



**Sabbath Brothers**

# Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours\*

New Testament 18.57 Hours\*\*

Estimated Time to Read	
<b>The Law/Pentateuch/Torah</b>	<b>13.5 Hours</b>
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
<b>The Books of History</b>	<b>18.67 Hours</b>
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
<b>The Books of Poetry</b>	<b>9.33 Hours</b>
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
<b>The Major Prophets</b>	<b>13.08 Hours</b>
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
<b>The Minor Prophets</b>	<b>3.07 Hours</b>
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
<b>The Gospels</b>	<b>8.5 Hours</b>
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
<b>Establishment of the Church</b>	<b>2.25 Hours</b>
44. Acts	2.25 Hours

Estimated Time to Read	
<b>Paul's Public Epistles</b>	<b>4.1 Hours</b>
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

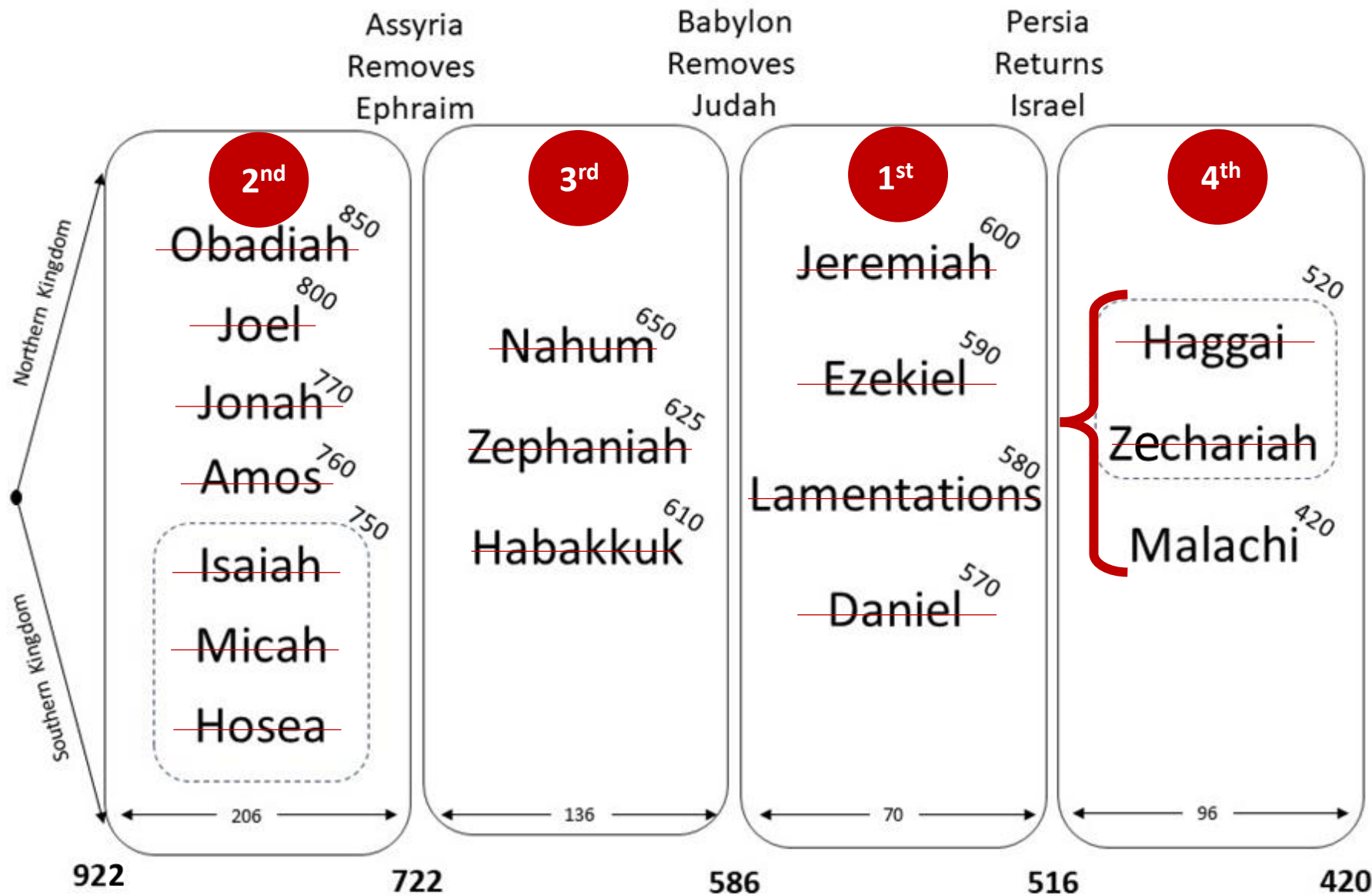
Estimated Time to Read	
<b>Paul's Private/Pastoral Epistles</b>	<b>34 Minutes</b>
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
<b>General Epistles</b>	<b>1.9 Hours</b>
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
<b>End Times Prophecy</b>	<b>1.25 Hours</b>
66. Revelation	1.25 Hours

\*Old Testament 57 Hours 39 Minutes

\*\*New Testament 18 Hours 34 Minutes



# Timeline of the Prophets



**OLD TESTAMENT STRUCTURE, 5-12-5-5-12**  
**5 BOOKS OF THE LAW—12 BOOKS OF HISTORY--5 BOOKS OF WISDOM WRITINGS---5 MAJOR PROPHETS**  
**12 BOOKS OF MINOR PROPHETS---MINOR BECAUSE THEY WROTE LESS. NOT LESS IMPORTANT!**

# Malachi

("My Messenger")

- Malachi wrote three times 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

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



# Israel Lacked Understanding

(“Questions Reveal The Heart”)



## Israel's Questions to God in Malachi *(The Old Testament ends with their lack of understanding)*



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



- 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.”



*"As it is written: I have loved Jacob, but I have hated Esau." (Romans 9:13)*

# Jacob/Israel vs. Esau (Malachi 1:1-5)

**1 An oracle: The word of the LORD to Israel through Malachi.**



**2 "I have loved you," says the LORD. But you ask: "How have You loved us?"**  
**"Wasn't Esau Jacob's brother?" This is the LORD's declaration.**



**"Even so, I loved Jacob,**



**3 but I hated Esau. I turned his mountains into a wasteland, and gave his inheritance to the desert jackals."**



**4 Though Edom says: "We have been devastated, but we will rebuild the ruins," the LORD of Hosts says this: "They may build, but I will demolish. They will be called a wicked country and the people the LORD has cursed forever."**



**Beyond a Local Deity**

**5 Your own eyes will see this, and you yourselves will say, 'The LORD is great, even beyond the borders of Israel.'**



**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).**

**The word "oracle" means "a burden" (maśśā מַשָּׂא) communicated by God and is usually used in the sense of judgment. An "oracle" can also infer lifting of a burden – as in lifting one's voice in prayer. Nahum and Habakkuk had also received oracles.**

**After the restoration of the exiles, Israel had been challenging for the Jewish community with their small Temple and meddlesome surrounding nations. They needed to know that God loved them.**

**As Esau hated Jacob and wanted to kill him (Genesis 27:41), God hated Esau (Romans 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

**Throughout the Bible, Esau (1 Cor 15:46) 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.**

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

**Since God did not build for Edom, He would demolish their work (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.**


Playing "church" while disregarding the honor that God deserves


# Half-hearted Offerings (Malachi 1:6-14)

<sup>6</sup> "A son honors *his* father, and a servant his master. Then if I am a father, where is My honor? And if I am a master, where is My respect?" says the LORD of hosts to you, O priests who despise My name. But you say, 'How have we despised Your name?' 

<sup>7</sup> You are presenting defiled food upon My altar. But you say, 'How have we defiled You?' In that you say, 'The table of the LORD is to be despised.'


<sup>8</sup> But when you present the blind for sacrifice, is it not evil? And when you present the lame and sick, is it not evil? Why not offer it to your governor? Would he be pleased with you? Or would he receive you kindly?" says the LORD of hosts. 

<sup>9</sup> "But now will you not entreat God's favor, that He may be gracious to us? With such an offering on your part, will He receive any of you kindly?" says the LORD of hosts. 

<sup>10</sup> "Oh that there were one among you who would shut the gates, that you might not uselessly kindle *fire on* My altar! I am not pleased with you," says the LORD of hosts, "nor will I accept an offering from you. 

<sup>11</sup> For from the rising of the sun even to its setting, My name will be great among the nations, and in every place incense is going to be offered to My name, and a grain offering *that is* pure; for My name will be great among the nations," says the LORD of hosts.

<sup>12</sup> "But you are profaning it, in that you say, 'The table of the Lord is defiled, and as for its fruit, its food is to be despised.'

<sup>13</sup> You also say, 'My, how tiresome it is!' And you disdainfully sniff at it," says the LORD of hosts, "and you bring what was taken by robbery and *what is* lame or sick; so you bring the offering! Should I receive that from your hand?" says the LORD. 

<sup>14</sup> "But cursed be the swindler who has a male in his flock and vows it, but sacrifices a blemished animal to the Lord, for I am a great King," says the LORD of hosts, "and My name is feared among the nations."

Although God had been faithful, His people of Israel had not been faithful (Exodus 4:22; Hosea 11:1; Isaiah 1:2).

Believers should honor sacred obligations to God above worldly relationships (1 Samuel 2:30)

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).

Although the people were giving God so little, they continued to ask God for His blessings (Malachi 1:9).

God would have preferred that the religious rituals be stopped instead of being half-hearted and false.

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

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).

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.

The age of the church was now at hand – the Gentiles would be given the gospel message. (Malachi 1:14)

People were 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 priests were doing the very least that they could and even violating the minimal requirements established in the Mosaic law.

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The age of the church was now at hand – the Gentiles would be given the gospel message. (Malachi 1:11)



# The Curse of Not Listening

(Malachi 2:2)

*“If you do not listen, and if you do not take it to heart to give honor to My name,” says the LORD of hosts, “then I will send the curse upon you and I will curse your blessings; and indeed, I have cursed them already, because you are not taking it to heart.”*

*(Malachi 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.

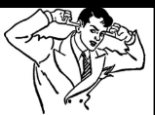
A blessing of the priests (which may have been cursed) was the special care that God takes of the priests (Numbers 8:18)

“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).

**“Biblical faith” is an initial response followed by a lifestyle commitment (1 John 3:6, 9).**

# Unfaithful Priests (Malachi 2:1-9)

**1 “And now this commandment is for you, O priests.  
 2 If you do not listen, and if you do not take it to heart to give honor to My name,” says the LORD of hosts, “then I will send the curse upon you and I will curse your blessings; and indeed, I have cursed them *already*, because you are not taking *it* to heart.  
 3 Behold, I am going to rebuke your offspring, and I will spread refuse on your faces, the refuse of your feasts; and you will be taken away with it.  
 4 Then you will know that I have sent this commandment to you, that My covenant may continue with Levi,” says the LORD of hosts.  
 5 “My covenant with him was *one of life and peace*, and I gave them to him *as an object of reverence*; so he revered Me and stood in awe of My name.  
 6 True instruction was in his mouth and unrighteousness was not found on his lips; he walked with Me in peace and uprightness, and he turned many back from iniquity.  
 7 For the lips of a priest should preserve knowledge, and men should seek instruction from his mouth; for he is the messenger of the LORD of hosts.  
 8 But as for you, you have turned aside from the way; you have caused many to stumble by the instruction; you have corrupted the covenant of Levi,” says the LORD of hosts.  
 9 “So I also have made you despised and abased before all the people, just as you are not keeping My ways but are showing partiality in the instruction.**



**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).**

**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.**

**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.**

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>	

**Beyond religious leaders turning away from God's standard, they had instructed others towards lives of sin as well (Matthew 18:5-6).**

**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).**

**Priests were judicial as the final court of appeals (Deuteronomy 19:17-21).**



**The covenant with Levi was to always have a man before God (Jeremiah 33:18; Numbers 25:12-13; Romans 8:34)**

**A foundational characteristic of a true priest was that he feared the LORD. The fear of God is the beginning of wisdom (Proverbs 9:10)**



**A 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).**

**Religious leaders should not show partiality towards individuals in sinful lifestyles when God's Word clearly defines the behavior as iniquity.**

# Malachi's Faithful Ministers

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>	

- 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.
- 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.

# Loving Covenant with God & Wife (Malachi 2:10-17)

<sup>10</sup> “Do we not all have one father? Has not one God created us? Why do we deal treacherously each against his brother so as to profane the covenant of our fathers?”

<sup>11</sup> Judah has dealt treacherously, and an abomination has been committed in Israel and in Jerusalem; for Judah has profaned the sanctuary of the LORD which He loves and has married the daughter of a foreign god.



<sup>12</sup> As for the man who does this, may the LORD cut off from the tents of Jacob *everyone* who awakes and answers, or who presents an offering to the LORD of hosts.



<sup>13</sup> “This is another thing you do: you cover the altar of the LORD with tears, with weeping and with groaning, because He no longer regards the offering or accepts *it with favor* from your hand.



<sup>14</sup> Yet you say, ‘For what reason?’ Because the LORD has been a witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion and your wife by covenant.



<sup>15</sup> But not one has done so who has a remnant of the Spirit. And what did *that* one *do* while he was seeking a godly offspring? Take heed then to your spirit, and let no one deal treacherously against the wife of your youth.

<sup>16</sup> For I hate divorce,” says the LORD, the God of Israel, “and him who covers his garment with wrong,” says the LORD of hosts. “So take heed to your spirit, that you do not deal treacherously.”

<sup>17</sup> You have wearied the LORD with your words. Yet you say, “How have we wearied *Him*?” In that you say, “Everyone who does evil is good in the sight of the LORD, and He delights in them,” or, “Where is the God of justice?”



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)

Israel (even Solomon) had been seduced into marriages with idolatrous pagan women (Deuteronomy 7:1-5) but people holy to God cannot mix with the worldly (2 Cor 6:14-17)

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).

God desires obedience over sacrifice/offerings (1 Sam 15:22; Isaiah 61:1, 66:2, Hosea 6:6). Believers who married unbelievers and then adopted their pagan religious practices were to be cut-off and removed from the community of believers. (1 Corinthians 5:9-10).

Man’s unfaithfulness and rebellion (lack of love/self-sacrificing) is demonstrated in divorce; marriage symbolizes a believer’s relationship with God (Ephesians 5:22-33; Mt 5:32, 19:8).

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.

The Mosaic covenant had ethical expectations (Exodus 19:5-8; 24:3-8; 31:13-17)

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).

Marriage outside of the covenant community is condemned (Deuteronomy 7:3-4; 2 Corinthians 6:14)

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.

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).

Two mistaken beliefs about God:  
1. God will not judge  
2. In spite of an evil lifestyle, God considers those with wicked lifestyles as “good.”

God does not distinguish the worship from the walk of the Worshipper

# Prophecy of the Lord's Coming (Malachi 3:1-7)

**1 "Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the LORD of hosts.**



**2 "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like fullers' soap.**



**3 He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to the LORD offerings in righteousness.**

**4 Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.**

**5 "Then I will draw near to you for judgment; and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely, and against those who oppress the wage earner in his wages, the widow and the orphan, and those who turn aside the alien and do not fear Me," says the LORD of hosts.**



**6 "For I, the LORD, do not change; therefore you, O sons of Jacob, are not consumed.**

**7 "From the days of your fathers you have turned aside from My statutes and have not kept *them*. Return to Me, and I will return to you," says the LORD of hosts. "But you say, 'How shall we return?'"**



Malachi 3:1 is a play on words as the meaning of the name "*Malachi*" (mal'ākī מְלַאכִי) is "*My Messenger*."

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.

## Six Failings which would 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

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 "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 final end (i.e., sin will be judged; Satan will be destroyed; Israel would be a testimony of blessing or judgement.

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*."

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 – Malachi 2:16)

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.

Unlike the faithful God, His people had been extremely unfaithful; the act of turning to God requires heartfelt repentance & commitment of obedience

All of everything that believer is and possesses belongs to God.

# Blessings & Judgment (Malachi 3:8-18)

<sup>8</sup> “Will a man rob God? Yet you are robbing Me! But you say, ‘How have we robbed You?’ In tithes and offerings.

<sup>9</sup> You are cursed with a curse, for you are robbing Me, the whole nation *of you!*

<sup>10</sup> Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this,” says the LORD of hosts, “if I will not open for you the windows of heaven and pour out for you a blessing until it overflows.

<sup>11</sup> Then I will rebuke the devourer for you, so that it will not destroy the fruits of the ground; nor will your vine in the field cast *its grapes,*” says the LORD of hosts.

<sup>12</sup> “All the nations will call you blessed, for you shall be a delightful land,” says the LORD of hosts.

<sup>13</sup> “Your words have been arrogant against Me,” says the LORD. “Yet you say, ‘What have we spoken against You?’

<sup>14</sup> You have said, ‘It is vain to serve God; and what profit is it that we have kept His charge, and that we have walked in mourning before the LORD of hosts?’

<sup>15</sup> So now we call the arrogant blessed; not only are the doers of wickedness built up but they also test God and escape.”

<sup>16</sup> Then those who feared the LORD spoke to one another, and the LORD gave attention and heard *it,* and a book of remembrance was written before Him for those who fear the LORD and who esteem His name.

<sup>17</sup> “They will be Mine,” says the LORD of hosts, “on the day that I prepare *My own possession,* and I will spare them as a man spares his own son who serves him.”

<sup>18</sup> So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him.



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.

In the Old Testament, 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.

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.

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 more than grieving sin. (1 Samuel 15:22)

Those who belong to God on Judgment Day will be considered as sons. (Malachi 3:17) The Hebrew term for “special possession” is also translated as a “special treasure.” (Exodus 19:5)

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 the faith commitment before-the-fact, they only give validity to a previous faith commitment after-the-fact.

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)

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 Two End Times Books

(Malachi 3:16-18)

## Two End Time Books of God

(Daniel 7:10; Revelations 20:12)

### The Book of Life (God's People)

Exodus 32:32-33

Psalms 69:28

Daniel 12:1

Luke 10:20

Philippians 4:3

Revelation 3:5;

17:8

### The Book of Remembrances/Works (All People)

Psalms 56:8, 139:16

Isaiah 65:6

Malachi 3:16

- *“A book of remembrance was written before Him for those who feared Yahweh and had high regard for His name.”*  
Malachi 3:16
- *“I will have compassion on them as a man has compassion on his son who serves him.”*  
Malachi 3:17
- *“So you will again see the difference between the righteous and the wicked, between one who serves God and one who does not serve Him.”*  
Malachi 3:18

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

# The End of the Old Testament (Malachi 4:1-6)

**1** “For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,” says the LORD of hosts, “so that it will leave them neither root nor branch.”



**2** “But for you who fear My name, the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall.

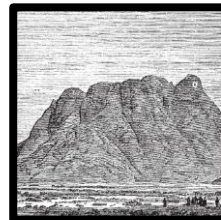


**3** You will tread down the wicked, for they will be ashes under the soles of your feet on the day which I am preparing,” says the LORD of hosts.

**4** “Remember the law of Moses My servant, *even the* statutes and ordinances which I commanded him in Horeb for all Israel.



**5** “Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD.



**6** He will restore the hearts of the fathers to *their* children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse.”

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).

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, cows 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. (1 Corinthians 9:9-12; 2 Corinthians 6:14)

Those of this world will become ashes as all of the futility will be burned away (2 Peter 3:10)



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.

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.

In the Masoretic Text (MT), the Book of Malachi concludes with verses 4, 5, 6, and then verse 5 again.

Elijah would also appear twice – once as John the Baptist in the spirit of Elijah (Matthew 11:13-15, 17:10-12), but then followed by Elijah himself before the Lord’s second coming (Matthew 17:3; Revelation 11:3-6)

In the Septuagint (LXX – the Roman numeral for “70”), the Book of Malachi concludes with verses 5, 6, then 4.

The last word of the Old Testament is the word “curse”. Jesus would come to redeem His people from the curse of God (Galatians 3:13).

The Hebrew word for “curse” is ḥêrem (חֵרֵם) 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)