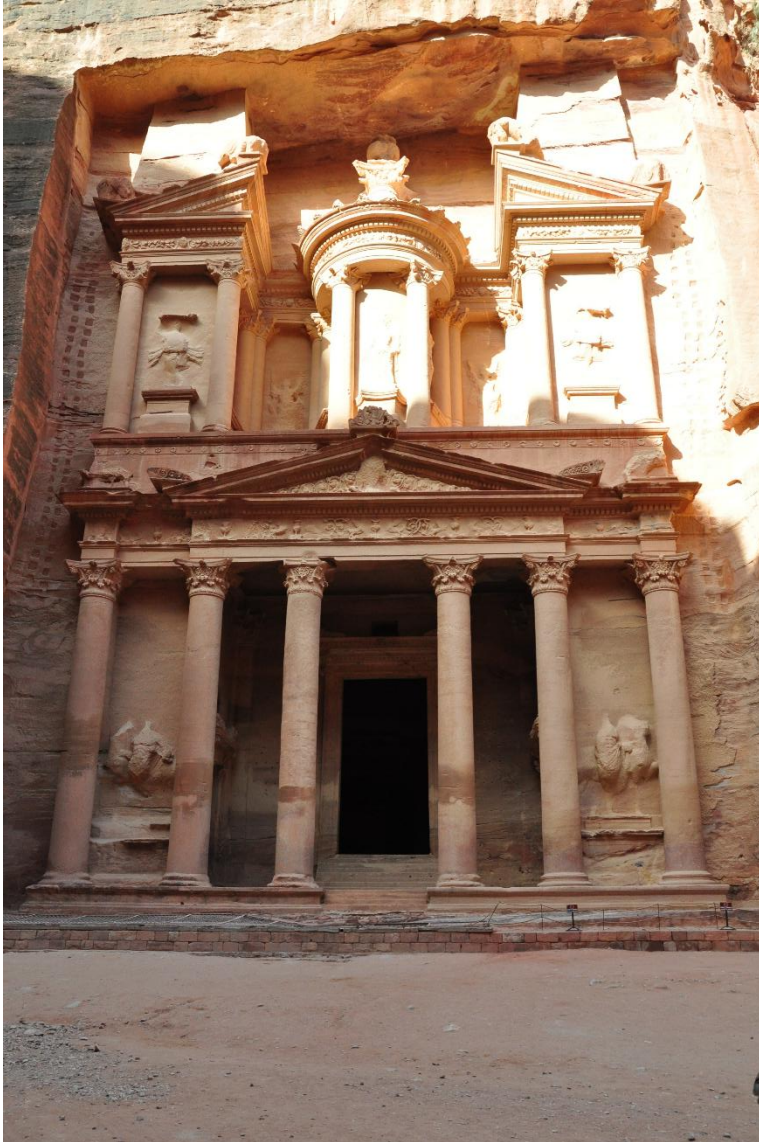
'Thus saith Yahweh, As the new wine is found in the **cluster**, and one saith, Destroy it not; for a **blessing** is in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a **seed** out of **Jacob**, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there.'

So God's love wasn't seen in simply protecting Israel from its enemies, but in providing a haven where a faithful remnant could be preserved.

God's relationship with Israel's fathers

Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day.

Deut. 10:15



The evidence of God's ongoing love for Israel

'It would seem that the utter and irrecoverable desolation to which the Idumean territory was condemned, was intended to prove to the Jewish people that, notwithstanding their crimes, their enemies were to be treated as the enemies of the Lord; that he watched over the house of Israel with a jealous love which no errors could efface, and that the very ruins which the descendants of that house may now behold in Arabia Petrea, though destitute of Hope for Edom, exhibit in letters of light the affectionate promise that Judea is yet to rise from her misery to more than her primeval splendour.'

C. C. Walker, *The Ministry of Jeremiah*, p254

The significance of 'Yahweh of hosts'

Yahweh of hosts ...

- will thwart Edom's attempt to rebuild (1:4)
- expects reverence and fear (1:6)
- will not tolerate corrupt offerings (1:8)
- will lightly esteem those who despise him (1:9)
- has no pleasure in those that vainly worship him (1:10)
- will be magnified by the gentiles (1:11)
- was worshipped in weariness (1:13)
- is a great king (1:14)
- demands that glory be given to his name (2:2)

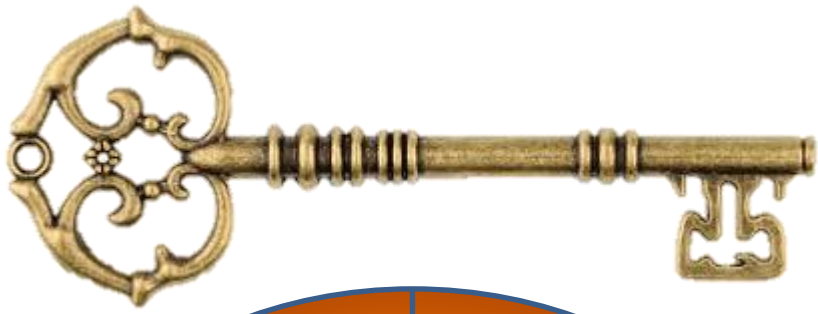
Yahweh of hosts is used to denote the **honour** due to Him who commands the mighty heavenly host.

The covenant corrupted by the priests – Part 1 of 2

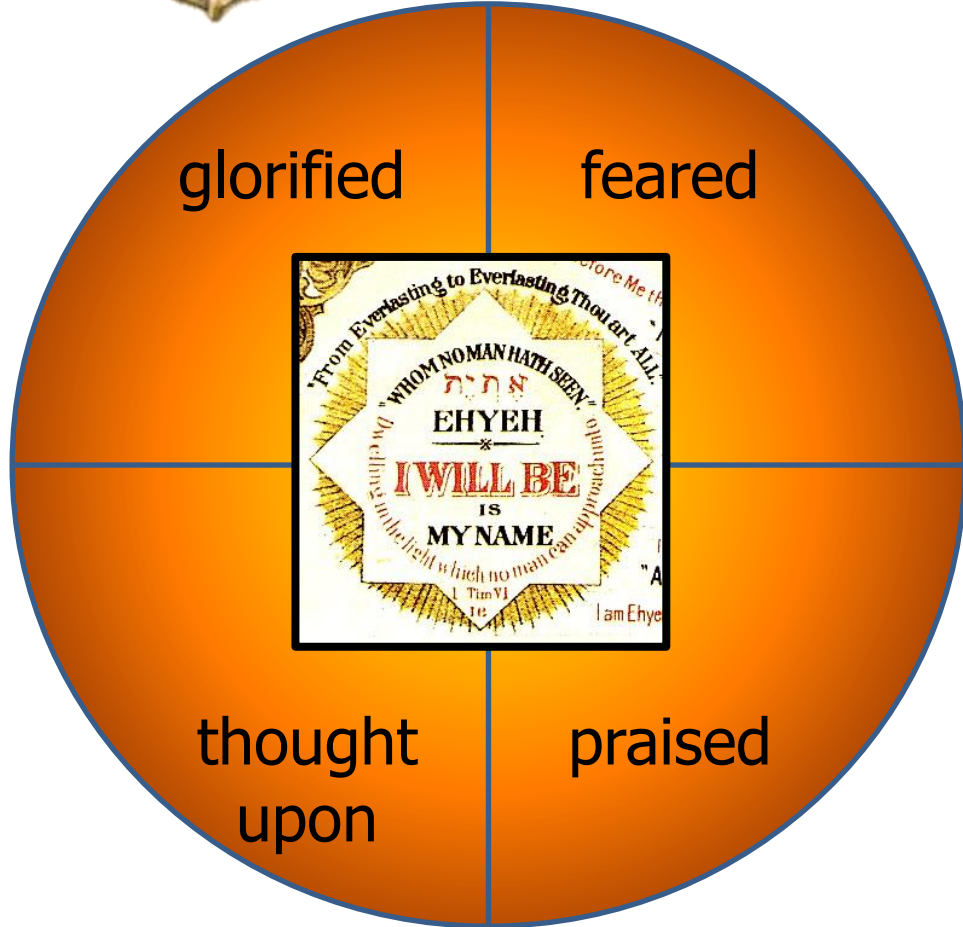
1:6 - 1:8 The name despised

1:9 – 1:11 The door closed to the
Jews and opened to the gentiles

1:12 – 1:14 The name profaned



God's name



God's name is Yahweh – He who will be. His name is a revelation of not only who He is, but also His purpose to be manifested in a multitude.

His purpose reveals the depth of His character, a longing to gather from humanity a family that manifest Him, and in pursuit of that, He offers forgiveness. Thus, God's name stands apart from ours. While our names serve as simple identifiers, His name embodies the fullness of His sovereignty, purpose, character, and identity.

The relevance of offerings to us

- 1 Our whole lives are to be a living sacrifice **Rom. 12:1**
- 2 Prayer is a sacrifice **Ex. 30:1**
- 3 Praise is a sacrifice **Jer. 33:11; Heb. 13:15**
- 4 We meet weekly at the *table* of the Lord **1 Cor. 10:21**
- 5 As immortal priests we will be offering sacrifices in the kingdom **Ezek. 44:15**

Fear in Malachi

Two words are rendered 'fear' in Malachi:

<u>yare - Strong's 3372</u> “to be afraid, stand in awe. This is not simple fear, but reverence, whereby and individual recognises the power and position of the individual revered and renders him proper respect” Vines.	<u>mora - Strong's 4172</u> “the fear of being before a superior kind of being. Usually it is used to describe the reaction evoked in men by God’s mighty works of destruction and sovereignty (Deut. 4:34). Hence the word represents a very strong fear or terror” Vines.
1:14 ‘dreadful among the heathen’ 2:5 ‘wherewith he feared me’ 3:5 ‘fear not me’ 3:16 ‘for them that feared Yahweh’ 4:5 ‘dreadful day of Yahweh’	1:6 ‘if I be a master where is my fear’ 2:5 ‘I gave them to him for the fear wherewith he feared me’

‘I gave them to him *for* the **fear (terror)** wherewith he **feared (reverenced)** me, and was afraid before my name’ **Mal. 2:5**

What is acceptable to God?

God will accept less than perfect because He is gracious

- God will never expect more than we can give, but will never accept less than what we are capable of giving

Mal 1:14;
Matt 25:26

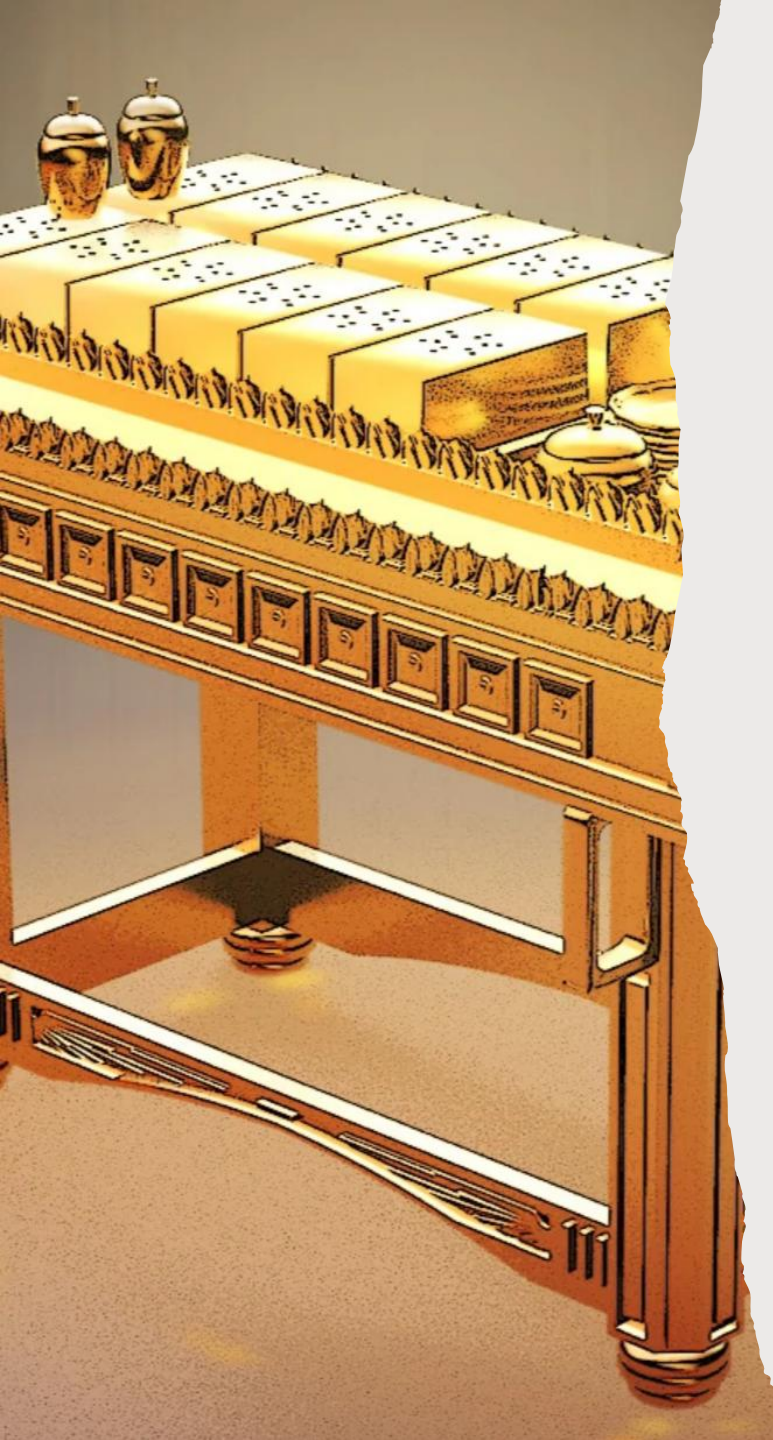
God would rather we offer something than nothing at all

- If the something is not the best that we could offer then it is not acceptable.

Mal. 1:10
Rev. 3:15-16
Mark 12:41-44

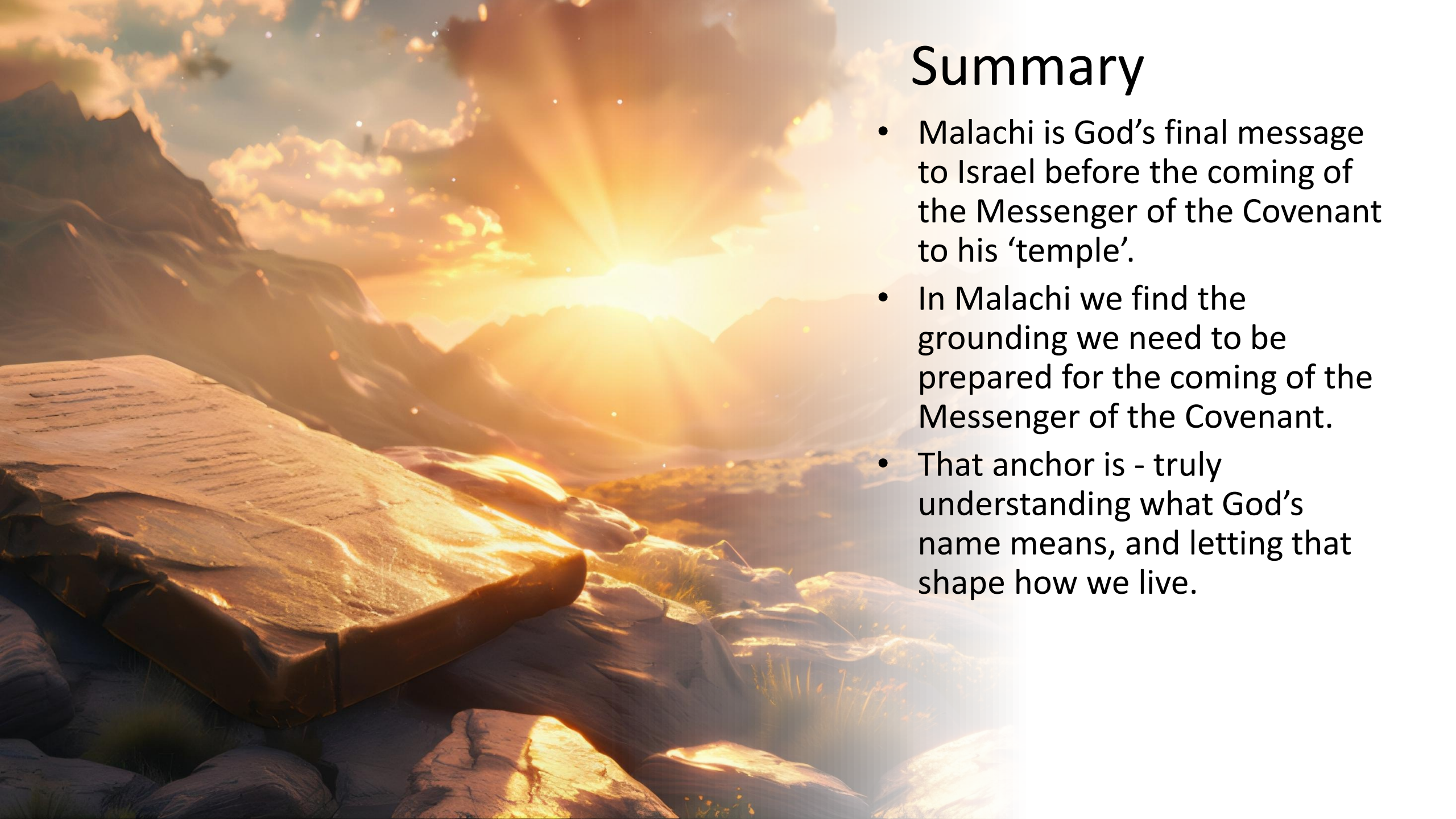


Oh that there were one among you who would shut the doors, that you might not kindle fire on my altar in vain! I have no pleasure in you, says the LORD of hosts, and I will not accept an offering from your hand.
Malachi 1:10 (ESV)



Incense and a minchah





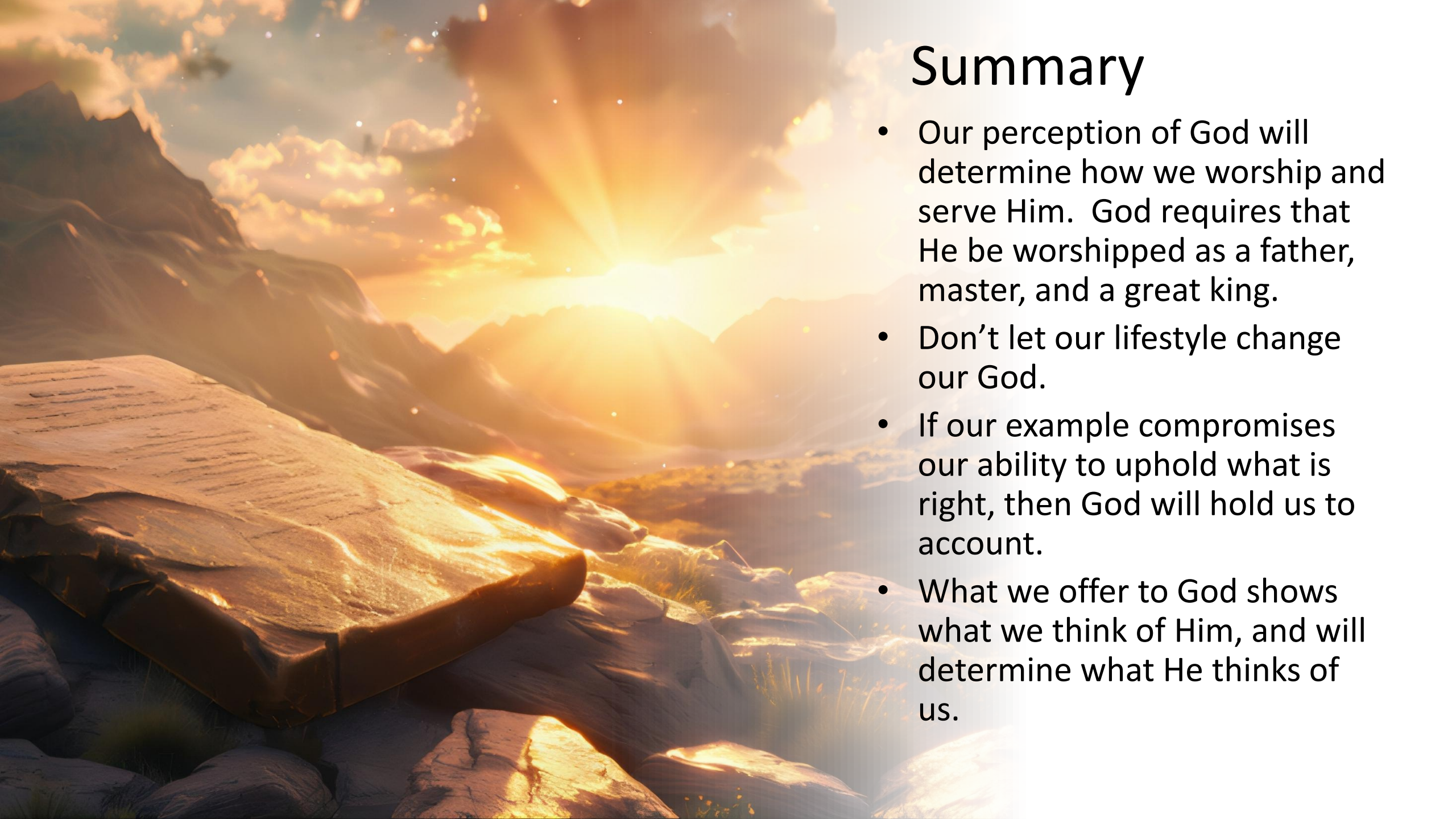
Summary

- Malachi is God's final message to Israel before the coming of the Messenger of the Covenant to his 'temple'.
- In Malachi we find the grounding we need to be prepared for the coming of the Messenger of the Covenant.
- That anchor is - truly understanding what God's name means, and letting that shape how we live.

A dramatic landscape at sunset or sunrise. In the foreground, a large, flat, light-colored rock sits on a rocky ground. The background features rolling hills and mountains under a sky filled with clouds. The sun is low on the horizon, creating a strong golden glow and long shadows. The overall mood is serene and majestic.

Summary

- The wall around Jerusalem helped to keep out the world so long as the purpose of the wall was understood. Do we appreciate the purpose of boundaries?
- The greatest evidence of Divine love is not to be looked for in our day-to-day prosperity, but in our Divine calling and election.



Summary

- Our perception of God will determine how we worship and serve Him. God requires that He be worshipped as a father, master, and a great king.
- Don't let our lifestyle change our God.
- If our example compromises our ability to uphold what is right, then God will hold us to account.
- What we offer to God shows what we think of Him, and will determine what He thinks of us.