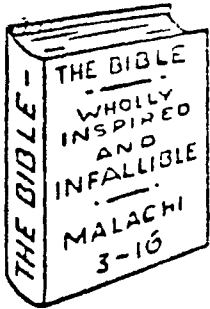


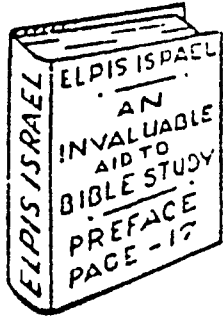
"Where two or three are gathered together in My name, there am I in the midst." - Mat. 18: 20.



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THE PROPHECY OF MALACHI

FOREWORD

These verse by verse comments on Malachi's prophecy, were prepared in conjunction with the Prospect (S.A.) "Elpis Israel" Class where the book has been under consideration for some months.

In presenting the matter, we wish to acknowledge the great help that has been derived from the writings of Brother Thomas -- particularly "Eureka" and "Elpis Israel," and we have listed the places in these books where the prophecy is specifically referred to. We feel that the reader will be greatly helped if he turns to these places, and considers first-hand what Brother Thomas has to say upon the matter before him.

In sending forth these notes, we invite the reader to correspond with us in regard to the study. We shall be delighted to receive from him any comments upon the matter outlined, or any questions that he might care to make. We want him to feel that he is part of a study-group gathered around the Word of God, and free to voice his opinion to further our knowledge of this section of Yahweh's wonderful Book. All such comments or questions should be directed to "ELPIS ISRAEL" CLASSES, BOX 226, G.P.O., ADELAIDE, SOUTH AUSTRALIA. We particularly ask the reader not to be backward in this regard, as the comments or questions he makes, may assist us to improve these notes in revising them on some future occasion.

The best way to use these notes will be as follows:

1. Read the Section of Malachi to be studied first.
2. Consider what "Eureka" or "Elpis Israel" has to say upon it.
3. Compare this with the study notes provided - looking up all references quoted.
4. If anything is not clear - write immediately to the address above.
5. member! These are but notes. Use them as the basis of further thoughts ...not as an end in themselves.
6. They are suggested as the basis of Bible markings. You will find it profitable to mark your Bible on the study thus conducted.
7. We do expect to hear from you from time to time - and thus learn of the progress of your study.

And one final point. When we approach the Scriptures, we approach a Book completely different to anything else on earth. It is a Book that provides us with spiritual food - and as Israel was commanded to gather the manna each day, so we, too, must have an intake of the spiritual manna day by day. We will only derive the true benefit if we do so reverently and prayerfully. Before commencing your study, give yourself to prayer, that Yahweh may bless the effort - thus, and thus only will the real power of the study become apparent.

- H.P.Mansfield

COMMENTS BY J. THOMAS

FROM "HELP ISRAEL"

- Malachi 1 : 2-3 - The purpose of God according to election p. 264.
- Malachi 2 : 8-9 - Ignorant priests who could not give Israel help in the knowledge of Yahweh's purpose. p. 198.
- Malachi 3 : 12 - The Lord will win Israel praise and fame in every land where they have been put to shame p. 454.
- Malachi 3 : 16 - Accepted worshippers knew the meaning of the slain Lamb; their names are written as inheritors of the Kingdom. p. 126.
- Malachi 4 : 3 - The present world in relation to the world to come - When Yahweh's edifice is complete, the rubbish that remains will be cast out and burned p. 169.
- Malachi 4 : 3 - The nations ultimately subdued. p. 443.
- Malachi 4 : 4-6 - Elijah taken away from his work that he might at a future period resume and perfect it p. 451.

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FROM "EUREKA"

- | | | <u>Old Edition</u> | <u>New Edition</u> |
|-----------------|--|--------------------|--------------------|
| Malachi | - See Apocalypse in Malachi. | vol.i.pp.83-85. | p. 67. |
| Malachi 1 : 11 | - All nations to assemble in an appointed way to worship earth's One King. | vol.i.p.85. | vol.2ap.70. |
| Malachi 3 : 1 | - Messenger of Covenant suddenly to purify sons of Levi that they may offer unto Yahweh an offering in righteousness. | vol.2.p.312. | 2a. p.266. |
| Malachi 3 : 1 | - Euphrates dried; power of Ottoman 4th angel only nominal; Gallic frogs almost completed their mission; what remains but for Messenger of the Covenant to come? | vol. 2.p.654. | 2b. p.263. |
| Malachi 3 : 2 | - Jewish nation to be as brass and silver, well-refined. | vol.1.p.180. | 1. p.152. |
| Malachi 3 : 2 | - Messenger of Covenant, suddenly, to purify sons of Levi that they may offer unto Yahweh an offering in righteousness. | vol.2.p.315. | 2a. p.266 |
| Malachi 3 : 3 | - as above | vol.2.p.315. | 2a. p.266. |
| Malachi 3 : 4 | - as above | vol.2.p.315. | 2a. p.266. |
| Malachi 3 : 16 | - The Book of Remembrance | vol.1.p.310. | 1. p.310. |
| Malachi 3 : 17 | - Elements of Holy City's walls built upon jewels. | vol.3.p.692. | 3b. p.266. |
| Malachi 4 : 1-3 | - The Day that shall burn as an oven | vol.1.p.158. | 1. p.133. |
| Malachi 4 : 2 | - Kings of sun's rising are the millennial Sun-power, being emanations from the Sun of Righteousness. | vol.2.p.276. | 2a. p.233. |
| Malachi 4 : 2 | - Every "King of the East" an individual rising, emanating from Sun. | vol.2.p.290. | 2a. p.245. |
| Malachi 4 : 2 | - Christ, the Great Light, becomes the Sun of Righteousness. | vol.3.p.537. | 3b. p.145. |
| Malachi 4 : 3 | - Armies of Israelites, commanded by 144,000, tread 'one talent' class of saint as ashes underfoot | vol.3.p.449. | 3b. p.67. |

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M A L A C H I

The word "Malachi" signifies "My messenger." He was the Messenger of Yahweh, and therefore a type of the Lord Jesus who represented the Voice of Yahweh in Israel (Jhn 7:16; Heb. 1:2; 5:1).

He was probably contemporary - or a little later - than Nehemiah, for he speaks as though the Temple were built, reproving the people for the apathy towards the Divine worship into which they had fallen. Assuming he was contemporary, the following dates present the background of his prophecy:

- B.C. 536 - The decree of Cyrus permits the Jews to return from Babylon under Zerubbabel and Joshua (Ezra 1).
- B.C. 520 - Haggai and Zechariah prophecy.
- B.C. 457 - The second return of exiles takes place under Ezra (Ezra 7).
- B.C. 444 - The 20th year of Artaxerxes, when Nehemiah's work commenced (Neh.2).

It was sometime after this date (we cannot be sure when) that Malachi's work commenced.

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CHAPTER ONEISRAEL CALLED UPON TO ACKNOWLEDGE ITS PRIVILEGES - Vv. 1-5

Verse 1 : "The Dunce" - The word in the Hebrew signifies a prophetic oracle or warning. "The word of Yahweh" - This is powerful (Heb. 4:12), and will accomplish its purpose (Isa. 55:11; Amos 3:8). "By Malachi" - i.e. By My Messenger. The Septuagint version renders this statement in this way, and not as a proper noun as in the Authorized Version.

Verse 2 : "I have loved you" - See Deut. 7:8; 10:15; 33:3. Yahweh still loves His people (Jer. 31:3; Rom. 11:28-29; Mal. 3:6). "Wherein has thou loved us?" - Where is proof of that love? Encompassed with difficulties, the Jews lacked the vision to see beyond their troubles to the ultimate purpose of Yahweh, or their privileged position. They failed to see that they themselves created the difficulties that existed. "Yet I loved Jacob" - In reply, the prophet reminds Israel of their divine call. This constituted the greatest proof of God's love - the privileged position in which they stood, for they had a Rock to lean on in time of trouble. We can apply these words to ourselves. Why do we stand in the privileged position we do? The answer: Yahweh hath loved us! We must live as to be worthy of that love.

Verse 3 : "I hated Esau" - In Scripture "love" and "hate" have different meanings to those we give them. Often they are used in the sense of loving one less than another, such as in Gen. 29:30-31 where Leah is said to have been "hated." The word really means that Jacob was not as fond of her as he was of Rachel. See the use of the word also in Mat. 6:24; Luke 14:26; John 12:25. In those places we are not to understand the word "hate" as we normally use it, but rather we are taught to give the Truth the first place, the greatest love, in our lives - everything else must be subordinated to that great affection. In regard to Esau and Jacob, the subsequent history of the two peoples show how wise was Yahweh's choice in selecting Jacob in preference to Esau. Jacob and Esau (or Edom) are used in the Bible as types (see Gen. 25:25; Obadiah 13). Jacob represents those who seek to follow God; Esau represents those who live according to the flesh. From Jacob came Israel and the Kingdom of God. From Esau came Edom (same word as Adam in Hebrew - and means the same - "red") and the Kingdom of Men (Adam). The type even applies to the respective countries of these two peoples. The land of Israel was known for its white limestone; the country of Edom for its red sandstone. Edom was always against the Jew, always ready to fight to persecute, always desirous to overthrow Israel. So are the nations about us today.

Both Israel and Edom were overthrown by Nebuchadnezzar, but after the overthrow of Babylon and the return of the Jews to Palestine, Edom also tried to rebuild her state (see Mal. 1:4), but with the rise of the Maccabees in Israel (175-135 B.C.) Edom was given the choice of either accepting Judaism or the sword. Many embraced the Jews' religion and became proselytes, and so the nation was absorbed into Israel. THAT IS TO BE THE FATE OF ALL GENTILE POWERS (Isa. 60:12). Thus the fate of Edom typified the ultimate fate of the political world about us. "I laid his mountains and his heritage waste" - Nebuchadnezzar overthrew Edom and the country was given over to destruction (Jer. 27:3-8). "The dragons" - i.e. the jackals. Wild beasts took over the country of Edom; it gradually fell into a wilderness, and the towns and cities became neglected and fell into ruins.

Verse 4 : "We will return and build the desolate places" - When Babylon was overthrown by Cyrus of Persia and Darius (Dan. 5:30-51), Edom was released from its domination, and determined to rebuild. "They shall build, but I will throw down" - All Edom's attempts to rebuilt nationally proved ineffectual. "The border of wickedness" - That is, a wicked land. "The people against whom Yahweh hath indignation for ever" - Edom's destiny typified Yahweh's ultimate purpose to overthrow Gentilism and elevate Israel. As noted above, Edom was given the choice of either accepting the Jews' religion or destruction. They were either overthrown or converted. This is to be the fate of all Gentile powers. Israel should have ever kept this in mind and rejoiced in the hope of their glorious future; but they failed to do so. Instead they foolishly questioned: "Where hast Thou loved us?"

Verse 5 : "Yahweh will be magnified from the border of Israel" - This was done in the years B.C.175-135 when the Jewish Maccabees (the followers of the family of the Maccabees) extended the power of Judah in all directions, but this was only a partial fulfilment of these words - they are yet to be fully manifested when the Lord Jesus converts Israel after the flesh, and his power is extended on all hands through their instrumentality - Ezek. 25:14; Zech. 9:13; 10:5-6.

HOW ISRAEL DESPISED THE DIVINE LOVE -- Vv. 6-10

Verse 6 : "A son" - Israel is God's son (Exod. 4:22; Hos.11:1). Sonship brings responsibilities (Exod. 20:12; Eph. 6:2). A son should render obedience and love to his father. "A servant" - A servant was expected to render loyal service to his master, and fear to offend him. Thus should Israel have been towards God. They should have revealed both love and reverence. "If I be a father" - Yahweh is our loving heavenly Father - see Eph. 5:14 (These words can be rendered: "I kneel before the Father - from Whom all 'fatherhood' in heaven and on earth derives its name"). See also Ps. 103:8-14. In the expressions of this verse, the natural illustrates the spiritual. A natural father desires the respect, obedience and affection of his child; he is always ready to help him and defend him; he is always ready to forgive and assist. So is our heavenly Father! We know what distresses the hearts of natural parents - the selfish, loveless child; quarrels within the family circle; disrespect, lack of obedience. These things also distress our heavenly Father. A parent delights in the spontaneous love of a child, and is always ready to overlook any failings if they experience such love. So it is with God Whom we should love with all our heart. Notice the expressions of love in the Lord's prayer (Mat. 6:9-13). It is divided into 6 requests. The first three express our love for the Father - our desire that His name might be honored on all hands; the last three express our reliance and trust in the Father's love for us. "If a Master, where is my fear" - Israel thus had the choice of worshipping the Father in love or in fear. "LORD of hosts" - Yahweh Sabaoth: Yahweh of Armies - see its use in Rom. 9:29. Yahweh Sabaoth relates to the great army of the heavens (see Exod. 23:23; Jos.5:14; 2 Chron. 15:12; Deut. 20:1-4). This angelic host cared for Israel, overlooking its destiny. The use of this title at this place, therefore, expressed Yahweh's care for His people - but the same Power

that helped Israel could punish the nation (Ps. 44:9-10) - so that Israel had the choice of either punishment or help. "Ye say, 'Wherein. . .'" - The greatest sin of Israel was the spiritual blindness of the people. They lacked the discernment to see their own shortcomings (Isa. 42:19; Jhn 9:39; Rev. 3:17-18). "Despised" - The word means "set light by." The same word is rendered "contemptible" in v.7. That was how they treated the table of Yahweh. They did not despise it in so many words, but by their actions they treated it as "contemptible." They gave the things of God the second best in their affections, and yet when reproved for this, they declared: "Wherein have we sinned?" This is a warning to us. Only the very best is good enough for Yahweh.

Verse 7 : "Polluted bread" - The flesh, fat and meal consumed upon the altar were considered as the "bread of Yahweh" (Lev. 21:6,17; Num. 28:2), or His food (Lev. 3:11) consumed by Him (Lev. 9:24; 6:12; Mat. 9:49). The altar was thus considered as the Table of Yahweh (cf. 1 Cor. 10:21). Thus "polluted bread" represented sacrifices such as are described in v. 8. "The Table" - i.e. the Altar. "Is contemptible" - i.e. is lightly esteemed, is despised. They treated the things of God with contempt.

Verse 8 : "Ye offer the blind for sacrifice" - Contrast this with Leviticus 22:22-23. Yahweh demands the very best in our offerings and service. Anything less than this is an affront to His honour and position. Sacrifice implies loss on the part of the giver - for there is no value in us giving God that which costs us nothing (see 1 Chron. 21:24-25). Yahweh will repay in full any such service that is performed in faith (Mal. 3:10; Hag. 2:18-19; Prov. 3:9-10). "Saith the Lord of hosts" - Israel was prepared to pay greater respect to an earthly governor than to Yahweh Sabaoth (Yahweh of Armies). This was because they could see the former, whilst the latter could only be seen by the eye of faith. They lacked the spiritual vision to discern His power.

Verse 9 : "Now, I pray you" - Israel is called upon to beseech God (El) to see if He would accept their persons. This is an ironical statement in line with Judges 10:14, and really means: "What is the use of your prayers, your beseechings of God - He will not accept your persons." What was required was not the outpouring of prayer, but a changed heart and mind. "This hath been by your means" - Your actions have caused Him to hide His face from you.

Verse 10 : "Who" - Instead of the Hebrew "mi" (Who), one Mss of the original reads "ki" (Surely), and this reading is adopted by such scholars as Houbigant and Newcombe, and is in accordance with the Septuagint version. The verse can then read: "Surely the doors shall be closed against you, neither shall ye kindle the fire of my altar in vain." This alternate reading makes the verse prophetic of Yahweh's intention to wrest the priestly functions from Levi, as He did in A.D.70, in preparation for when His name shall be in honour among all Gentiles, in accordance with verse 11. This, of course, shall be because of the ministrations of the Melchizedec priesthood under Christ (Rev. 5:9-10), and not through the Aaronic priesthood. "You" - The priests (v.6). There was no service that they would do willingly without pay and in love for Yahweh; their approach to Him was completely mercenary.

Verse 11 : "For" - This explains why the doors were to be closed against the Aaronic priesthood as per the previous verse. Despite the failure of flesh to measure up to the Divine requirements, Yahweh's purpose will prevail. "From the rising of the sun even unto the going down of the same" - This term signifies "universally" - in all parts of the world. See Ps. 50:1; 113:3; Isa. 59:19; Ps. 22:27-31; Ps. 98:1-3; Isa. 45:22-25; Phil. 2:9-11. "My name shall be great" - In the coming age, when Christ reigns on earth, Yahweh's name will be universally acknowledged as great - Jer. 16:16; Ps. 33:18; Amos 9:5-6; Ps. 8:1. Christ will reveal, or manifest, the Divine glory in all the earth. Men shall see in him the

manifestation of His Father in heaven, so they will see in him the personification of He who is invisible to their sight - 1 Tim. 6:16. "Incense shall be offered" - Incense is the symbol of prayer (Ps. 141:2). It was the custom of Israel to offer prayers whilst the priests were engaged in burning the incense on the altar (Luke 1:10). In Revelation, incense is used as a symbol of prayer (Rev. 5:8; 8:3-4). It is significant that the fire which burned the incense was taken from off the altar of sacrifice, thus the two altars - the altar of sacrifice, and the altar of incense were united. As the altar of incense represented prayer, and the altar of burnt offerings pointed forward to Christ (Heb. 13:10), so prayer and Christ should always be united. Our petitions should be offered in his name (Jhn 14:14; Acts 3:16). See the fate of Nadab and Abihu when they offered incense with strange fire (Lev. 10:1-2). "Pure offering" - Compare this with the profane offering that the priests made (v.7). In the coming age this "pure offering" will be brought to Zion (Zech. 14:16; Isa. 56:7; 60:7; Jer. 33:17-18). Israel will also offer a "pure offering" at that time - Mal. 3:3-4. "My name shall be great - Exalted or revered (v. 14). This will be brought about through the mighty works that shall inaugurate the reign of Christ to the vindication of Yahweh's holy name (Ps. 45:6-11). Thus, in this verse, we have a glimpse of the changed conditions when Yahweh's purpose is consummated in the earth: The Gentiles in all parts worshipping Him in truth; Israel with a pure offering; prayer ascending to Him from all parts; His name great because of the mighty deeds He has accomplished. An expressive word picture of the Kingdom.

THE PRIESTS HAD PROFANED THE HOLY THINGS vv. 12-14.

Verse 12 : "To have profaned it" - Treated it as common. See what Yahweh desired - Lev. 10:5. Contrast Ezek. 36:22-24. "In that ye say" - The priests did not say this in so many words, but in effect, and by their actions. See how Israel sinned in heart ("the chambers of his imagery") - Ezek. 8:12; 11:21; 14:4.

Verse 13 : "What a weariness it is" - They failed to see any value in serving Yahweh; it was all a weariness. Amos 8:5.

Verse 14 : "A deceiver. . .voweth" - Under the law a person could offer a freewill offering unto Yahweh above that normally required, but the Law also specified what that offering should be. It was not enough that a man should desire to offer unto God, he must offer in accord with Yahweh's desires. See Lev. 22:19. These restrictions on freewill offerings showed that worship is a solemn thing, not to be taken lightly. Yahweh is not to be treated with the easy familiarity of a mortal; He is above the greatest in the land. Thus our offerings must recognise that fact. But some in Israel were making vows for ostentatious purposes, to intimate to others their liberality towards the things of God, and yet in fact not living up to their profession. A great curse rested on them, as it did on Ananias and Sapphira (Acts 5:2), and as it can on us if we manifest the same spirit. "My name is dreadful" - It will be magnified among the nations ultimately, and we should so live as though that were the case today.

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CHAPTER TWO

THREATENED PUNISHMENT FOR PRIESTS Vv 1-10.

The priests were a privileged class in Israel, as Christ's brethren are in the world, and they should have set an example that those of the nation could have followed.

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Verse 1 : "This commandment" - to reform. Malachi's book constitutes the "Commandment."

Verse 2 : "I will send a curse" - Add to the curse already received. This was

not the first warning to the priests of Israel. See Hos. 4:6-10; 9:11-14. "Yea, I have cursed" - Yahweh had already cursed Israel by sending unfruitful seasons - Mal. 3:9.

Verse 3 - "Corrupt your seed" - Notice margin - "rebuke." This is an Hebraism. Yahweh represents Himself as personally rebuking the seed in the ground and refusing any fruit therefrom. The meaning is - "I will refuse you your harvests." "Spread dung upon your faces" - So corrupt were the practises of the priests, that Yahweh here represents the refuse of their sacrifices being thrown back into their faces. "Even the dung of your solemn feasts" - This was usually taken without the camp and burnt (Lev. 8:17; Lev. 4:11). "One shall take you away with it" - As the refuse of the sacrifices were taken outside the camp and destroyed, so one would cart Israel away if the nation did not repent. This came to pass in A. D. 70 when Judah was taken away and nationally destroyed by Rome.

Verse 4 : "My covenant with Levi" - This was the covenant of the Firstborn (see ~~Exod.~~ Num. 11:1-13). Levi was taken instead of the firstborn (Num. 3:45; 8:13-18). The reason why Levi was so taken is revealed in Exodus 32:26-29. At a time when all Israel had turned from Yahweh, Levi voluntarily stood by Moses and Yahweh, and taking the sword of punishment in hand, smote those of Israel who had gone astray. On this occasion, Levi showed a greater zeal for Yahweh than for fleshly relations, and this constitutes the true spirit of the Levitical covenant (see Num. 25:5; Deut. 33:9). Levi means "joining." The tribe of Levi was joined to Yahweh through the covenant He made with them, and they, in turn, "joined" the people to Him by instructing them (Lev. 10:11; Deut. 17:9-11; 33:10). An example of a true priest is shown in Ezra 7:10. Contrast this with Jer. 2:8.

Verse 5 : "My covenant was with him of life and peace" - The tribe of Levi constitute a parable of what all Israelites should be (Deut. 30:19; Num. 25:12-13). They did not receive any inheritance in Israel, for Yahweh was their inheritance. Thus their lives were entirely devoted to His service, and their welfare consisted in following His ways. The presence of Levi in the midst of the other tribes taught the people that they too, should put Yahweh first in all their considerations, and that if they did that, He would see that they prospered, even as His priests prospered. We should appear in like manner among the people with whom we dwell - giving ourselves to His service, and so working that it exhibits to all, that our first duty in life is the duty of pleasing Him. That will bring us "life and peace." "To him" - That is to Levi. "He feared me, and was afraid before my name" - See note on v. 4. Levi did this on the occasion when Moses returned from the Mount and found that all Israel had defiled themselves. At the appeal of Moses, the tribe of Levi, Moses' own tribe, separated itself from the rest of Israel, and "stood on Yahweh's side." That is what the prophet here is referring to, and in consequent of this action, Yahweh's covenant was made with this tribe. See Exod. 32:28 for the historical background.

Verse 7 : "The Priest's lips should keep knowledge" - Those "in Christ" are accounted priests (1 Pet. 2:9), so that the admonition of this verse applies to them also. As the tribe of Levi was taken "instead of the first born" and thus inherited the privileges of the firstborn in Israel, so, in Christ, those who have entered into covenant relationship with God through the Lord are accounted as the "Ecclesia of the firstborns" (see Diaglott - Heb. 12:25; James 1:18; Rev. 14:4). As priests, our duty is shown in the following places: Lev. 10:11; Neh. 8:8; Eph. 3:9; Rev. 22:17.

Verse 8 : "But ye are departed out of the way" - The priests of Israel failed to live up to the responsibilities of their privileged position. Cf. Matt. 25:2-4; Matt. 23:15 with Matt. 16:19.

Verse 9 : "I have made you contemptible" - Actually, Yahweh had not ful-

filled these words at that time, but when He has determined upon a certain course of faction, He speaks as though it is accomplished (Rom. 4:17). The Jewish leaders were made vile in the sight of the people by the public strictures of the Lord Jesus (see Matt. 23).

THE PEOPLE REPROVED BECAUSE OF
DIVORCE AND HEATHEN MARRIAGES

Vv. 10-10

From Verse 10, the prophet turns from the priests and indicts the people because of their wickedness. Divorce and heathen marriages were rife in Israel, whilst the people were free with excuses to justify their conduct. By their philosophising, they made evil appear as good, and accused Yahweh of injustice.

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Verse 10 : "Have we not all one Father?" - The "we" in this verse relates to Israel, and not mankind in general. Israel constitutes the national Son of God (Deut. 52:6; Isa. 43:7; 44:1,2,24; Deut. 14:1; Hos. 1:10). "Profaning the Covenant of our fathers" - Whilst the priests had defiled the covenant that they had with Yahweh, and thus received the condemnation of the prophet, the people are now reminded that they, too, were under covenant with Him, and that they, too, had broken the covenant. The covenant made with the people is expressed in Deut. 5:2-3; Exod. 24:3-4. This covenant demanded separateness from the surrounding nations - Deut. 7:5 - a separateness that was being broken by the people in their marriages with heathens - see Ezra 9:12.

Verse 11 : "Judah hath dealt treacherously" - The context of this verse shows the manner in which this had been done. Many had divorced their Jewish wives, and had married alien women. In doing this, they had ill-treated their brethren by their ungodly attitude towards their sisters when they had thus divorced - v.14. The covenant of Yahweh was thus violated by them. Marriage on earth is a type of marriage with Him (Jer. 5:14). The loyalty and love which should be manifested between husband and wife is a type of the loyalty and love which should exist between Yahweh and His people. But the loose way in which the people were treating the solemn ordinance of marriage, was but a reflection of the loose way in which they treated Him. If they refused to honour their earthly contracts - such as the marriage vow - how could they honour their heavenly contract (see Eph. 5:25-33). "Profaned the holiness of Yahweh which He loved" - The word "holiness" signifies "separateness." Yahweh had called Israel to such, and He delights in the separateness of His people, for He has taken them out of all nations to Himself, as a man might take his bride from all other women unto himself. As the bride has been separated unto her husband, so Yahweh looks with displeasure on those who fail to maintain that separateness to which He has called His people. It is thus possible to indulge in spiritual adultery. "Married the daughter of a strange god" - That is, contracted marriages with heathen wives. The gods of the pagans were looked upon as the fathers of those who worshipped them, as Yahweh was considered a Father to Israel.

Verse 12 : "Yahweh will cut off the master" - He will severely punish those who teach these practises are lawful. Note the rendering of the margin. One who instructs another is as one who awakes another to the teaching he expresses. Thus he opens the ears of his disciples. See Isa. 50:4. "and the scholar" - Those who listen to and endorse the false teaching will be cut off together with those who instruct in that way. Thus there was a need for great care on the part of all in Israel - both teachers and taught. "and him that offereth an offering" - Religious worship is of no avail in the absence of practise. What is the use of attendance at meetings if we refuse to do the things that Yahweh demands of us? Hence the prophet warned the people that it was little use them offering an offering in

in the absence of sacrificing their personal desires to God's will. If whilst they performed their religious exercises they continued to break His laws in a flagrant manner, they, too, would be cut off.

Verse 13 : "And this have ye done" -- Add the ellipsis - "This, also, have ye done. . ." "Again" - The second time (R.V. margin). Ezra had dealt with the people in the matter of false marriages (Ezra 10:10-13), as also had Nehemiah (Neh. 9:1-2), but again the same sin had reared itself in Israel. Malachi warns the people that this was not the first time they had been reproved in this matter. "Covered the altar of Yahweh with tears, weeping, and crying out" - They had done this through their cruel action in divorcing their wives. These wives, in turn, had appealed to Yahweh to vindicate their cause. They had "wept before Yahweh, and thus had figuratively covered His altar with their weeping (cf. v.11). The Law had strictly warned against contracting heathen marriages (Exod. 34:11-16; Deut. 7:2-4), and having broken this law, and with the appeals and the weeping of the wrong wives in His ears, Yahweh refused to look acceptably upon the offerings of the hard-hearted Jews.

Verse 14 : "Yet ye say, Wherefore?" - The offenders were blind to their sin, and this constituted perhaps the greatest offence. By their attitude they implied that Yahweh should be pleased with all they did. "The wife of thy youth" - The wife selected in the flower and beauty of youth. "Thou hast dealt treacherously" - The same wife deserted or ignored as age took its toll. In such action, the Jews manifested their disloyalty; a thing hateful to the Father. Under Jewish law, the husband could divorce his wife, but the wife had no such rights. But these husbands were doing so for no valid reason, and thus breaking the spirit of the Law (see Mat. 5:32). "She is the wife of thy covenant" - The marriage vow is a solemn covenant or agreement that should not be broken. The choice of a wife is binding for good or ill, and this must be understood when marriage is contracted.

Verse 15 : "Did he not make one?" - The "He" is God. He made of one flesh man and wife, uniting them as one. Because of the essential "one-ness" of man and wife in marriage, man has no right to divide asunder. Divorce was only valid for one reason (Mat. 5:32). This unity of husband and wife (see Gen. 2:24; Mat. 19:5) is typical of the unity between Christ and his Ecclesia (Eph. 5:23-33). To break that unity is to break the type. "He had the residue of the spirit" - Notice the margin. The excellency of the Spirit is with Yahweh, and by the power and wisdom inherent in Him, He made marriage a complete unity between husband and wife. "Wherefore one?" - What was the purpose and principle of marriage? It was designed to produce a godly seed, that is a generation of righteous ones fit to inherit the earth, and to reflect the Divine glory (Num. 14:21). Without marriage, Yahweh's purpose with mankind could not be consummated. It was therefore essential to provide a godly seed. But mankind generally has caused marriage to degenerate into mere lust, and has destroyed its meaning. Every marriage, every home, should be built upon the principle of providing a "godly seed." Thus the Truth should be the basis of happy marriage, and close, loving family associations. Children should be brought up in the nurture and admonition of Yahweh. The Bible should be a prominent and familiar aspect of home life. Its study should be encouraged, and the things of the Truth elevated as the most important duties of life. Marriage on foundations other than these has no basis of permanent happiness. But, in addition to providing a "godly seed," marriage was originally designed to produce THE seed - the Saviour of the world. He was to be the "seed of the woman" (Gen. 3:15), and it became the hope of all Godly women that they might give birth to a line from which would come that promised One. Eve apparently thought that she was giving birth to the promised Son when she gave birth to Cain (see Gen. 4:1), but her disappointment was revealed in later years. Yet she saw the promise partly fulfilled in the birth of Abel and Seth.

Whilst the Lord Jesus constituted the "godly seed" in the singular sense of the

phrase, Israel after the spirit (whether Jew or Gentile) comprise the godly seed in the plural. In Ezra 9:2 Israel is styled a "holy seed." But of that multitudinous seed, there was one son, the Lord Jesus, who was pre-eminently THE SEED of promise (Gal. 4:4), born of a woman. Marriage was designed for this development. It is still "honourable" for the providing of the former "seed" in the development of Godly children.

We have said that the women of old looked forward to bearing the promised Seed. There is a hint to that in 1 Tim. 2:15. Godly women are told that they will be "saved in childbearing, if they continue in faith and charity and holiness with sobriety." In the Greek, "childbearing" is given in a more definite fashion as "THE childbearing." Mothers in Israel (spiritual and natural) will be saved by the child born to Mary, 1900 years ago, the one to whom all mothers looked with pleasure, as pre-eminently a son of glory. Paul thus taught that Eve was first in the transgression, and was thus primarily responsible for the disaster that fell upon the human race. Through this early sin, women were made subject to man (Gen. 3:16), and the status of women ever since has told the story of that early transgression. A stigma thus rests upon women expressed in their subordinate position to that of man. From this state the truth alone can deliver them, and that Truth is personified in the birth of the promised Seed, the Lord Jesus. The Truth elevates women into equality with man (Gal. 3:28), but an equality which is not fully reached until the future age. Meanwhile, the position of women in the Truth is expressed by Paul in Eph. 5:24. And let husbands note that they are subject to Christ in similar fashion. If the recipe of Paul is followed for happy marriage as expressed in this chapter (Eph. 5:25-25), a Godly marriage will find the wife submitting to her husband, the husband caring for and loving his wife, and both co-operating to each other's welfare.

When such a spirit moves marriage - the awful picture of Malachi 2:14-16 will not occur. Some excellent comments on this subject are to be found in "Elpis Israel" pp. 47-50 under the heading: "THE FORLATION OF WOMAN."

Verse 15 : (continued) "Take heed to thy spirit" - "Spirit" in the Hebrew is "ruach" and is rendered "mind" in Gen. 26:35; Dan. 5:20; Hab. 1:11. Yahweh called upon those husbands dealing so treacherously with their wives, to consider their attitude of mind, and see if it agreed with the principles of He Who hath the excellency of the spirit. "Let none deal treacherously against the wife of his youth" - Marriage has often been cursed by two evil principles - (1) - Domination by the wife; (2) - unfaithfulness on the part of the husband. And unfaithfulness is not necessarily associated with "other women," it can be caused by other interests causing the husband to neglect wife or family. Note that the word "treacherously" is rendered "unfaithfully" in the margin.

Verse 16 : "He hateth putting away" - i.e. Divorce. Divorce is hateful to Yahweh because it is the negation of His purpose in marriage. It also destroys the type. The unity and loyalty demanded of husband and wife is typical of the unity and loyalty that should exist between Christ and the Ecclesia (Eph.5). But divorce became prevalent early in the history of the race, against the will of God. Divorce is not advocated by the Law of Moses as some have imagined, but REGULATED and LIMITED by the law. The Law forced husbands to provide a "bill of divorcement" whereas previously this was not necessary; it prohibited remarriage to the former husband (Deut. 24:1-4). Divorce was thus made absolute, and the woman was protected from the passing whim of an angry man. But Divorce was only condoned by the Law because of the "hardness of hearts" of men (Matt. 19:8), and not because Yahweh advocated it. He hated it - and His attitude towards it should govern our attitude also. Christ recognised only one reason for divorce: a reason that revealed that the unity of marriage had already been destroyed (Mat. 5:32). "Covereth violence with his garment" - Eliminating the word "one" given in italics, we learn that Yahweh not only hates divorce, but also hates the principle of covering evil so as to justify it. The Jews of Malachi's day, cov-

red their violence towards their wives in ruthlessly divorcing them under a cloak of legality. They doubtless followed the strict letter of the law in giving a "bill of divorcement" etc. (Deut. 24), but they completely broke its spirit.

DEFENDING DIVINE JUDGMENT - v.17 to Ch. 3:1-6

Malachi shows that all the wickedness in Israel will have an inevitable result: Yahweh will vindicate the helpless, and punish the wicked because of their guilt. Terrible judgments were threatened.

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Verse 17 : "Ye have wearied Yahweh with your words" - What He desired was action, not words. "Ye say, Every one that doeth evil is good" - They did not appreciate the truth of Mal. 1:2-3. They saw the prosperity of the wicked, and contrasted it with their own adversity, concluding that Yahweh blessed the evil and cursed the good in that they, themselves, suffered. They were blind to the fact that they were evil, for they did not recognise or admit their own sin. See Is. 73:3-17. Contrast with Amos 5:2. "Where is the God of judgment" - Blind to their own sin and wickedness, they accused Yahweh of injustice. They called for the God of judgment, and in the following chapter, Yahweh revealed how judgment would, indeed, fall upon those who desired it!

C H A P T E R 3

Verse 1 : "I will send" - The messenger who was to be sent was the forerunner of the Lord - i.e. John the Baptist. Concerning him we read: "There was a man sent from God whose name was John" (John 1:6). "My messenger" - He was the messenger of Yahweh, for Yahweh was revealed in His son. In the person of His son Yahweh thus visited His people (Matt. 1:23; Luke 7:16; 9:45; 10:22; John 3:2; 15:20,31; 14:9). "He shall prepare" - This was the work of John, and it will also be the work of Elijah at the second advent of the Lord. Both are brought into view in the verse before us, as they are in the parallel passage in Isaiah 40. Their work of preparation was, and will be, to introduce a new epoch. John Baptist went to Judah to prepare the people to receive the Lord; Elijah will go forth to the tribes of Israel scattered abroad to educate them in the fact that the one who will then have returned to the earth is the Messiah, and to call upon them to receive him. The work of John the Baptist is briefly set forth in Matt. 11:10; Luke 1:76; Matt. 17:12; that of Elijah in Malachi 4:6; Matt. 17:11; Mark 9:12; John 1:21. The work which John commenced so well will thus be completed by Elijah in the Age to Come. See the notes on Malachi 4:6. "The Lord whom ye seek" - Did the Jews seek the Lord Jesus at his first coming? The answer is, No. But the statement does not imply that they would do so. The Jews had been asking, "Where is the God of judgment?" (Ch. 2:17), complaining that they did not receive just treatment. This statement - "The Lord whom ye seek" is in answer to their query. He whom they asked for would come and execute judgment - but not in the way they desired! "Suddenly" - The first advent of the Lord was sudden and unexpected. So, likewise, will be his second coming - Matt. 24:29; Rev. 22:12. "His temple" - His people constitute his temple, for the temple was the abiding place of Yahweh. He thus came to his temple 1900 years ago (John 1:11), but his people rejected him, so he commenced the work of building a new temple with living stones (1 Pet. 2:6-8) drawn from both Jews and Gentiles (2 Cor. 6:16; Eph. 2:20-22). "Even the messenger of the covenant" - The Lord Jesus is the messenger (Malachi) of the covenant. 1900 years ago he appeared as the sacrifice, confirming the covenant made to the fathers (Rom. 15:8; Heb. 9:15), but the work is not yet completed, and at the second coming of the Lord, will see it consummated (see Zech. 9:11; Jer. 31:31-34; Ezek. 20:37-38). "Whom ye delight in" - This is stated ironically, for they did not delight in God. They had excused their own law conduct by enquiring: "Where is the God of judgment?" (Mal. 2:17). "The Lord of hosts" - Yahweh Tzabotn - the militant title of Deity. It speaks of His

manifestation in an army, the commander of which is brought into view in Isaiah 55:4 and Rev. 19:11. The use of this title in this verse is as a hint, warning guilty Israel of the Power they were opposing.

Verse 2 : "But who may abide?" - Both advents of the Lord Jesus witness a time of intense trouble for Israel. For the troubles of the first advent see Mark 13:19; Luke 21:24. For those of the second - see Jer. 50:7; Deut. 4:30; Hos. 6:10; Jer. 29:12-14; Jer. 3:21 to 4:2 (In this last reference, a very beautiful outline of the call of Yahweh and answer of His people in the last days is revealed. The troubles of Israel, at the second advent are outlined in v. 21. The call of Yahweh, and answer of His people are given in vv. 22-25. Israel will, at last, acknowledge that in Yahweh alone is salvation to be found. In Jer. 4:1 the conditions of return are placed before them, and they are told to accept Him in whom all the nations shall bless themselves). The trouble of the last days shall purge out the unfaithful from among Israel (Zech. 13:8-9) by such judgments that the question may well be asked: "Who shall abide?" "Who shall stand?" - To stand is to be justified, to be shown to be upright. See Ps. 1:5; Dan. 12:13. "A refiner's fire" - The fiery judgments to be poured out upon both Jew and Gentile will purge the world of iniquity. See Isa. 1:25; Zech. 13:9 and contrast with Jer. 6:30. "Fuller's scap" - An alkali derived from a herb, and used for cleansing (Isa. 1:18; Ps. 51:7). It thus stands here as a symbol for the cleansing of Israel that Christ will effect at his coming (Zech. 13:1).

Verse 3 : "A purifier of silver" - Silver is the price of redemption. See Exod. 30:14-16. Thus silver stands for redemption. "Purge them as gold" - Gold is the symbol of a tried faith (1 Pet. 1:7). The precious sons of Zion, being men of faith, are compared to refined gold (Lam. 4:2). Israel will be redeemed on a basis of faith. The sum result of this purification as far as Israel is concerned is revealed in the beautiful symbolism of Psalm 68:13. "An offer in righteousness" - But how can sinful Israel be righteous? The answer is only by the forgiveness of their sins, and that is implied in the passage before us. See also Mic. 7:16-20; Ezek. 37:25-27; Deut. 30:6; Rom. 11:25-26. Having been forgiven their sins, and thus justified on a basis of faith, Jewish Levites will serve in the Temple that the Lord Jesus will erect in Zion (Ezek. 44:10-11).

Verse 4 : "As in the days of old" - Thus is taught the restoration of Israel and Zion to its former place of favour in the sight of Yahweh. For confirmation see Amos 9:11.

Verse 5 : "And I will come near to you" - The second advent of the Lord. "To judgment" - The Jews were asking, "Where is the God of judgment?" (Mal. 2:17) The answer is that though His judgment may be slow in coming, as men account time, it will undoubtedly come. And it will be terrible in its coming. See Nahum 1:6-7; 1 Cor. 5:12-15; 2 Tim. 2:19. Spiritual Israel as well as Natural Israel will be the subjects of this judgment, the former being called before the Lord at Sinai for that purpose (see 1 Pet. 4:17; Rev. 3:14). "I will be a swift witness" - To both spiritual and natural Israel. In the person of His son, Yahweh will be both witness and judge. Who will be able to gainsay such a witness? He will need none apart from Himself to reveal to us our actions - thus all mouths will be dumb before Him. "And fear not me" - These words summarise all the sins enumerated in this verse, and which can apply both figuratively and literally. What Yahweh desires in His true sons and daughters is expressed in Isa. 66:2; Ezra 9:4; Prov. 28:14.

Verse 6 : "FOR I AM YAHWEH, I CHANGE NOT" - What comforting words are these! Yahweh is the covenant name of Deity, the guarantee that what He has promised He will perform. All those who place their trust in His promises are assured by this Name that He will not fail them. In a word it expresses all His purpose and intentions with man. The time will come when men everywhere will realise

his (Jer. 16:19). Meanwhile, He is taking out of the Gentiles a people for His name (Acts 15:14) whose peculiar characteristic is the thought they express upon it (Mal. 3:16). His covenant name was first proclaimed to Moses when He was about to extend Himself for the deliverance of His people (see Exod. 5:14 and compare with Ezek. 36:22). "Therefore" - Because of this name - see Ps. 105:7-10. "con-
founded" - Heb. "Kalah" signifies - "to destroy completely." Therefore the sons of Jacob are not completely destroyed, though brought under great affliction.

ISRAEL CONDEMNED FOR SLIGHTING THE INSTITU-
TIONS OF DIVINE WORSHIP vv. 7-12

This section of the prophecy reveals the complete blindness of Israel. They failed to see where they had turned from Yahweh, where they had robbed Him, why they were cursed. This spiritual blindness comprised their greatest error, and because of this, the nation was cursed before all men - instead of being a blessing.

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Verse 7 : "Wherein shall we return?" - This was the answer of Israel to the exhortation of the prophet. In what direction shall we return? Where have we done wrong? They were blind to their own sin. So, too, can we be! Notice that this question is set in the past tense in the Authorized Version: "Ye have said. . ." In the Revised Version and R.S.V. it is given in the present tense. The Septuagint gives it in the past tense the same as the A.V. Accepting the A.V. rendering, it would appear that the whole prophecy is given as the answer to this question. They said: "Wherein shall we return?" The answer is given in the book before us. The book contains answers to seven other questions, the nature of which reveals the complete lack of spiritual perception on the part of the Jews of that time. These seven questions are found in the following places:

- Chapt. 1:2 - Wherein hast Thou loved us?
- Chapt. 1:6 - Wherein have we despised Thy name?
- Chapt. 1:7 - Wherein have we polluted Thee?
- Chapt. 2:14- Why do You not accept our offering?
- Chapt. 2:17- Wherein have we wearied Him?
- Chapt. 3:8 - Wherein have we robbed Thee?
- Chapt. 3:13- What have we spoken so much against Thee?

Verse 8 : "Will a man rob God?" - The statement really means: "Will a man dare rob God?" "In tithes and offerings" - See Neh. 13:10. These tithes and offerings really belonged to God and not to the people (Deut. 18:4). When a Jew offered his tithes to the priest, he was really giving back to Yahweh that which was His in the first place - See Num. 18:24. The words "have offering" in this place, signified that which is "levied." It is something that is Yahweh's, and which He has taken for Himself. All that Israel had belonged to Him, and when He levied a tenth of what they had received, it was as though He said: "You can have nine-tenths, of what is my own - I will only take one-tenth!" In Malachi's day, however, the Jews were withholding even that tenth, and so were robbing God. They did not see this as robbery, because they looked upon tithing as most people so - something given BY them TO Yahweh, whereas the truth is that it was not their's to give in the first place. It belonged to Him, and there was no real virtue in them presenting their tithes - though there was a real evil in them withholding them.

Verse 9 : "Ye are cursed with a curse" - They did not prosper in thus withholding these tithes and offerings, but suffered; for Yahweh, in turn, withhold the blessing of heaven. "This whole nation" - The sacrilege was not limited to one class only, but was widespread throughout the nation. This attitude was a bad as idolatry. See Rom. 2:22.

Verse 10 : "Bring ye all the tithes" - Good advice this, even for our day

(see Prov. 3:9). Thus the Jews of Malachi's day were commanded to fulfil the terms of their covenant (Neh. 10:29). "Into the storeroom" - See Neh. 13:12. "Four out a blessing" - They were probably justifying their withholding of Yahweh's tithes on the grounds of a prevailing dearth (see Neh. 5:3), without understanding why they thus suffered (see 2 Chron. 31:10). The prophet exhorted them that if they turn to Yahweh, He will return to them.

Verse 11 : "I will rebuke the devourer" - In Joel 1:4 the "devourer" referred to locusts, and most likely does in this place. They consumed what harvests that did appear.

Verse 12 : "A delightful land" - This was once the case (Deut. 8:7-10; 11:12), and one day will again be so (Isa. 62:4; Jer. 33:7-9). At that time, the status of Israel will be changed (Zech. 8:13). Meanwhile, the sins of Israel have affected both the status of the people, and the condition of the land (Lev. 26:43). The curse of God has rested on it.

ISRAEL CONDEMNED BECAUSE OF BLASPHEMOUS

WORDS - Vv. 13-15

Verse 13 : "Have been stout" - i.e. "bold" (Heb. "chazaq").

Verse 14 : "Ye have said" - Not so much in word (see v. 15), but in heart and by deed.

Verse 15 : "Proud" - The arrogant. "Are set up" - i.e. they prosper. It may have appeared that way (see Ps. 73:2-3). "Tempt" - i.e. try God by limiting His power (Ps. 95:9). "Are delivered" - If they had properly meditated upon such Sabbatical Psalms as Ps. 92:6-7, that point forward prophetically to the coming rest of the Millennium, and the destruction of the wicked, they would have seen their folly.

THE ULTIMATE PROSPERITY OF YAHWEH'S PEOPLE

v. 16 to Ch. 4:1

The prophet now contrasts the attitude of those faithful few in Israel who gave themselves up to meditation upon the things of Yahweh. He shows that by so doing they would be preserved in the day of judgment that will surely consume the wicked.

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Verse 16 : "Then they" - In the midst of Israel there was a remnant (as there is today in the world) who faithfully served Yahweh in spite of the prevailing apostasy (see Isa. 65:8; Amos 9:9). They withdrew themselves from the conditions existing about them, and strengthened themselves in the contemplation of the Covenant Name, seeing in its promise the hope of their ultimate deliverance. The prophet shows that Yahweh will not fail them. "A Book of Remembrance" - See Rev. 3:5. This is a most important book (Phil. 4:3). The symbol is probably drawn from the custom of the kings of ancient times of recording in a book the notable deeds of their subjects, in order that they might be rewarded (see Esther 6: 1-3 and compare with Exod. 32:32; Dan. 12:1). The symbol (for the term does not relate to a literal book or books) refers to various books (Rev. 20:12). Some record the day to day actions of those worthy of a place therein, and the book of life (Rev. 3:5) presents the final account, as would do a balanced ledger. The Spirit is the Remembrancer (John 14:26). When God says He will remember our sins no more, it is equivalent to Him saying that He will blot out from the "day-book" of records, those things found on the debit side of the account (Isa. 43:25). See "Eureka" vol. 1, p. 360 under "Book of Life" and Vol. 3, pp. 290-293 under the heading: "The Lamb's Book of Life." "That thought upon His Name" - His name is Yahweh, and His people are a people separated unto and into that Name (Acts 15:14). The Lord Jesus said that he both manifested and declared the Name unto His disciples (John 17:6,20), and He prayed the Father that they might be kept "in the Name" (John 17:11). Hundreds of references to the Name appear in the sacred

records, and they all enjoin a reverential, understanding attitude towards it. The name of Yahweh is rendered both "LORD" and "GOD" printed in small capitals as in Malachi 3:16 to discriminate from other words similarly translated (for there are at least six different Hebrew words all indiscriminately translated "Lord" or "God"). See the way in which the word "GOD" is printed in Ezekiel 57:27, and compare it with the way it is printed in Ezekiel 38:3. In the first place, where it is printed in the "lower case", the word in Hebrew is Elchim. In the second place, where it is printed in "small capitals," the word is Yahweh. Notice, too, the difference in the printing of the word "lord" as it appears in Ezekiel 38:1 and Ezekiel 38:5. In the former place the word is Yahweh, for it is printed in "small capitals"; in the latter place, the word is "Adonai." In "Eureka" vol. 1 Brother Thomas has expounded at length upon the subject of the Name of Deity (see pp. 87-111 under the heading: "THE MYSTERY OF GODLINESS APOCALYPSED IN SETEBOL"). In the book "Phanerosis" he has expounded at length upon the subject also, and we thoroughly recommend a perusal of this book. We can supply an edition of this book which lists all the places where the different titles of Deity occur. Apply to "Logos" Publications, Box 226, G.P.O., Adelaide, South Australia. The price, including postage, is 8/6 per copy.

The Scriptures define the Name of Yahweh as "a strong Tower" in which there is safety (Prov. 18:10); as a Protection (Ps. 124:8); as a Heritage (Ps. 61:5,8; Ps. 69:36); as a Source of Confidence (Ps. 9:10); as the means of Elevation (Ps. 91:14). We are exhorted to "despise not the Name" (Mal. 1:6); to exalt (Ps. 34:3-4), Exult (Ps. 58:4), Remember (Ps. 20:7; 45:17), Fear (Ps. 86:11,12), Praise (Ps. 113:1-3) Ps. 145:1-3; 44:8; 54:6; Isa. 12:4), love (Ps. 119:132; 5:11; Isa. 56:6), Bless (Ps. 96:2; 100:4; 105:1), know (Isa. 52:6), Publish (Deut. 32:3), Sing to (Ps. 61:8; 66:2-4; 69:30), and Pray unto (Ps. 140:13; 116:4; 80:18) the Name of Yahweh. Psalm 68:4 declares: "Praise Him by His name YAH." - a contraction of Yahweh.

Thus we are exhorted to "think upon the Name." We do not do this merely by repeating the Name Yahweh, anymore than by avoiding this glorious and wonderful Name. We do so by learning its significance, understanding how to apply it, and appreciating its beauty. We have the wonderful encouragement that He who is above all is pleased with the mental exercise of His children in trying to understand His name and its implications.

A Name in Scripture is of greater significance than among Gentiles. They were usually an index to the character or purpose of the person bearing them. Sometimes the names of men were changed to conform to the change circumstances of their lives. Thus Abram's name was changed to Abraham because God's purpose with him had been enlarged. Jacob's name was changed to Israel to show how he was to be elevated. Saul changed his name to Paul because of his changed status as a Christian. Achor's name signifies "trouble" and he was a "troubler" of Israel; Nabal's name means "folly" and he proved to be a fool! A name is thus indicative of character or purpose. It is so with Yahweh. Because this is His name, and because in its meaning it illustrates His purpose with Israel, therefore, Malachi could say, "the nation was not entirely consumed" (Mal. 3:6) - the "Name of Yahweh" would not permit that to happen - for His name is bound up with Israel (see Exod. 3:14). But the Name of Yahweh is also indicative of God's character (Exod. 34:6-7). Thus character and purpose is bound up in its meaning. The call of the Gospel is designed to "take out of the Gentiles a people for His name" (Acts 15:14). They are separated from all others to be bearers of His character, and to manifest His glory. Isaiah 45:7 states that those who are His Name-bearers, have been created for His glory. Thus the significance of this Name has an application to our spiritual state today, as well as our hopes for the future.

The name Yahweh signifies HE WHO WILL BE, or HE WHO WILL BECOME. It announces the purpose of the Creator to extend His family to embrace children who shall have a family likeness (both in character, and ultimately nature) to Himself. These

children are selected from mankind, educated in His word, called to conform to His character, and ultimately to attain to His physical glory (Rom. 5:2; 2 Pet. 1:4). Thus the Name of Yahweh proclaims what He who has also announced Himself as the Father intends to do for His children. We honour Him by seeking out the things of the Name, and thinking upon them. Further information upon this wonderful theme is to be found in "Eureka" and "Phanerosis." We shall be pleased to answer questions upon the matter. "My Jewels" - This comprises the true Israel. See the margin "special treasure" and compare it with Exodus 19:3-7. The word "jewel" should not appear here. The Hebrew is "segullah" from a root signifying "to shut away," or to "seclude" as one would special treasure. The word in the Hebrew is in the feminine gender, passive, and relates to the Bride of Christ - Yahweh's special treasure. "I will spare" - These words show the need for forgiveness even in relation to the special treasure of Yahweh. "All have sinned and fallen short of His glory."

Verse 18 : "Then shall ye return" - The work of Elijah after the second coming of Messiah (Mal. 4:5) will cause Israel to return both to the land, and to their senses. They will recognise their past blindness of heart, and realise how foolish they have been. "Discern" - In the glory that shall accrue to the special treasure, or Bride of Christ, in that day, Israel will see the folly of their former reasoning. They will appreciate what they have lost in departing from the way of Yahweh. See the remarkable words of Isa. 63:16.

C H A P T E R 4

Verse 1 : "For, behold" - The prophet now turns to the future, and reveals the sum result of the folly of Israel after the flesh, and the glory of Israel after the spirit. Remember that the latter comprise both Jews and Gentiles who serve Yahweh, and not Gentile believers only. Yahweh is represented in Scripture as both a Sun and a Shield (Ps. 84:11) which both burns up and protects. He will burn up the wicked, but heal the righteous. "The Day shall burn" - The full manifestation of Divine glory at the appearance of the Lord Jesus shall be as the tremendous heat of a sun shining in the political heavens. For this political Sun and Moon (Christ and his bride) see such references as Isaiah 30:26 (which obviously does not refer to the natural sun and moon) - and for its effect upon mankind see Isa. 66:15-16; 2 Thess. 1:7-8; Matt. 25:41. Men can be healed by the rays of this political Sun, or burnt up by its strength - it all depends upon their attitude towards the things of God. "The proud" etc. - Connect with Mal. 3:18. Israel, in the days of the prophet, looked upon the proud with envy stating that they appeared happy and prosperous. But the prophet revealed the end of their so-called prosperous state. True happiness and prosperity is only found in the way of Yahweh.

COMING ELEVATION OF THE RIGHTEOUS

Vv. 2-3

Verse 2 : "Sun of Righteousness" - See Jer. 23:8-9. The Sun of Righteousness who will rule in the political heavens of the future, is the Lord Jesus Christ. "Righteousness" signifies a cleansing, such as the Lord will effect in that day towards both Jew and Gentile who are prepared to accept him. As the power of the Sun's rays destroys disease and gives health, so the Lord will effect these things in a spiritual sense. "Healing" - The Sun is the source of good health, light and beauty. Apply these terms in a spiritual sense to the Lord Jesus. He is the Source of spiritual health, light and beauty. As the sun in the heavens destroys the darkness of the night, so he will destroy the powers of darkness, and illuminate the earth with his marvellous truth. See Isa. 60: "Calves of the Stall" - The phrase speaks of animals that are well fed, and contented. Such animals were used to thresh out the corn in the t