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The whole passage hangs on the charges attributed to the disputants in 2:17. They were wearying  $\text{\textcircled{O}}$  by saying ~~that~~ everyone doing evil ~~in the~~ is good in the eyes of  $\text{\textcircled{O}}$  & they were asking - "where is the  $\text{\textcircled{O}}$  of justice."

They haven't wearied themselves by serving Him, instead it is  $\text{\textcircled{O}}$  who is weary because of their sins. (Is 43:22-24) & their words.

But it was not the justice of  $\text{\textcircled{O}}$  that needed investigating but the impurity of the people.

— He is coming to cleanse His temple & when that happens they will not be ~~anxious~~ anxious to see Him for His coming will be sudden & sure (3:1). Then the question will be not, "Will  $\text{\textcircled{O}}$  ever come?" but, "Are we ready for it?"

— Justice for the people meant the fulfillment of previous promises. Justice for  $\text{\textcircled{O}}$  means proper relationships w/  $\text{\textcircled{O}}$  & people.  
Structure — One prophet states his thesis that the people and/or the priests had wearied  $\text{\textcircled{O}}$  w/ their words (2:17a) — (2) They ask for proof, (3) the prophet cites the specific charge that they were saying that every evil does was good in  $\text{\textcircled{O}}$ 's sight, or they ~~were~~ were asking where is the  $\text{\textcircled{O}}$  of justice?

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Mal 2:17-3:5 is a judgment oracle followed by a salvation oracle (3:7-12), w/ 1:6 as a transition.

In 2:17-3:5 — the fatigue of  $\text{\textcircled{O}}$  is traced to the incessant griping of the people. Their position was that the injustice or unfairness of  $\text{\textcircled{O}}$  could be deduced by observation of the facts of life around them. Operating on the assumption that the pleasure of  $\text{\textcircled{O}}$  could be discerned from certain external criteria, ~~that~~ they concluded that evil doers were more pleasing to  $\text{\textcircled{O}}$  than others because evil doers were prosperous in material ways.

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(2)  
The distinctive feature of Malachi's eschatology is that it involves two acts: first, the coming of the messenger to purify the temple cult & the priesthood, second, the coming of the Lord himself to his purified temple to judge His people according to their deserts.

- Refining & purifying means purifying the existing community & institutions, not total destruction.

First, comes the refining to prepare by purifying -

only after the completion of his task can ~~Yahweh~~ ~~Yahweh~~ Yahweh come as judge. priest

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who can endure - a searching ordeal  
stand = battle imagery.

v. 36 - "That they may offer" → the priests

37 - "Then the offering of Judah & Jerusalem



vsu - Crown of  
great 1792

2 - saginess = staff members  
couldn't hold down a  
real job - would  
be fired

How could they put such an  
sacrifice on the altar -

- 1 - the unworthy sacrifices of those  
about, truly, unprepared, unlearned in  
2 - Pastors who don't pray + dig into the word  
Medicine

## Polluted Altar

I - It Takes a Good Offering to Beat Nothing None at all

1: 10, 11, 12, vs 9 1 - close look 3 - Directed at the Priests.

an honest crook is more  
respectable than a dishonest Priest - 2 - Pagan worship more pleasing than polluted worship.  
4 - all rotten for those like Gene Scott

II The Acceptability of Offerings is Determined By  
The Acceptability of the Giver 1: Priests teach unless they  
could not minister

1: 9, 10 Matt 5: Leave gift before the altar

Offering envelope = How much can you put in there

These sacrifices are polluted in the first place by the attitude of the mind of the offerers.

III Sacrifice is Our Estimate of God - vs 14c, v 11

Robert Brownings hair at Baylor - They didn't want a lock  
of my hair = Its value is measured by its owner

1: 8 - Ministers fired if worked in secular job.

Offer it to the governor

1: 6 - Call him Father but do not honor him, Master but do not serve (Hein)

vs 6 - Honor (glory) - weight, heavy = Worth, Value

Our Offering talks = Says what we think of God

vs 9 =  
sarcasm =  
"strike the  
face of God..."

a cross hanging around the neck is no substitute for the cross in  
the heart.

- a charge against the priest

Sniff at it  
→ What a Whoreness it is - It all culminates here - next sentence  
explains why - you bring what is sick. The Cure of Barcelona  
in washing is proper sacrifice - I granted you Abraham  
was not forced on Mt. Moriah when Isaac was on  
the altar

- The fire never falls on a partial sacrifice - wrong sacrifice  
a wrong altar



Dates - a few months ago - Potomac, DC - F13C -  
used to be a member 5-7 years old - remember seeing  
my brother Coytyeck &

Something I didn't understand = Women happy that sons had  
been taken as prisoners of war by Germany = meant no more  
fighting

② why teacher took away my Gene Autrey cap pistol  
③ but the biggest wonder was a sign hanging in Sun School  
depl. David "I was glad when they said unto me, 'Let  
us go into the house of the Lord.'" that was some  
weird kid -

It was a weariness to me - Is it to you  
Care of sleeping in Church.

"Doors" is 10 refers not to doors of temple but to the doors  
between the Court of the priests & the great Court. If  
these doors were closed no offerings could be made

1:11 - principal proof-text for the doctrine of The Mass  
Council of Trent in 1742 made it official interpretation.





1981

6706 -  $\text{J} = \text{H}$  - qabai - a, annals root; to cover, defraud - not  
- to cover, defraud = not open but covertly steal = embroil. <sup>spoil</sup>  
- deceive

Why did  $\text{O}$  choose Jacob? Because  
He wanted to

Covenant we keep it rather  $\text{O}$  does  
or not - zel - unfaithful husband  
doesn't give wife ex seem to be  
unfaithful

Covenant Love 1 - Grounded in  $\text{O}$ 's Pleasure, His choosing,  
His Love

★ - "yet ye say" nine times - at the end of the O.T.  
The people are saying, "wherein has  $\text{O}$  loved us?"  
- this is incredible that at the end of the O.T.,  
after all  $\text{O}$  has done, they still are dull &  
like a pointing child, ask, "wherein has  $\text{O}$  loved us?"

Rob. 867B  
867C

If  $\text{O}$  had said before he did these things,  $\text{O}$  isn't  
going to cast him away for them.

Mal 1:1 - Superscription = Massa + davar

Massa - Heb - oracle, burden = revelation - carrying a message from  $\text{O}$   
to His people

Davar - a word or a thing - relates what one says to what one  
does = cf Gen 24:66

dual meaning, a duality between saying & doing.

Gen 24:66

1 Sam 3:1, 21 - the davar of the Lord refers to the  
entire scope of the revelatory process in which  
Jehovah becomes involved.

Davar was the medium of revelation. Jehovah  
is known through His davar, both in word  
& in deed.



callous  
careless  
cursed

"Wherein?" This is a tough congregation! They have no sense of guilt or shame - They are totally cold & indifferent, callous & careless

Revelation Mal 1:1

- 1- Massa & davar ~~set~~ revelation - a revelation
- 2- From Jehovah
- 3- By means of Malachi - Revelation that is Divine from O, sent thru human messenger.

Time - the temple has been rebuilt, the people have settled down in the routines of worship - it is so regular, so deadly dull, so coldly correct - which is ever the peril of religion

What happened before God went Silent -

Emerges all the words from O from Moses to Malachi - words of promise, blessing, of judgment - & the variety of messengers - a king, a shepherd, a woman of courage, a hermit of the desert, etc

→ These 7 sins are not committed by flagrant, rebellious profane. They are the dry rot that settles in unnoticed, the barnacles that attach themselves to the ship. The subtle steady erosion of religion

- This ~~is~~ is where 4000 yrs have brought Man! what a disappointing result.

- they occur in the process of worship itself.

\* The answer is not a new form or method or way of worship - Changing how we believe we are. We believe the deadness of church service can be removed



What have here is joggers having heart attacks  
- These are diseases come upon the dirt & unhygienic.  
- These are healthy good evangelists w/ hardening of the arteries

if we "learn" how to worship - new forms, new gestures, ~~new~~ new movements - But never does it tell them their method of worship is wrong.

It's not the worship that needs changing but the worshiper = the acceptability of any worship, gift is determined by the acceptability of the worshiper -

JL - Marly Beasley & I - Jack preaching on Praise & Worship - choruses = "Then we stood & sang majestic sweetness sit enthroned upon the Savior's throne - Marly: "If this isn't worship, I don't know what is."

O.T. opens = "In the beginning O..." what might ~~project~~ projects for the future - off to a great start. How did it end up - fast three words in O.T. "with a curse."

"I have loved you" - a startling bold, out of the blue statement. It is intended almost as a rebuke = f. to a wife suddenly saying to her husband - "I have loved you!" You know right away something is wrong.  
- That is what we say to justify our actions for others, like our children!



Intro.

Lately I've been trying to gear up for my 50<sup>th</sup> birthday - thinking of things I might do differently or wouldn't do at all - Obvious question - would I marry my wife? W/out a doubt - still be a lion.

Would I be a minister? - see many gradually edge their way into something else - for income or whatever. Been preaching 35 yrs - since 15. That's all I've ever done - I've been a minister my whole life -

It was the decision of a teenager - would the adult make the same decision.

To tell you the truth I had to give it some thought - The Lord & I have had our misunderstandings, our arguments.

My toughest battles have not been in saying "No" to the devil. My toughest battles have been in saying "Yes" to God.

Amazed at how zealous I was then, on fire, impatient, knew the world was going to hell unless I stepped in - had visions of what I would do & become.

- I begin to see the gradual erosion, the old age, hardening of the arteries creeping up on my covenant w/ God.

The unconscious ~~settles~~ settling in, as a house settles, cracks = funny, now we explain every crack w/ "It's just the house settling."

Do the same w/ salvation = each new crack, each new mark of erosion, is explained by "just settling in" growing older, more mature.





When you're young, it seems like you'll never get old -  
When you're old, it seems like you never young -

But I knew that wasn't the whole story, that  
didn't explain everything.

a little let down, disappointed at points  
Came to Malachi - They had settled in, their  
eyes had gotten used to the light & it no longer  
was bright, familiarity had bred complacency.

- they had been let down, disappointed - return  
from captivity, rebuilt the temple - but the  
great kingdom had not come - & so they  
decided to make the best of it - "we no longer  
love each other but we're sticking it out because  
of the children."

Malachi's abrupt message - some developments  
had taken place I wasn't aware of.

Bolton on aging - "Sex after Seventy"  
"Religion after 50."

O's Love

O's Honor

O's worship

Doubted O's Love 1:1-5

Despised O's Name 1:6-14

Defiled O's Covenant 2:1-17

Despised O's Word 3:1-15

I've always loved you  
Wife says, "I love you"  
Husband, "That's a good one!  
When have you loved me?"  
Wife - "I prove it..."

III My wife's epitaph: "From Endust to Endust."

II Covenant Love &  
lack of signs } The Law of causality - O doesn't need cause  
cause & effort. to do something or effort



Love Mal 1:2-5 - "Love" has come to mean - chosen or elect

Cause + effect

Esau, ~~but~~ Jacob's brother = equal, working in Esau made to reject him + working in Jacob not made to accept him  
Covenant Love

III

the atrophy of ~~the~~ human love in the community (2:13-14) has undermined confidence in the divine love. 2:14 - the wife of thy youth.

II

the elective sense of the verb love

I

By natural right Esau had advantage of being ~~the~~ the elder - nowhere is it taught that Jacob was more lovable than Esau, ~~but~~ no other explanation of G's choice of Jacob can be found than that G delighted to love him, insignificant tho he was. (Deut 2:7,8) Deut 9

II

\* - the price Jacob (Israel) paid for such favor was high. G expected something of Jacob, a worthy response - all take + no give - If my wife doesn't love me, I am under no obligation to please her = The price of love is responsibility - where we are breaking down today - 2:13-14

\* I

- what makes Israel's ingratitude all the more excusable is the fact that it was rooted in divine love from beginning to the end - they had not earned it or merited it - it was an unexpected gift

II

Sovereignty is stamped upon every page of the prophet

Intro to message on Love 1:2-5 = Good News America: "God Loves You" - If you had said to citizens of Jerusalem in 425 BC, they would have answered, "Oh yeah! Where? How?"

See Word Com. on love.

"I have

Loved You" - This is the basis of all that is said - if you love someone, you don't pollute their altar, despoil his name, rob him,

this Heb word for love has an idea of practical - a Pragmatic word - choice, Covenant, (Cause + effect)  
Hebrew equivalent of a grape - Not same word used of Hosea's love



II Prov. 27:5 - "Better is open rebuke than silent love."  
'aw-hab'

II O is Fig on Covenants - rally onto covenants.

III Section on Wife of Thy Youth - Paul & Church, bride of X in Gal.

- The covenant between husband & wife teaches us what a covenant w/ God is - we have to learn from experience & we need to have something to learn from -

So having failed to love O, they ~~failed~~ failed also to love neighbor & wife - a broken relationship to O leads to broken relationships in society.

III - O hates divorce because marriage is the picture of our covenant w/ O - & if break covenant w/ wife, it's easy to break covenant w/ O

- Marriage makes the divine covenant comprehensible to man

IV 'ahab has a strikingly pragmatic character. It assumes an inner disposition & also ~~also~~ includes a conscious act in behalf of the person loved.

The word indicates total love which demands all of one's energies - love for O manifest in love for Jerusalem or O's sanctuary, Zion.

Prov 27:5

