

## OT-OV

### Lesson 142

1. Last week I taught in part an overview of the Book of Malachi; when time expired we were looking at an outline of the book with comment. I want to review some of that learned and pick up with new material on page three.
2. Malachi closes out the Old Testament in about 440 by urging Judah to return to the Lord or suffer a great period of tribulation. There are many rebukes in the book for Israel's failure and there are specific prophecies about our Lord.
3. The name Malachi appears nowhere else in Scripture, thereby leading critical scholars to surmise that the term Malaki, which in Hebrew means "my angel or messenger" simply describes God's messenger.
4. Outline with comment:

#### I. God's Compassion for Israel and His curse of Esau and Edom > 1:1-5

Mal 1:1 The word of the LORD to Israel through Malachi.

Mal 1:2 "I have loved you," says the LORD. "But you ask, 'How have you loved us?' "Was not Esau Jacob's brother?" the LORD says. "Yet I have loved Jacob,

Mal 1:3 but Esau I have hated, and I have turned his mountains into a wasteland and left his inheritance to the desert jackals."

Mal 1:4 Edom may say, "Though we have been crushed, we will rebuild the ruins." But this is what the LORD Almighty says: "They may build, but I will demolish. They will be called the Wicked Land, a people always under the wrath of the LORD.

Mal 1:5 You will see it with your own eyes and say, 'Great is the LORD--even beyond the borders of Israel!'

A. Jacob was a believer and Esau, though a good man was an unbeliever. Verses two and three above are quoted by Paul to stress not all Israel is Israel.

Rom 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

B. Edom is punished because they did not help Israel but instead helped destroy the city as allies of Nebuchadnessar in 586.

C. The nation Edom was originally founded by Esau and blessed for a number of years; in time however Edom became an enemy of Judah.

## II. God's Complaint Against the Priests > 1:6-2:9

### A. Cheating God > 1:6-14

Mal 1:6 "A son honors his father, and a servant his master. If I am a father, where is the honor due me? If I am a master, where is the respect due me?" says the LORD Almighty. "It is you, O priests, who show contempt for my name." But you ask, 'How have we shown contempt for your name?'

Mal 1:7 "You place defiled food on my altar." But you ask, 'How have we defiled you?' "By saying that the LORD'S table is contemptible.

Mal 1:8 When you bring blind animals for sacrifice, is that not wrong? When you sacrifice crippled or diseased animals, is that not wrong? Try offering them to your governor! Would he be pleased with you? Would he accept you?" says the LORD Almighty.

1. The Law prohibited bringing inferior animals to be sacrificed.

Deu 15:21 And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the LORD thy God.

Lev 22:20 But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you ...

Lev 22:22 Do not offer to the LORD the blind, the injured or the maimed, or anything with warts or festering or running sores. Do not place any of these on the altar as an offering made to the LORD by fire.

2. It was important for all sacrifices to be perfect in order to teach the perfection of Christ as the Lamb of God Who takes away the sins of the world.

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Joh 1:36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

3. The liturgy of first the Tabernacle and then later the Temple were designed to teach that which was to come, mere shadow worship until the reality came.

Heb 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

Heb 10:8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;  
Heb 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Heb 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Col 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

Col 2:17 Which are a shadow of things to come; but the reality is Christ.

#### B. Violating God's Covenant > 2:1-9

Mal 2:1 "And now this admonition is for you, O priests.

Mal 2:2 If you do not listen, and if you do not set your heart to honor my name," says the LORD Almighty, "I will send a curse upon you, and I will curse your blessings. Yes, I have already cursed them, because you have not set your heart to honor me.

Mal 2:3 "Because of you I will rebuke your descendants; I will spread on your faces the offal from your festival sacrifices, and you will be carried off with it ...

Mal 2:7 "For the lips of a priest ought to preserve knowledge, and from his mouth men should seek instruction-- because he is the messenger of the LORD Almighty.

Mal 2:8 But you have turned from the way and by your teaching have caused many to stumble; you have violated the covenant with Levi," says the LORD Almighty.

Mal 2:9 "So I have caused you to be despised and humiliated before all the people, because you have not followed my ways but have shown partiality in matters of the law."

1. The Priest like the pastor teacher today is to teach the Word and not distort the Word.

2. The pastor teacher is the human catalyst to work within the confines of God's grace to get the Word from the printed page into the right lobes of the believer. A pastor-teacher like the priest receives both double discipline and double honor.

1Ti 5:17 Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

1Pe 5:2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

Eph 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Eph 4:12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Eph 4:13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

Eph 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

Hos 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

### III. God's Complaint Against the People > 2:10-3:15

#### A. Mixed Marriages > 2:10-12

Mal 2:10 Have we not all one Father? Did not one God create us? Why do we profane the covenant of our fathers by breaking faith with one another?

Mal 2:11 Judah has broken faith. A detestable thing has been committed in Israel and in Jerusalem: Judah has desecrated the sanctuary the LORD loves, by marrying the daughter of a foreign god.

Mal 2:12 As for the man who does this, whoever he may be, may the LORD cut him off from the tents of Jacob--even though he brings offerings to the LORD Almighty.

1. Marrying foreigners, warned God, would result in the worship of foreign gods therefore God prohibited such conduct.

Exo 34:13 But ye shall destroy their altars, break their images, and cut down their groves:  
Exo 34:14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

Exo 34:15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice;

Exo 34:16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

2. The same is true today. Believers are not to marry unbelievers.

2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

2Co 6:15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

2Co 6:16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

#### B. Divorce > 2:13-16

Mal 2:13 Another thing you do: You flood the LORD'S altar with tears. You weep and wail because he no longer pays attention to your offerings or accepts them with pleasure from your hands.

Mal 2:14 You ask, "Why?" It is because the LORD is acting as the witness between you and the wife of your youth, because you have broken faith with her, though she is your partner, the wife of your marriage covenant.

Mal 2:15 Has not the LORD made them one? In flesh and spirit they are his. And why one? Because he was seeking godly offspring. So guard yourself in your spirit, and do not break faith with the wife of your youth.

Mal 2:16 "I hate divorce," says the LORD God of Israel, "and I hate a man's covering himself with violence as well as with his garment," says the LORD Almighty. So guard yourself in your spirit, and do not break faith.

1. The priests were issuing divorce decrees for any and all reasons. As a result we see Malachi rebuking the priest of his day.

2. Christ in His Kingdom offering and Paul in his mystery teaching both limit the justification for divorce.

### C. Condoning Evil > 2:17-3:7

Mal 2:17 You have wearied the LORD with your words. "How have we wearied him?" you ask. By saying, "All who do evil are good in the eyes of the LORD, and he is pleased with them" or "Where is the God of justice?"

Mal 3:1 "See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the LORD Almighty.

Mal 3:2 But who can endure the day of his coming? Who can stand when he appears? For he will be like a refiner's fire or a launderer's soap.

Mal 3:3 He will sit as a refiner and purifier of silver; he will purify the Levites and refine them like gold and silver. Then the LORD will have men who will bring offerings in righteousness,

Mal 3:4 and the offerings of Judah and Jerusalem will be acceptable to the LORD, as in days gone by, as in former years.

Mal 3:5 "So I will come near to you for judgment. I will be quick to testify against sorcerers, adulterers and perjurers, against those who defraud laborers of their wages, who oppress the widows and the fatherless, and deprive aliens of justice, but do not fear me," says the LORD Almighty.

Mal 3:6 "I the LORD do not change. So you, O descendants of Jacob, are not destroyed.

Mal 3:7 Ever since the time of your forefathers you have turned away from my decrees and have not kept them. Return to me, and I will return to you," says the LORD Almighty. "But you ask, 'How are we to return?'

1. The Israelite attitude was reprehensible in God's sight; for the people had become practical atheists, assuming that, if there were a God, he would long since have intervened to exercise judgment against evil and evil-doers.

2. God, however, warned that judgment, though it had tarried, would indeed come. Their religion was but an empty form; Malachi's contemporaries protested against anyone questioning their piety.

3. Israel's argument: Since many enjoy material prosperity, although consistently violating moral law, if there be a God, he apparently holds them in favor.

4. The very existence of an omnipotent, righteous God was being called into question. The insinuation was that if God existed, he would have already acted.

5. Jesus when He came found little had changed.

Mat 15:7 Ye hypocrites, well did Isaiah prophesy of you, saying,

Mat 15:8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

Mat 23:13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Mat 23:14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation.

Mat 23:15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Mat 23:16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

Mat 23:17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

Mat 23:24 Ye blind guides, which strain at a gnat, and swallow a camel.

Mat 23:25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

Mat 23:26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Mat 23:27 Woe unto you, scribes and Pharisees, hypocrites! for you are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

6. Christ warned the Scribes and Pharisees as did Malachi, He would one day come in judgment.

Mat 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Mat 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

#### D. Robbery > 3:8-12

Mal 3:8 "Will a man rob God? Yet you rob me. "But you ask, 'How do we rob you?' "In tithes and offerings.

Mal 3:9 You are under a curse-- the whole nation of you-- because you are robbing me.

Mal 3:10 Bring the whole tithe into the storehouse, that there may be food in my house.

Test me in this," says the LORD Almighty, "and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it.

Mal 3:11 I will prevent pests from devouring your crops, and the vines in your fields will not cast their fruit," says the LORD Almighty.

Mal 3:12 "Then all the nations will call you blessed, for yours will be a delightful land," says the LORD Almighty.

1. Since there was no indication in the Scripture that only believers paid the Tithe, we must assume it was a tax and that both the unbeliever and the believer paid into the Treasury.

2. A tithe was 10% of a person's income which early was a percentage of the agricultural crop, later as money became a common medium of exchange the percentage was applied to "income."

3. There were several types of tithes:

3.1 An annual tithe.

3.2 A tithe every third year.

3.3 A tithe every seventh year.

3.4 A tithe every fiftieth year.

3.5 There was a tax to take care of the Levites, a tax to pay for the national feasts and sacrifices, and a tax every third year for the poor. A few Scriptures here might prove helpful.

Lev 27:30 A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the LORD; it is holy to the LORD.

Lev 27:31 If a man redeems any of his tithe, he must add a fifth of the value to it.

Lev 27:32 The entire tithe of the herd and flock--every tenth animal that passes under the shepherd's rod--will be holy to the LORD.

Lev 27:33 He must not pick out the good from the bad or make any substitution. If he does make a substitution, both the animal and its substitute become holy and cannot be redeemed.

Num 18:21 I give to the Levites all the tithes in Israel as their inheritance in return for the work they do while serving at the Tent of Meeting.

Num 18:21 "I give to the Levites all the tithes in Israel as their inheritance in return for the work they do while serving at the Tent of Meeting.

Deu 14:22 Be sure to set aside a tenth of all that your fields produce each year ...

Deu 14:27 And do not neglect the Levites living in your towns, for they have no allotment or inheritance of their own.

Deu 14:28 At the end of every three years, bring all the tithes of that year's produce and store it in your towns,

Deu 14:29 so that the Levites (who have no allotment or inheritance of their own) and the aliens, the fatherless and the widows who live in your towns may come and eat and be satisfied, and so that the LORD your God may bless you in all the work of your hands.

Deu 15:4 However, there should be no poor among you, for in the land the LORD your God is giving you to possess as your inheritance, he will richly bless you,

Deu 15:5 if only you fully obey the LORD your God and are careful to follow all these commands I am giving you today.

Deu 15:6 For the LORD your God will bless you as he has promised, and you will lend to many nations but will borrow from none. You will rule over many nations but none will rule over you.

Deu 15:7 If there is a poor man among your brothers in any of the towns of the land that the LORD your God is giving you, do not be hardhearted or tightfisted toward your poor brother.

3.6 There was early in Scripture a recognition that the tithe and the gift were different.

Mal 3:8 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes (obligatory) and offerings (a matter of choice).

3.6.1 The word for "offering," here is **Teruma**, it is used for freewill gifts, for gifts of the fruits, for the half-shekel sanctuary tax, and for portions of sacrifices that were reserved for the priests. For example see Exo 30:13-14 and Num18:26-29.

Exo 30:13 This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the LORD.

Exo 30:14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

Num 18:26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe.

Num 18:27 And this your heave offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress.

Num 18:28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD'S heave offering to Aaron the priest.

Num 18:29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, even the hallowed part thereof out of it.

3.7 Old Testament givers like New Testament givers were promised a blessing for giving:

Mal 3:10 Bring you all the tithes into the storehouse that there may be meat in my 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.

Pro 11:24 There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

Pro 11:25 The liberal soul shall be made fat: and he that watereth shall be watered also himself.

2Co 9:7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

2Co 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:

2Co 9:9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

2Co 9:10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)

2Co 9:11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

E. Arrogance > 3:13-18

Mal 3:13 "You have said harsh things against me," says the LORD. "Yet you ask, 'What have we said against you?'

Mal 3:14 "You have said, It is futile to serve God. What did we gain by carrying out his requirements and going about like mourners before the LORD Almighty?

Mal 3:15 But now we call the arrogant blessed. Certainly the evildoers prosper, and even those who challenge God escape."

Mal 3:16 Then those who feared the LORD talked with each other, and the LORD listened and heard. A scroll of remembrance was written in his presence concerning those who feared the LORD and honored his name.

Mal 3:17 "They will be mine," says the LORD Almighty, "in the day when I make up my treasured possession. I will spare them, just as in compassion a man spares his son who serves him.

Mal 3:18 And you will again see the distinction between the righteous and the wicked, between those who serve God and those who do not.

1. Israel had received many warnings not to let pride get in their way of salvation and service.

2. In fact Pro 6:16-19 tells us pride is the first of seven sins God is said to hate.

Pro 6:16 These six things doth the LORD hate: yea, seven are an abomination unto him:

Pro 6:17 A proud look, a lying tongue, and hands that shed innocent blood,

Pro 6:18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

Pro 6:19 A false witness that speaketh lies, and he that soweth discord among brethren.

3. This perhaps because the sin of Satan was one of pride "I will be like God."

Isa 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

Isa 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

Isa 14:14 I will ascend above the heights of the clouds; I will be like the most High.

Isa 14:15 Yet thou shalt be brought down to hell, to the sides of the pit.

4. There are many New Testament Scriptures which emphasize the need for humility; these include warnings to Israel not to let their pride of service get in their way of salvation.

Rom 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

Rom 4:2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

Rom 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Rom 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.

Rom 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Rom 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Rom 4:7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Rom 4:8 Blessed is the man to whom the Lord will not impute sin.

Rom 4:9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

Rom 9:30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

Rom 9:31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

Rom 9:32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

Rom 9:33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offense: and whosoever believeth on him shall not be ashamed.

Rom 11:20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear:

Rom 12:3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

#### IV. God's Exhortation to Israel > Chapter 4

##### A. God's Announcement That His Day Is Coming > 4:1-3

Mal 4:1 "Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble, and that day that is coming will set them on fire," says the LORD Almighty. "Not a root or a branch will be left to them.

Mal 4:2 But for you who revere my name, the sun of righteousness will rise with healing in its wings. And you will go out and leap like calves released from the stall.

Mal 4:3 Then you will trample down the wicked; they will be ashes under the soles of your feet on the day when I do these things," says the LORD Almighty.

##### B. God's Promise To Send Elijah 4:4-6

Mal 4:4 "Remember the law of my servant Moses, the decrees and laws I gave him at Horeb for all Israel.

Mal 4:5 "See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes.

Mal 4:6 He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse."

5. This concludes our Old Testament Overview.