

Malachi 3:1-6

THE MESSENGER OF THE COVENANT

- I. The messenger.
 - A. The priests were in the office of “the messenger(s) of the LORD of hosts” (2:7), but failed miserably (2:8), so God sends His.
 - B. Note that the messenger of the covenant whom God is sending is both the Messiah and John the Baptist (blended together).
 - C. The text gives further descriptions of God’s messenger.
 - 1. The Messenger is identified as the “Lord whom ye seek” (3:1) i.e., the God of judgment (2:17).
 - 2. He will “come to His temple,” i.e., the church to whom and for whom He would come to redeem and deliver (John 2:19).
 - 3. He is the messenger of the covenant because He is Immanuel, God with us, the covenant personified.
 - 4. And the Messenger comes as a swift witness (5).
- II. The work of the Messenger.
 - A. Christ’s work is to cleanse and purify His people (2b,3a).
 - B. The sins He covers: some already mentioned (1:6,7; 2:9,14) and others.
 - C. It is God’s immutability which assures the believers who see their sins that He would not condemn them (6).
 - 1. Judah thought God had changed because they were not enjoying “blessings,” but He has not changed.
 - 2. That they were not consumed is only because God is faithful to His promise to send His Messenger of the covenant.
- III. The result of the Messenger coming is that the purified and cleansed sons of Levi bring “an offering in righteousness” (3b)
 - A. There was some purifying of the priesthood of that day under Ezra and Nehemiah.
 - B. In this dispensation all of God’s people are a “holy priesthood” who “offer up spiritual sacrifices, acceptable to God” (I P. 2:5).
 - C. These sacrifices are “in righteousness” because they are acceptable to God, for His grace bears such fruit in us.