

MALACHI

Malachi means “My Messenger” (“My angel”) and three times, he writes about the messengers of God (Malachi 2:7; 3:1); of course, the last Messenger being Jesus, and it is said that “the prophecy of the Old Testament expired with the gospel on its tongue.”

Haggai and Zechariah were the prophets during Zerubbabel as he led Israel post-captivity (520 BC); in the same way, Malachi is a prophet while Nehemiah governed (440 BC).

Similar Concerns of Malachi & Nehemiah/Ezra		
Tensions over Temple Funds	Malachi 3:8	Nehemiah 10:32-39; 13:10
The Poor Were Being Oppressed	Malachi 3:5	Nehemiah 5:1-5
Inter-Faith Marriages	Malachi 2:10-11	Ezra 9:1-2; Nehemiah 13:1-3, 23-24

Malachi would ask a question from Israel’s perspective, and then He would answer the question from God’s perspective. This became the Rabbinical style that was commonly used in communicating truths. This is the style of Socrates, so Malachi was sometimes called the “Hebrew Socrates.” Paul also uses this “diatribe” technique in the Book of Romans.

Israel’s Questions to God in Malachi <i>(The Old Testament ends with their lack of understanding)</i>			
1.	1:2	How has God loved us?	He chose us
2.	1:6	How have we despised God’s name?	Giving less than our best
3.	1:7	How have we defiled God?	God is not top priority – even politicians are treated better; playing church.
4.	2:14	For what reason does God reject our offerings?	Unfaithfulness
5.	2:17	How have we wearied God?	Stating that God is loving and fine with everyone regardless of the lifestyle.
6.	3:7	How can we return to God?	Give of yourselves and possessions to God
7.	3:8	How do we rob God?	Taking His blessings as your own when everything you have is His.
8.	3:13	What have we spoken against God?	Saying it is useless to obey His Word and make Him Lord of our lives

While other Books of the Bible provide context and background, 47 verses (out of 55 verses) in Malachi have explicit statements from God.

31 Malachi 1-4

Read Malachi 1:1-5 ... God Answered Israel On the Way That He Loved Her

1:1 In the post-exilic time period, the term “Israel” refers to the united people of God (both north and southern kingdoms together). Whenever “LORD” is in all capital letters, the Hebrew name is “Yahweh” which is the covenant name of God given to Moses on Mount Sinai (Exodus 3:14).

- Prior to Moses, the Jewish Patriarchs referred to God as “El Shaddai.”
- Out of respect for the name Yahweh, God’s people referred to Him as Adonai (meaning “Master”) where only the “L” is capitalized in “Lord” (Malachi 1:6).
- The “Lord of Hosts” is a military title (Commander of the heavenly armies) that is used 24 times in the 55 verses of Malachi.

1:2 In Micah, God begins with His love for His people

- Throughout the Bible, Esau represented the natural man (flesh) while Jacob represented the Carnal believer (living in the flesh versus the spirit). Israel represented the believer fulfilling his walk with God.
- After the exiles, restoration of Israel had been challenging for the Jewish community with their small Temple and meddlesome surrounding nations. They needed to know that God loved them.

1:3 As Esau hated Jacob and wanted to kill him (Gen 27:41), God hated Esau (Rom 9:13). Babylon conquered Israel, Edom, and Moab, but only Israel was restored.

- The focus of the term “hated” has to do with “covenant privileges.” God loved Jacob in a unique covenant relationship.

The Term “Hated” is A Jewish Idiom of Comparison
Genesis 29:30-31
Deuteronomy 21:15-16
Proverbs 13:24
Matthew 6:24
Matthew 10:37
Romans 9:13

1:4 Edomites (from Esau) were always ambitious, self-made men. Because of their self-effort, they never turned to God for His sustenance.

- Since God did not build for Edom, He would demolish (Psalm 127:1)
- In the 4th century BC, the Nabataeans from Northern Arabia took over Petra by pushing the Edomites into the Negev Desert.



- The Nabataean power increased by generating trade caravans carrying frankincense, myrrh, and other spices from present-day Yemen into Europe.
- By the time that Rome conquered the region, the Edomites had already been forcibly converted into the Judaism as Idumeans by John Hyrcanus circa 100BC.

1:5 The Lord was not limited as a local deity to the land of Israel, but sovereign God controls the workings of the entire world.

Read Malachi 1:6-14 ... Israel Despised & Defiled God’s Name

- **Chapter 1:6 through chapter 2:9 relates to the priests who have rejected God; Chapter 2:10 through 2:17 relate to the people of Israel.**

- 1:6 Although God had been faithful, His people of Israel had not been faithful (Exodus 4:22; Hosea 11:1; Isaiah 1:2). Our world honors worldly relationships above sacred spiritual relationships with God (1 Samuel 2:30)
- 1:7 While worshipping false gods, they would offer sacrifices to the one true God – playing church (Leviticus 21:6)
- 1:8 The people were giving God the leftovers, but they wouldn't serve civic leaders the animals that they offered God.
- The offerings to God were to be their best – without blemish (Exodus 12:5; Leviticus 1:3, 10; 22:18-25; Deuteronomy 15:21).
 - Israel's Governor at that time may have been Nehemiah (Nehemiah 8:9) although Nehemiah would not have taken advantage of the food allowance as the Governor (Nehemiah 5:14).
- 1:9 Although the people were giving God so little, they continued to ask God for His blessings (Malachi 1:9).
- 1:10 It is thought that the priests were either too lazy to close the doors of the Temple or they may have even charged (to be reimbursed) for such a small service as closing the doors.
- God would have preferred that the religious rituals be stopped instead of being half-hearted and false.
- 1:11 The age of the church was now at hand – the Gentiles would be given the gospel message. (Malachi 1:14)
- 1:12 Although the priests were supposed to eat and share in the sacrifices as food, the priests did not even want to eat of the sacrifices that were being offered,
- 1:13 People are going through the rituals of church without understanding the relationship of God.
- The priests were bored and tired of the religious ceremonies that were meant to be meaningful.
 - The term “violence” may refer to animals that had been attacked and killed by wild animals with the remaining portions being given as an offering (Exodus 22:31).
 - The priests were offering sick and lame animals on the altar and then preferring not to eat the meat that had been sacrificed.
 - As the priests were snorting/sniffing at the sacrifices, they were in effect snorting/sniffing at God as they became cynical about Him.
- 1:14 The sacrifice was supposed to have been a male animal (Leviticus 22:19); however, the individual would make vows to the Lord, but then fulfilling with lame, sickly or dead animals instead of giving to God what was due.
- The priests were doing the very least that they could and even violating the minimal requirements established in the Mosaic law.
 - God emphasizes that He is a “Great King” that will be feared even in the Gentile nations. The pagan nations of the world would fear God more than the priests who were dedicated to His service.
 - The age of the church was now at hand – the Gentiles would be given the gospel message. (1:11)

Read Malachi 2:1-3... The LORD Rebuked the Priests for Neglecting the Covenant

- 2:1 Priests were meant to be the mediators between God and man (Exodus 28) as well as teachers of the people (Leviticus 10:11; Deuteronomy 33:10). Priests were judicial as the final court of appeals (Deuteronomy 19:17-21).
- 2:2 God will curse those who do not listen (prayer, Bible study) and obey (Deuteronomy 28:15). The hard-hearted will not even listen to correction.
- “*Take it to heart*” refers to the attitude behind the action; why one does what one does is just as important as what is done (Matthew 5:1-48).
 - That God would “*curse their blessings*” means that God will curse everything (good and bad) in their lives. A blessing of the priests (which may have been cursed) was the special care that God takes of the priests (Numbers 8:18).
 - “*Those already cursed*” may be the people who were blessed by the priests. Blessing was pronounced by the priest on the people (Numbers 6:22-27).
- 2:3 The rebellious would be discarded as unclean. The rebuked offspring would include lineage as well as harvests (Deuteronomy 28:28).
- When the animals were brought to the Temple for sacrifice, the dung had to be collected, taken outside of the city and burned (Exodus 29:14; Leviticus 4:11-12).
 - Similar to the excretions, the priests would be found unclean, removed (exiled) and burned outside of the camp.

Read Malachi 2:4-7... Characteristics of the True Priests

- 2:4 The covenant with Levi was to always have a man before God (Jeremiah 33:18; Num 25:12-13; Rom 8:34)
- 2:5 The first characteristic of a true priest was that he feared the LORD.
- The fear of God is the beginning of wisdom (Proverbs 9:10)
 - Fear of God was established by the very first Levitical priesthood when Aaron’s eldest sons (Nadab & Abihu) were killed by God for disrespecting God’s holiness and law (Leviticus 10:1-7).
- 2:6 True priests teach the truth about the Lord from God’s Word. Beyond what the priest said, his righteous walk and pure lifestyle would turn many from the lives of iniquity.
- 2:7 Priests should take the time and effort to gain knowledge from God’s Word as the “messengers of God” while elders, teachers, and people seek their instruction.

Characteristics of Godly Priests (Malachi 2:5-7)	
Fear of God	Malachi 2:5
Teaches the Truth	Malachi 2:6
Pure Lifestyle that Rejects Sin	Malachi 2:6
Invest time & effort to know God’s Word	Malachi 2:7
<i>People will seek them as “Messengers of God”</i>	

Read Malachi 2:8-9... The LORD Rebuked the Priests for Arbitrarily Obeying & Teaching

- 2:8 Beyond religious leaders turning away from God’s standard, they had instructed others towards lives of sin as well (Matthew 18:5-6).
- The Old Testament sense of righteousness comes from a standard (measuring reed; plumb line) that is straight; any deviation from that standard was sin. The priests had turned away from the standard of God’s perfection.

- The early church was called “the way” (Acts 9:1; 18:25-26; 19:9, 23; 22:4; 24:14, 22). Jesus was called “the Way” (John 14:6), and only a few find it (Matthew 7:14). John the Baptist had prepared the way by preaching repentance (Isaiah 40:3).
 - “Biblical faith” is an initial response followed by a lifestyle commitment (1 John 3:6, 9).
- 2:9 God’s Word was being applied with partiality – what, where, and when the recipients felt it convenient to apply God’s truths.
- There is always a willingness to follow God’s will when it aligns with man’s will (lifestyle).
 - Religious leaders should not show partiality towards individuals as they support lifestyles of sin when God’s Word clearly defines the behavior as iniquity.

Read Malachi 2:10-17 ... Judah’s Men Had Divorced Their Jewish Wives for Idolaters

- **The way that Israel’s men were treating the marriage covenant was symbolic of the way that the whole Jewish community had rejected the will of God.**
- 2:10 The Jews trace themselves back to Abraham, but God is the true Father (Matthew 23:9; Malachi 1:6; Deuteronomy 32:6; Isaiah 63:16, 64:8)
- The Mosaic covenant had ethical qualifications (Exodus 19:5-8; 24:3-8; 31:13-17)
- 2:11 Israel (even Solomon) had been seduced into marriages with idolatrous pagan women (Dt 7:1-5) but people holy to God cannot mix with the worldly (2 Cor 6:14-17)
- An “abomination” was often the polluting of something holy and sacred to the Lord. “Abominations” often relate to idol worship (Deuteronomy 27:15; 32:16; 2 Kings 23:13).
 - God’s people were meant to be holy to the Lord; however, they had married unbelievers which polluted them while inclining them to accept false gods. (Exodus 34:16; Deuteronomy 17:17; 1 Kings 11:2-4).
 - Marriage outside of the covenant community is condemned (Deuteronomy 7:3-4; 2 Corinthians 6:14)
- 2:12 God desires obedience and not sacrifice/offerings (1 Sam 15:22; Isaiah 61:1, 66:2, Hosea 6:6). An individual who married an unbeliever and then followed ritualistic religious practices was to be cut-off and removed from the community of believers. (1 Corinthians 5:9-10).
- 2:13 Sadness does not equate to repentance; one must turn from their sin. When God’s people rebel from His Word and practice sin, they should not mourn the consequences of their sin while asking God to make it easier on them.
- 2:14 Man’s unfaithfulness and rebellion (lack of love and self-sacrificing) is shown in divorce; marriage symbolizes a believer’s relationship with God (Eph 5:22-33; Mt 5:32, 19:8).
- 2:15 God seeks godly offspring; believers should teach God’s Word to their children. (Proverbs 22:6; Deuteronomy 4:9-10; 11:19; Matthew 19:13-15).
- 2:16 God hates divorce (Matthew 5:31-32; 19:4-9).
- This is the only use of the title “*the God of Israel*” in the Book of Malachi; the emphasis might be that God is relating His relationship with Israel to that of the marriage covenant.

- In ancient times, when a man chose a woman to marry, he would place the hem of his robe over her to show that she belonged to the man and was being taken under his protection and care (Deuteronomy 23:30; Ruth 3:9; Ezekiel 16:8).
- 2:17 Society has two primary beliefs about God: 1. God will not judge 2. In spite of an evil lifestyle, God considers those with wicked lifestyles as “good.”
- The returning remnant was having a difficult time with their modest Temple after being exiled by Assyria and Babylon.

Read Malachi 3:1-4 ... The Messenger Would Prepare the Way of The Lord

3:1 This is a play on words as the meaning of the name “Malachi” (mal’ākî מְלַאכִי) is “My Messenger.”

- This first messenger of the New Testament (John the Baptist – Matthew 3:3, 11:10; Mark 1:2-3; Luke 1:76, 3:4; 16:16; John 1:23) would focus on the Divine Messenger – Jesus who brought a new covenant (Jeremiah 31:31-34).
 - The title “Messenger of the Covenant” is only used this one time in Scripture.
 - Jewish Rabbi’s believe that the “Messenger of the Covenant” corresponds to the “Angel of the Lord.”
 - In the Old Testament, the spelling of “Lord” means “Adonai” while the use of “Lord” in the New Testament refers to “Jesus.” (Joel 2:32 quoted in Romans 10:13)
 - As a child, Jesus discussed with the teachers at the Temple (Luke 2:46); Jesus grew up to cleanse the Temple (Matthew 21:12; Mark 11:15; Luke 19:45).
 - Jesus healed at the Temple (Matthew 21:14)
 - Jesus taught in the Temple (Mark 12:35; John 7:14, 8:20, 18:20; Luke 22:53)
- 3:2 For those who know the LORD, the day of His coming means eternal joy in relationship with God; however, to those who have rejected and rebelled against Yahweh, His coming is eternal grief in separation.
- The refiner’s fire heats metal to a molten state; where dross floats to the top to be skimmed off by the refiner (Zechariah 13:9; 1 Peter 1:7; Isaiah 1:25, 48:10; Proverbs 17:3, 25:4; Psalm 66:10; Jeremiah 9:7; Daniel 12:10)
 - Fuller’s soap (from vegetable lye) was for cleaning clothing (representative of righteousness – Mal 2:16)
 - God’s perfect holiness is the standard (Leviticus 11:44-45, 19:2, 20:26, 21:8; Deuteronomy 23:14; 1 Peter 1:15). All men have sinned and failed (Romans 3:23), so mankind needs the imputed righteousness of Jesus Christ (2 Corinthians 5:21).
- 3:3 The priesthood (sons of Levi) will be purified (1 Peter 2:5; Revelation 1:6) as will the silver (redemption) and gold (glory) crowns (Zechariah 13:9) that are offered to the Lord. Much of the Book of Malachi deals with the priesthood (Malachi 1:6 through 2:9).
- 3:4 Not all offerings were pleasing to the Lord; Scripture did not say that the aroma of Sin and Trespass offerings were pleasing to the Lord although the other sacrifices were pleasing (Leviticus 1-7). The act of sacrifice could be pleasing or displeasing to the Lord depending on the walk and heart attitude of the giver.

- The Jews considered the wilderness wanderings in an idealized fashion (“the good old days”).

Read Malachi 3:5... Six Failings of God’s People That Would Be Judged

3:5 The Lord’s presence brings blessing or judgment. Believers who have been affected spiritually by the Lord should also be affected socially – there is no separation between spiritual and physical.

- The first commandment (Loving God) drives the second commandment (Loving Man) – Matthew 22:36-40; Mark 12:28-34
- The way that believers deal with the underprivileged is the way that believers deal with God (Matthew 25:31-46).
- The term “swift witness” means that one is an expert and can answer quickly.
- Scripture condemns the exploitation of the laborer (Leviticus 19:13, Deuteronomy 24:14-15; James 5:4)
- The impetus for sinful lifestyles is the lack of fear for the Lord. (Deuteronomy 25:18; Jeremiah 2:19, 44:10; Psalm 36:1; Romans 3:12-18)

Six Failings which will be Judged (Malachi 3:5)	
1	Sorcerers
2	Adulterers (Malachi 2:10-17)
3	Those who swear falsely
4	Oppressors of the poor and needy
5	Cheaters of laborers/employees
6	Those who deny justice to foreigners

Read Malachi 3:6-12 ... God’s People Have Robbed the Lord

3:6 God character, faithfulness and purpose do not change (Number 23:6; Psalm 102:27; James 1:17; Revelation 13:8). God still has a plan for Israel.

- God's will can be categorized into three groups:
 - God's "Intentional" Will - His ideal desire that His people would reject sin and obey Him
 - God's "Permissive" Will - His allowance for our choices; to sin or not to sin....
 - God's "Ultimate" Will - His ultimate end (i.e., that sin will be judged; that Satan will be destroyed; that Israel would be a testimony of blessing or judgement.

3:7 Unlike the faithful God, His people had been extremely unfaithful.

- Initially turning to God requires an act of repentance while walking with God mandates ongoing repentance of lingering sin (1 John 1:9)

3:8 Everything that we have is from God; His followers should look for ways to give back to Him (2 Corinthians 9:6-8)

- The tithe came before the Law (Genesis 14:20; 28:22) as an income tax to help support the Levitical system while assisting the poor.
- The term “contributions” is the portion of the sacrifice that the Priests received (Exodus 29:27-28; Leviticus 7:32; Numbers 5:10).

Hebrew Terms for “Curse”

Arar (אַרַר)	Condemning to divinely imposed misfortune.
Alah (אַלָה)	Swearing/cursing/oath/vow
Cherem (חֶרֶם)	Anything devoted to destruction
Meerah (מְאַרָה)	Curse/expletive/insult/swearword
Shebuah (שְׁבוּעָה)	Curse/expletive/insult/swearword
Qelalah (קִלְלָה)	Revile/discredit/lighten esteem/Vilify

3:9 God encourages the 10 percent tithe which He will reward; God encourages His people to prove Him in this promise.

- The New Testament speaks more of sacrificial, regular, joyful giving (2 Corinthians 8-9) than giving of a percent.
- The attitude of the believer is what is important; those under grace should give more than those under law.

3:10 “‘*Test Me in this way, ’ says the LORD of Hosts. ‘See if I will not open the floodgates of heaven and pour out a blessing for you without measure.’” (2 Kings 7:2, 19)*

- God vowed to send rain for productive harvests if His people walked with Him in obedience (Deuteronomy 11:13-14). God referenced the clouds several times as storehouses for precipitation (Deuteronomy 28:12; Job 38:22; Psalm 33:7, 135:7; Jeremiah 10:13, 51:16).
- God blesses the individual who realizes that they are stewards (not owners) of the material wealth. God blesses them because they are using all of their resources for His will.
- All of everything that believer is and possesses belongs to God.

3:11 God promises a hedge of protection; many people of this world join in the devourer’s ways by lifestyles of consumption.

- The devourer is symbolized by the locusts of that time (Exodus 10:12; Deuteronomy 28:38; Judges 6:5, 7:12; Psalm 78:46; Isaiah 33:4; Joel 1:4; Amos 4:9)

3:12 The Gentile nations would call Israel blessed as they received divine recompense for their obedient giving. God’s good gifts (James 1:17) are because of Who He is, and not because of whose are His (Ezekiel 36:22-23)

- Those who care for the poor and needy will be blessed (Psalm 41:1-2).
- Mary claimed that all generations would call her blessed upon receiving the news of her pregnancy with Jesus (Luke 1:48).

Read Malachi 3:13-15 ... God’s People Have Spoken Against the Lord

3:13 God’s people were harshly complaining against God.

- The Hebrew term for “harsh” (חָזָק *hāzāqū*) infers an arrogance as when the Israelites subjugated the Canaanites in Palestine (Joshua 17:13) or when Syria’s warriors pridefully believed their false gods to be stronger in the plains (1 Kings 20:23).

3:14 God’s people felt that it was useless to serve God because they did not feel rewarded for their ritualistic religious practices (Job 1:9-11). God desires joyful obedience over grieving sin. (1 Samuel 15:22)

3:15 God’s people had been somber and sad in worship instead of having gratitude for all of God’s blessings.

- Israel’s complaint that God does not reward His followers led to envying those of the world and a falling away from the relationship with God.
- The same Hebrew word is used for “testing” (bāhānū בָּחַנוּ) in this verse as well as Malachi 3:10 where God encouraged His people to test him.
 - The difference is the attitude/motive of the one who claims the promises of God as true contrasted to the one who pursues a lifestyle of sin because they do not believe that God’s warnings are true.
- God’s people were looking around at the appearances and allures of the world instead of keeping their eyes on the Sovereign God (Psalm 73; Jeremiah 12:1-4; Habakkuk 1:2-4)

Read Malachi 3:16-18 ... The Book of Remembrance

3:16 God made note in a book (Rev 20:15, 21:27) of those who remembered Him, and He remembered them

Two End Time Books of God (Daniel 7:10; Revelations 20:12)	
The Book of Life (God’s People)	Exodus 32:32-33 Psalm 69:28 Daniel 12:1 Luke 10:20 Philippians 4:3 Revelation 3:5; 17:8
The Book of Remembrances/Works (All People)	Psalm 56:8, 139:16 Isaiah 65:6 Malachi 3:16

3:17 Those who belong to God on Judgment Day will be considered a son. *“I will have compassion on them as a man has compassion on his son who serves him.”*

- The Hebrew term for “*special possession*” is also translated as a “*special treasure*.” (Exodus 19:5)

3:18 Man who is spiritually dead cannot come to God under man’s power (Ephesians 2:1, 5; Colossians 2:13); however, one who is with God can grieve or quench His Spirit (Ephesians 4:30; 1 Thessalonians 5:19) while causing separation and shame (Isaiah 59:2; 2 Timothy 2:15).

- It has been said that the road that leads to God is not one of works; however, the road that leads away from God is certainly one of works. (Ephesians 2:10; James 2:14-26).
- Works are not the foundation of faith commitment before-the-fact, they only give validity to a previous faith commitment after-the-fact.

Read Malachi 4:1-3 ... The Day of the LORD

- **The Masoretic Text includes chapter 4 with chapter 3, so there is no separate chapter 4.**

- 4:1 The arrogant who lived life for themselves in their own way (selfish, self-indulgent people) will end in hell (Matthew 25:41; Luke 3:17; Revelation 20:10).
- The exact Greek word that applies to “eternal” for heaven, is the Greek word that applies “eternity” to hell (Matthew 25:46).
- 4:2 God wants to take His people under His wings (Mt 9:20, 23:37; Ps 36:7, 57:1; 61:4, 63:7)
- Throughout Scripture, doves are often the symbol of the powerful workers of God, so this imagery is of a young, spry, strong servant of God who is joyful.
- 4:3 Those of this world will become ashes as all of the futility will be burned away
- **The Rabbi’s believed that the proper way to conclude a book was with the covenant name of Yahweh (as in Isaiah and Ecclesiastes).**
 - **In the Masoretic Text (MT), the Book of Malachi concludes with verses 4, 5, 6, and then verse 5 again.**
 - **In the Septuagint (LXX – the Roman numeral for “70”), the Book of Malachi concludes with verses 5, 6, then 4.**

Read Malachi 4:4-6 ... Elijah Will Appear Before the Day of the LORD

- 4:4 The more access that one has to the truth of God, the greater the responsibility. (Matthew 10:14-15, 11:23-24)
- Horeb (meaning “desert/solitude”) was either the original name for Sinai (either “a bush” or “enmity”) where God gave His 10 commandments, or Horeb was the mountain range whereas Sinai was the specific mountain peak.
- 4:5 Jesus would come twice – the first advent as a Sacrifice and King of a Spiritual Kingdom while the second coming would be as Lord and the King of His millennial kingdom.
- Elijah would also appear twice – once as John the Baptist in the spirit of Elijah (Mt 11:13-15, 17:10-12), but then followed by Elijah himself before the Lord’s second coming (Mt 17:3; Rev 11:3-6)
- 4:6 The last word of the Old Testament is the word “curse”. Jesus would come to redeem His people from the curse of God (Gal 3:13).
- The children of God would also turn towards God the Father as His heart turns toward them (Malachi 1:6).
 - The Hebrew word for “curse” is *hêrem* (הֶרֶם) which infers dedicating something to God which then becomes so holy that even a man’s touch would become profane and disrespectful that it must then be destroyed as being polluted. (Leviticus 27:28-29; Deuteronomy 13:16-17; Joshua 6:17; 1 Samuel 15:3)