

Minor Prophets...

THE MINOR PROPHETS

The Book of Malachi
Mal. 3:1-6

...Major Message

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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.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

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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.

Gen. 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be **one flesh**.

Mt. 19:5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be **one flesh**?

6 Wherefore they are no more twain, but **one flesh**.

What therefore God hath joined together, let not man put asunder.

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1 Cor. 6:16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be **one flesh**.

Eph. 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be **one flesh**.

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Scriptural Marriage

Some countries, cultures and religions recognize the marriage as soon as the wedding ceremony begins, others not until a marriage license is signed and then a ceremony is held to celebrate the marriage with friends and family. Some customs are considered traditional by some but are offensive to others.

In a Jewish wedding the bride and groom will sign a marriage contract called a Ketubah. The Ketubah originally documented the bride's legal status as wife, but now also sets out expectations for the marriage and is kept as a keepsake and is framed and hung in the couple's home.

<http://www.weddingscenter.com/wedding-ceremony.html>

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The Penan nomads who live on the island Borneo (southwest of the Philippines) maintain that women do not have a soul until their wedding day.

Because white is the color of mourning in Eastern cultures, white wedding dresses are uncommon.

In Angola, after the wedding, the groom and his new mother-in-law are not allowed to meet again until after the couple's first child is born.

The phrase “tying the knot” initially came from an ancient Babylonian custom in which threads from the clothes of both the bride and bridegroom were tied in a knot to symbolize the couple’s union. Literally tying some type of ceremonial knot at a wedding ceremony can be found across cultures.

<http://facts.randomhistory.com/interesting-facts-about-weddings.html>

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The Bible nowhere explicitly states at what exact point God considers a man and a woman to be married. There are three common viewpoints:

- 1) God only considers a man and a woman married when they are legally married—that is, they become husband and wife in the eyes of the law.
- 2) A man and a woman are married in God's eyes when they have completed some kind of formal wedding ceremony involving covenantal vows.
- 3) God considers a man and a woman to be married at the moment they engage in sexual intercourse.

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1) God only considers a man and a woman married when they are legally married.

Rom. 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

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1 Pet. 2:17 Honour all *men*. Love the brotherhood. Fear God.
Honour the king.

However, there are some weaknesses and potential problems with this view.

- First, marriage existed before any government was organized. For thousands of years, people were getting married with no such thing as a marriage license.
- Second, even today, there are some countries that have no governmental recognition of marriage, and/or no legal requirements for marriage.
- Third, there are some governments that place unbiblical requirements on a marriage before it is legally recognized. As an example, some countries require weddings to be held in a Catholic church, according to Catholic teachings, and overseen by a Catholic priest.

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2) A man and a woman are married in God's eyes when they have completed some kind of formal wedding ceremony.

Nearly every culture in the history of humanity has observed some kind of formal wedding ceremony. In every culture there is an event, action, covenant, vow, or proclamation that is recognized as declaring a man and woman to be married.

3) God considers a man and a woman to be married at the moment they engage in sexual intercourse.

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We know that God does not equate sexual intercourse with marriage based on the fact that the Old Testament often distinguishes a wife from a concubine. For example, 2 Chronicles 11:21 describes one king's family life:

2 Chron. 11:21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

Jn. 4:18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

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1 Cor. 7:2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

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So, what constitutes marriage in God's eyes? It would seem that the following principles should be followed:

- 1) As long as the requirements are reasonable and not against the Bible, a man and a woman should seek whatever formal governmental recognition is available.
- 2) A man and a woman should follow whatever cultural, familial, and covenantal practices are typically employed to recognize a couple as "officially married."
- 3) If possible, a man and a woman should consummate the marriage sexually, fulfilling the physical aspect of the "one flesh" principle.

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The “one flesh” issue of consummation in a marriage is the picture of commitment one makes toward his mate, intended for life. Fornication, and/or adultery, is a serious breach of that commitment, breaking a covenantal relationship, pictured by God’s commitment to Israel.

Jas. 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

God knows the difference between a true marriage covenant and an attempt to justify sexual immorality.

1 Cor. 6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

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Gal. 5:19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

Eph. 5:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

1 Thess. 4:3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

Mt. 15:19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

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b. What the Lord Wanted, 2:15

Neh. 9:2 And **the seed of Israel separated themselves from all strangers**, and stood and confessed their sins, and the iniquities of their fathers.

- The “holy seed” is the nation of Israel and the “residue” represents those who are not “contaminated” via the heathen.

c. What the Lord Withstands, 2:16

3. Their Distorted Words, 2:17

a. Their Words Wearying to God, 2:17a

b. God’s Words Wrested by Them, 2:17b

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II. THE LORD'S COMING, 3:1-4:6

A. To Deal Judgmentally with Sinners, 3:1-15

1. Their Ungodly Actions, 3:1-6

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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.

2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:

3 And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed.

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a. The Lord's Coming in Grace, 3:1a-b

1. The Message for the Times, 3:1a

Mal. 3:1a "Behold, **I will send my messenger**, and he shall prepare the way **before me...**"

Isa. 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

Mt. 11:10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

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Mark 1:2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Jn. 1:23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

2. The Messiah in the Temple, 3:1b

Mal. 3:1 "...and **the Lord**, whom ye seek, shall suddenly come **to his temple...**"

b. The Lord's Coming in Government, 3:1c-6

1. His Immediate Reception, 3:1c

Mal. 3:1 "...even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts."

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Conclusion

Rom. 3:3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: **yea, let God be true, but every man a liar**; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Rom. 11:1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

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4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of Baal*.

5 Even so then at this present time also there is a remnant according to the election of grace. ...

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

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Jer. 30:11 For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

Heb. 13:5 *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, **I will never leave thee, nor forsake thee.***

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2. His Imperial Resolve, 3:2-5

(a) To Refine, 3:2-3

Mal. 3:2 But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap:

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

Isa. 2:12; Joel 3:11-16; Amos 5:18-21; Zech. 1:14-17

Isa. 56:7; 66:20-23; Jer. 33:18; Ezek. 40:38-43; 43:13-27; 45:9-25;
Zech. 14:16-21

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(b) To Revive, 3:4

Mal. 3:4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

(c) To Remove, 3:5

Mal. 3:5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

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2 Pet. 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

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Ezek. 20:34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and **there will I plead with you face to face.**

36 **Like as I pleaded with your fathers in the wilderness of the land of Egypt,** so will I plead with you, saith the Lord GOD.

37 And **I will** cause you to pass under the rod, and **I will** bring you into the bond of the covenant:

38 And **I will** purge out from among you the rebels, and them that transgress against me: **I will** bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and **ye shall know that I am the LORD.**

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(3) His Immutable Righteousness, 3:6

Mal. 3: 6 For **I am the LORD, I change not**; therefore ye sons of Jacob **are not consumed**.

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