

Malachi #1
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I would like to share out of the book of Malachi. If you are not sure where it is, it is the last book of the Old Testament. So if you can find Matthew, like Matthew, Mark, Luke, and John, if you can find the book of Matthew, go to your left. If you did not bring your bible, I will read the scriptures. I really really really was hoping to outline all this perfectly the way I wanted to, I have like 4 pages of notes here.

Malachi, Malachi, the book of Malachi. Malachi means if you have the Scofield, and you read up in the top corner, Malachi means 'My messenger.' This is very very important because this letter, or this book of the bible tells us absolutely nothing about the man named Malachi. I mean nothing. We know nothing other than he is in God's word, My messenger, which means he is a pretty good messenger would you not say. God is saying, "He's my messenger." And all we know is the message that he came to bring us, and we do not know anything about the guy himself, but we did get his message, and that is good. That is good. Most of you have probably found this out, that it is easier to talk about the Lord than yourself. It is just easier because He is, you can just go off talking about yourself, we sing that song, all other ground is sinking sand, and I keep wanting to go, "All other ground is stinking sand."

Let us talk about the good ground that we are on. And that is the Lord. He is the good ground. This book I think is a book deceiving especially if you read anyone's notes on the book because what they say he is saying and what it is just saying here in the Bible are two different things. People make it sound like it is some sort of group of priests who have violated the home, the family, the fathers of the children, the wives, what we are going to find out that the book is about is about a covenant. A covenant that God made. A covenant that God made with His priests. That is a term that we really do not use a lot. Usually the only time in the new Testament, or in the church world usues the word priest is if you are Catholic or something, or spirit-filled people use it in relationship to praise and worship, and certainly there is that aspect, but that is not what a priest is all about. You can praise and worship your head off and not be a priest.

This letter is written to priests. And, ☐remember this, the Bible tells you that you and I are priests and kings. It does not say that we are going to be priests and kings, it says that we are priests and kings. It would be good to understand that, do you not think? Instead of just going, "Oh, yes, the Bible says it and it means absolutely nothing in my life, and who cares? But rather, what does the Bible mean? And the goal should not be to go to church and say that I put in my time, the goal should be to learn about the Lord. The goal should be to learn about the Bible. The goal should be to understand the Lord's heart, and this book is very, very, very, very good because the Lord starts, or the messenger delivers God's word, and remember when we are reading, we are not hearing from Malachi, we are hearing God's message through Malachi. And in fact verse one says that, "The burden of the Word of the Lord to Israel by Malachi."

There is another thing that kids do that I like too that gets me. I wish I could do that. I like patting my tummy when I am walking, too. People say, "Randy, put your shirt down. Stop patting your tummy."

See listen to this, he says, "The burden of the Word of the Lord." We have to kind of dissect this. There is two parts here, there is one part of verse one that belongs to the Lord, and one that belongs to the messenger. The part that belongs to the Lord is the burden of the Lord. The Lord has a burden. If we would just get off of this God being some sort of I am out to get you or something etherial floating around and we would understand that He loves us and if we are a child of God and if we are in the family of God, then we are His family, but then we must come closer. A lot of people have a father and he, let us say that he was a good provider, and put food on the table, and he paid the bills, and this and that, and that is great, but maybe you never knew his heart, and that is the way God is. God provides. He, God is a good provider. And a lot of people have viewed father, because Jesus called Him Father, and told us to call him Father, have viewed our Father, our Father, is not simply a good provider, □□□□ He is much more than that, and when I say much more than that I mean he has a burden on His heart, He has a plan. He did not just create all of that so He could just say, "Well, I am a good provider. Amen? But rather, He created you and He created me and He created this world and brought it into existance with a divine purposethat was in his heart from the very beginning and made it all to exist for that purpose. Now would it not be sad if we just got a life down here, and lived it, and ignored that purpose. Would that not be sad? We do not want to do that. We want to find out what that purpose is.

So, the writer here is preparing us here for the New Testament, because he is the last book of the Old Testament. He is preparing us, getting us ready. Because the New Testament right off the bat begins with Jesus. Is that cool? So this guy is the messenger to prepare the word. So who do you think this guy talks about in the New Testament a lot? John the Baptist. It makes perfect sense, though. So ther eis the burden of the Lord and that is what God bears and tries to deliver, but there is the burden of the Word of the Lord that the messenger must carry. Does everybody see that difference? There is the burden of the Lord that is on His heart, but if you are the messenger of the Lord, you carry the burden of the word of the Lord. That is big stuff. That is big stuff. You are a priest. The priests are the ones that carried the arc of the covenant. The priests are the ones who did the service of the Lord. The priests are the ones who spoke to the Lord. The priests are the ones who delivered the divine message not just in word, but even the arc, the arc was called the arc of the covenant. They were the ones who were in covenant with God and were one with God in His burden, in His deal. What He was about, they were about. They did not have their own lives. They did not have their own land, Remember that? When God set up the priesthood, He did not give them a portion of the Land and everything. He said, "The Lord is your portion, and you belong to Me. So they carried the burden of the Word of the Lord and you know the biggest responsibility of that priest is to deliver not the word, but the burden. Not just preach, not just talk words, not just, "Well, today we are going to do sermon 229." Big deal! Even if it is right, are you delivering the burden of the Lord. Even if it is a good message, it is just talk.

I think the worst thing in the world is finding somebody who claims they stand for God and they are passionless and lifeless, "Turn in your bibles to," "God said," And all this stuff, and you are going, "Yuck." But I believe that those, frankly, I believe that those who have been inspired of the Lord, they will be inspired. I think there is going to be something to say. They have been. Remember the scripture we read this morning? Peter and John had been with the Lord. They had spent time with the Lord, and when

they went to talk with the big shots of religion sitting up there accusing them and judging them, they were looked at them and said, "These are ignorant and unlearned men," but they took note of them, that they had been with Jesus. I tell you what, I am sorry. I can usually tell when somebody has been with Jesus and when they have not. Life begets life. Iron sharpeneth iron. Sometimes, even if you are all dried up, somebody comes up, and they are not talking to you, or going, "Well, you know the Lord, duh, duh, duh, duh, duh." They are priming your pump. Something is happening on the inside. Out of your innermost being, out of your belly, out of your innermost being will flow rivers of living water. That is why we should all walk around patting our innermost being, like that. like the kids, because that is where it is all at. And that is where it comes up from. And see, it is not really a situation of "Oh God, talk to me," like that, but the Lord is in you the fountain of living waters is in you. And you are his burden bearer. You are his carrier. I like the way that Scofield put it when he says, "He is my messenger." Malachi means, "My messenger." Not just messenger. Imaging somebody who comes, and they knock at the door and says, (bored voice) "Well, my master has a message for you from my master, and he loves you, and you know he really cares about you and He wants you to know that and rest in His love. Okay?" Well that is the way some of God's messengers seem to be. But they are not My messengers. They are just messengers. But His messengers come and deliver and look at this. Listen. We are talking about the burden of the Lord. And the burden of the Word of the Lord. Listen to what it is: Verse two: I have loved you, saith the Lord. Is that good? Here we go. I want to hear the burden of the Lord. My burden is: I love you. "Well I have done wrong!" "I have messed up." "I have done this." "I have done that." "I am not good enough." "I can not be a messenger." "I do not know nothing. duh duh duh duh duh duh duh." Excuse, excuse, excuse, excuse. Shut up!

Have you ever had somebody love you that you could not figure it out? Why do they love me? Ever have that happen? You go, 'I do not understand.' I cannot figure this out. Because they are not asking it for anything. They are not trying to get something from you. They are not this and that. You are going, 'I do not understand this.' Well that is the way God's love is. Why? Because God is love. He is not trying to love. He is love. The Bible says that. Well here is the key because these people are just like many of us at times. The very next question they are going to ask-and here it is so far-The burden of the Lord, the heart of the Lord, the desire of the Lord to communicate to His people: I have loved you. And their response: How have you loved us? What do you mean you loved us? Show me. I do not understand how you have loved. And that is what we get into in verse two. I have loved you saith the Lord, yet ye say, "In what way has thou loved us? I do not see your love. I do not understand your love. Why, I was looking for your love the other day. Probably in all the wrong places, but none the less. I was looking for your love, I was wanting to see your love... And what we do is we have in our mind a concept of what His love is. And usually, dear friends, our concept of what God's love is relates to us and our circumstances, having what we want, or getting it when we want it or duh duh duh duh duh duh duh duh. Can anybody say amen? That is our concept of God's love. But He is going to begin to describe, and it is really beautiful, He says, "I have a burden for you. I have loved you" And they go, "wait a-How have you loved us? I do not see it!" And He begins to describe His love. And the proof of that love.

I will give you a little background on this because we have not read it yet. Everybody is familiar with this: Abraham and Abraham had a son, Isaac, so we will put Abe in here. They probably did not call him that, and Isaac is going to be here. All right. And Isaac had a son. What was his name? (Jacob & Esau) Ah. I love you. You people are so good. You people really do know the Bible, you know. He actually had twins. Did you know that? Isaac had twins. Right? Yeah, twins. And so let us take this arrow from being straight down and let us put Esau over here and Jacob over here. Lest we forget, Jacob's name was changed later on. What was that name changed to? Israel. Has anybody ever heard of the name Israel before? Okay. It is what the whole nation eventually became named after. Okay? So this guy will have a name change and it will be Israel. If you ever have a problem getting mixed up as to how to spell Israel- anybody ever done that ever at all? Usually what you get mixed up on is a and e. Israel. Well it means friends with God and God, in the Old Testament one of the terms is El. Elohim, El Shadai. And you see that, "Friends with God" right here, El. El. So you know it ends in E-L not A-L. You say, "Well I do not care." Well you will if you start typing or transcribing for me because I do use this terminology. Okay, His name was changed to Israel, but His name was not just changed to Israel. Ultimately the whole nation was called Israel. I mean all of them were identified in one. Okay? All were right there in the one. One of the twins. Now, the thing about these twins is: What do you think? Is it proper to say, "The thing about these twins are?" That they were not identical. They were not identical. They were not identical twins. If they were twins, do you think that there are similarities? Yeah, there has got to be similarities, they were in their mother at the same time. When I say similarities, they do not have to look anything alike, but they have some similarities. But they are not identical. These guys were not identical. So you say, "How is this an explanation of how God has loved us? Well, If you will notice, He says, in verse two, I have loved you, saith the Lord, yet you say, In what way hast thou loved us? Was not Esau Jacob's brother? saith the Lord, Yet I loved Jacob and I hated Esau and I laid his- There is enough, I will read the rest here in a second.

So there was a division between these two. There was a line, there was a flow: Abraham, Isaac, and then years later, he is saying, "Do you not see how I have loved you?" Or, How about this: Do you comprehend how I have loved you? How about that? Do you understand My kind of love? Do you understand the God kind of love? And His explanation, not ours, because Malachi is just the messenger, His explanation is: I love this one, and I did not love this one because I made a covenant with this one. And this one, Jacob, or eventually Israel this guy was a mess. Do not think that there was anything good about the guy because he was a mess. He messed up a lot. God did not love him because he was so really neat. God loved him particularly, because if for no other reason, because this guy is scheming right down to the very last moment when Isaac is on his death bed, the father is on his death bed, and this kid is wanting to get in there and get the promise from the father.

There was a little battle in the womb between these twins. There was a little battle going on on the inside of mom. She is going, "Oh, there is conflict happening in here. One seems to be good, and one is not." Any of you pregnant with that? There seems to be something good in there, and something not so good? Do I know what I am talking about? Like a war going on on the inside. And they are sitting there wrestling around and Jacob is grabbing him, trying to pull him back in, "I am going to be first!"

Why? Because the firstborn got the inheritance. The firstborn got the inheritance. The firstborn got the inheritance. Well, Esau got out first. There are two of them in there, and Esau presses himself forward, and Jacob is grabbing his heel and trying to pull him back in. "I am not coming back in! You have got to come out, but I am first." And that which is of the flesh, that which is natural is first. And then that which is spiritual. Jacob on the deathbed, and not just on the deathbed, tricked his brother in another point so he could have the birthright because he wanted to be of this line right here. He wanted to be of God. He saw God's promise to Abraham, God's promise to Isaac. He wanted to be in covenant with God. In covenant with God. He did not just want to believe that there was a God. He did not just want to go his own way and have a relationship based on any old thing that came along. He wanted a covenant relationship with God. And so God says, "I have loved Israel. I have loved you."

A whole lot in tis letter relates to love, and relates to, well let us put it this way, our love is partial. Did you know that? Our love is partial. God's love is not partial. It is not partial. I will give you a perfect example. If you are taking care of the nursery down there, and one of the kids is yours, and the others are not, who gets carried around, who gets loved, and when they act up, you go, "Come here sweetie. Did you fall down?" And the other ones, "Well just get up! Be a big boy." I hope it is not that way, but people do stuff like that. We are partial in our love because it is not God's kind of love. And one of the things that we are going to see is that He took all of these people through judgement. Both of tem. He took both of them through judgement. God is not partial in His judgement. He takes everybody through judgement. It is just a question of which side yo come out on. Which side you come out on. Now, let us look at it like this: love and hate. We can broaden this, can we not? We can make this bigger, because we are using names here and all of this kind of stuff. But here is one, you have love, ad over here, here is another that you have hate. I am not putting any names on now, Jacob and Esau, but Jacob became a nation of Israel, and every person in the land bore that name. Over here, Esau became a nation called Edom. And that is where we get the rest of this: Esau have I hated and laid his mountains and his heritage waste for the jackals of the wilderness where as Edom sayeth: (Edom is who Esau grew up to be, the nation) but we are impoverished, but we will return ad build the desolate places, saith the Lord of hosts, they shall build and I will throw down and they shall call them the border of wickedness and the people against whom the Lord will have indignation forever. Your eyes shall see and ye shall say the Lord will be magnified from the border of Israel.

God is not partial in His judgements. If you are in Jacob, or in Israel, you are loved. And if you are over here. You say, 'that is being partial.' Well, we are going to go through and find out time and time again tat it in fact was not partial, and in most cases, there are reasons. The thing is, he deals with that partiality that is within us because we are judging after the circumstances and the flesh and the people and the relationships and everything. We are not judging -oh let me draw another one because these are issues of Life and death. That is the way God views all this stuff. Issues of Life and death. And there are a lot of people walking around on this planet who are dead. That is what the Bible declares. They are dead, dead, dead. Dead to God. They are spiritually dead. So God makes a relationship with what we call the federal head, the first one, ad he has another relationship, He has a covenant relationship here, and then here is just the rest of the relationship with all of those who are dead. I will give an

example. I have shared this before, some of you have heard it. But we look at Noah's ark, Noah and just a few people accept the Lord, and follow the Lord, and they end up building this ark, and they get on the inside of the ark, and the whole rest of the world is outside and it starts raining, and the waters start coming up, and the people start going, "Oh my god!" And before they were laughing at him because he is building this boat in the big middle of this place where there is no water. And they are going, "Noah, you jerk; you idiot. Why are you wasting your time doing this? You could have a job. You could have a stereo. And you could be making payments and getting somewhere. That is a joke, right there. About the time you get it paid off, it breaks down and you have to start over again. Car, stereo, in fact stereos break down faster.

That is a joke. But laughing at it going, "Why are you wasting your life doing this?"

And he is going, "Well, this is what the Lord told us to do." And to them, they are dead, they do not understand.

And they go, "Well, you know, you are just throwing your life away." as far as they can-

And if I am over here looking at them, I can not get mad at them, and go, "Ah ah yah yah yah He's an idiot." There is no way. We have also light and darkness, amen? So they are in darkness. When you are in darkness, what is the main feature? When you are standing in darkness, you can not see. You cannot see. So, you know, we always, we are so unspiritual, we really do not understand, we go, "Well you are in darkness! You are in darkness! You are just in darkness!" We do not go, "Well, if they are just in darkness, they just can not see." They can not see. They just can not see. Let us pray for them, let us believe for them. They just do not see.

This is the way God views it. You do not even have to tack a name, just a place, just a position. You know, the Bible says that we are in Christ. In Christ, and there we have light, love, and life. But interesting enough, the Bible declares that God is love. The Bible declares that He is the way, -the tape cuts off- In this place God is covenant with one ? He is covenant with His son, when you are born again, you are placed in His Son, you have covenant with God. This is what most people do not know, that they have covenant with God. They set about the rest of their Christian life to order their lives in a way which is not according to covenant, I am sorry. It is according to covenant. It is according to old covenant. They order their lives in such a way to be pleasing to God instead of realizing in whom they are. This is my beloved Son, the Father would say, in whom I am well pleased. The Bible declares in Ephesians, "In whom we have redemption, in whom we have the forgiveness of sins, in whom we have healing. All of these things are ours. So imagine if God thinks this way, if this is the way God thinks, and they say, "How have you loved us? I do not see your love." What are they basing that on? First of all, they do not even see this. They do not even see this. What they see is right now today. Well I want a slurpee. Well, God will not give me a slurpee. God should have sent somebody along and bought me a slurpee. I should have looked down and found a dollar on the ground and bought a slurpee. But if God loved me, I would have had a slurpee. The truth is, some of the stuff that we say is pretty ridiculous too. Or, not ridiculous, selfish. It is partial in its judgement. It does not see the way God sees. You know, God looks around and He goes: sheep and goats. Sheep and goats. That is the way God does it. But you know, that is the way God does it. God looks and He goes, sheep, goats. Now in the end, He is going to go, okay, let us separate them. All the sheep over here, and because you are of my Son

who is the lamb of God, you have a predestined future. And the goats, you have a predestined future too, it is just not the one you were hoping for. I have heard people say, "So you think you are the only one that is going to live forever?"

I say, "No, you are going to live forever, you are just going to live in hell."

In Christ you are predestined. You are not predestined to be in Christ. That is a choice that you must make, You must ask Jesus in your heart. But in Christ you are predestined, and God loves you, and you have the love of God not based on partiality of thinking, living down here and seeing this or that, oh there is this, and I want that, and I do not like that, get that out of my life, and if you love me you will get me that, and get that out of my life. And all of that is there is this government that is on the inside of us that wants and dislikes and covets, and covets and is just mean, and it is not necessarily after God. It might be, but the truth is, it is not after His judgement or His love. God made a covenant with this one over here. If you are in Christ that will never change. If you are in Christ, and you claim to be in Christ, and you abide in Christ, you never have anything to worry about. That should have been a big hearty amen, and jumped up, and roughed up the people who did not say amen.

So then he says, this is verse six, A son honors his father, and a servant his master, 'if then I be a Father, where is mine honor? And if I be a master, where is my fear?' Saith the Lord of hosts unto you, o priests, who have despised my name.

And you say, 'In what way have we despised thy name?' Okay. So, He is saying, Son and Father, Son and Father. Jesus looked at some of these guys over here, in this guy: Edom and Esau, He looked at them, and do you know what He said? We always say, 'gentle Jesus meek and mild'. You are talking about the judge of the universe who divides the sheep and the goats. It is no big deal to Him. You say, "Why are you sending me to hell?" Because you are a goat. But if you are born again, you are not a goat, you are a sheep. But why? I am not doing anything, predestined, you guys go this way, you go this way. Jesus looked at people who were partial in their judgement, they were Pharisees. They were priests. They were partial in their judgement. They judged based on the outward. Anybody could walk up to them, and they did not see sheep or goat. They did not see Jacob or Esau. They saw either opportunity or no opportunity. It is called the American Way. How can this benefit me? And if this does not benefit me, I have absolutely no reason to be involved with it. You see Jesus was involved with a lot of people who did not directly benefit Him. Jesus did not weigh people the way we weigh people. He did not weigh involvements the way we weigh involvements. Jesus weighs after a covenant. After a covenantal relationship. He understood that. He said, "All that are mine will come to Me. And He said, "I did not come to judge, but there are already those who have entered into judgement because they have rejected my way. So he looks at those guys, and Jesus looks at those guys, and He is not being mean, and He said, "You are of your father, the devil." Jesus said that. Now if we said that, we would have all kind of maliciousness and getting back at somebody when we said it. Would we not? We go, "You are of your father, the devil. Cut, cut, slash, slash." But Jesus was not being mean and going, 'I am getting you back for all the mean things you ever did to me. You have a devil-father!' He was not like that at all. Jesus was just speaking the facts. Your father is the devil. So He is having a hard time here.

He says in the natural, a son honors his father, a son will give honor, and if I be a father, where is my honor. That is what God the Father is saying. If you are of this one

over here, why do you not live after the order or nature, not even order, I am not talking about commandments here. Commandments usually go over here. I am talking about the order of a nature that you have received. You are His child. Male or Female, you are his son of God because the Son lives in you. So where is my honor? He is having a hard time, he is going, wait, this seed this is the godly seed. This is the seed that brings forth Christ. This is the Seed of God. This is my Son. Where is the fruit of that reality? So they were maybe son in name, in title, in all this kind of stuff, but not Son by nature. And that is very, very important, because when you get born again, the truth is, you are a sheep, you are a child of the living God, but there is an important aspect that you begin from then on, and that is to learn the spirit of the lamb, by the nature of the Lord, so by the end of your walk you do not end up looking like a goat.

"I have been a Christian 50 years." Yeah, but you act like a goat. "Do not be meddling with me, preacher." You look like a goat. You eat garbage. Somebody gets in your way so you but them. God tells you to go do something, and you say, "But, but..." Naah is good. Naah. Not baah.

So He says, "If you are my son, where is my honor?" He is looking for something here.

And we are just going, "Well, I am your son. I love you." Or rather, "I am a Christian. I am of God." But we are not honoring our Father in that sense.

Then He says, "...O priests that have despised my name. And you say, 'In what way have I despised thy name?'" Listen to this. He is talking to priests now. This gets into another aspect, and that is that priests are supposed to offer sacrifices. Now, just the offering sacrifices will not do it. It is supposed to be specific sacrifices. This is part of being the messenger. These guys did not speak. It was what they did and how they lived or how their lives were a sacrifice. This is what He calls my messenger, the one whose life is a sacrifice, and I am going to prove this.

I am going to prove that the message and the messenger can not be different. They must be one. He wants one in the same. He does not want just a carrier. "Put a hamburger in a bucket and bring it to me." He wants you to be one with that message. So He is saying there is a problem with my priests because they are ordering their lives, or their sacrifices, and the interesting thing is that they are sacrificing, it is the wrong sacrifice. What we are going to see is that what they are sacrificing is this one over here, Esau, or Edom, or Adam, or whatever terminology you want to use. They are sacrificing in their life at times, but they are not sacrificing the right things. We will see this as we read. Verse 7. "Ye offer polluted bread upon mine altar. And you say, 'In what way have we polluted thee?'" In that you say, "The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick is it not evil? Offer it now unto thy governor, and will He be pleased with thee? Or accept thy person, saith the Lord of Hosts. So they were being partial in what they were doing. They would go out and they would pick the thing. Here is the way it was in the Old Testament: God says, Go choose a lamb, the passover. Go kill a lamb. Put the blood on the doorpost, go eat the lamb. That was the requirement. That was the passover. Well that is Jewish history and all that, but folks, the New Testament is the blood of the lamb covers us, but we are supposed to eat that lamb. He did not just say, "Go out and pick any lamb. He did not say just pick any old lamb. Just go out there, Well, I will give you this, Lord, jerk it up, drag it through the mud, and throw it up on the altar, and say, "Here you go. I gave you something. I tossed you a bone."

Folks, He does not accept this. He says, "I want a lamb without blemish and spot. That is not you, that is not anything about you, that is Him. That is Him. That is not bad. That is good. You could spend your lifetime trying to get God, please God, offer to God, become good enough, and you will never do it. But there is good news. There is an acceptable sacrifice. There is one. But the problem with God's priests is that they are ignoring Him. They are working so hard on becoming acceptable to God not through a covenant, but through the other way, and do you know what? this was funny to me. When Isaac was on the death bed, and here are the two sons, and he blesses Jacob, or Israel. He blesses him. The other son comes in and goes, "What did you do? You gave the birthright away!" The truth is, he gave it away years ago, does anybody remember the story? I do not have time to explain it all, but the truth is, he gave it away. He was - I do have time to explain. He was hungry. He had been out hunting and doing all this stuff, and he came into Jacob's little tent there, and he is hungry, and starving, and he goes, "Aah, I am going to die, man, I am starving, I need something. I have got to eat, man!"

And Jacob goes, "Well, I will tell you what. I will give you some food if you will give me the birthright."

He goes, "Oh yeah! What a deal. Feed my flesh. Feed me. Take care of me. And give away what God covenantly gave to me by promise." He traded it all for one bowl of pottage. I wish it said porridge. I do not know what porridge or pottage is. He traded it all. And he went from here to here out of covenant with God, but at least he got what he wanted at the moment. At least he fed his flesh at the moment. That is when he traded it all. So all the scheming that Jacob did did not do this, folks. It was not in Esau's heart. Never was in his heart. Never was in his heart. And it always was in Jacob's heart even though he was a schemer, and duh duh duh duh duh duh.

So here it is, Jacob gets the covenant. Jacob is the one that is going to be called Israel and all the seed of Israel will be named after him, and the seed which is Christ, the Godly seed will come through him. Not through the other one. Jesus is going to come through him. Jesus is going to come forth. That is the promise. That is the covenant. That is cool! It ought to make you happy to hear that. Because- here is why: because Esau said, "Well, can you not just bless me?" And do you know what Isaac did? He said, "Oh yeah, I will bless you. Talking about this guy over here. He blessed him. He gave him blessing. He promised him blessings. Yeah, some of you are getting it, are you not? What is the difference between the two? One is the covenant. The other gets blessings. Folks, you can take Christians and divide them. You will find a big bunch that just want blessings. That is all they serve God for. It is all they want. "Give me blessings. Take care of this. Do that for me." God is a glorified Santa Claus. He is just a big old fat jolly Saint Nick up there. No He is not either. He is the Lord of the universe and the blessing is that we are in covenant with Him, or we are not in covenant and we trade every day the covenant off for the blessing. Lord, I want this. I am partial in my judgement. Be partial toward me in my need, in my circumstance, do this, prove your love by giving me this. Does anybody catch what I am talking about. It is not what I am talking about, it is what Malachi is talking about. He is saying, "You got-This is not difficult. There are only two relationships. You can be blessed.

And I believe that we are blessed with all spiritual blessings in heavenly places where? In Christ. In Christ. That is exactly what it says. Folks, you are a priest. Do

you know what a priest is? A priest is separated unto God. Do you know what holiness is? Most of you do not. Most of you automatically go, "Sinless and all this stuff." The most clear definition of the word holy is separated for a spiritual purpose, or a Godly purpose. Separated for a Godly purpose. That is what a priest was. You could have lived your own life, you could have done this and that, but I have made you my priest. I have separated you for a Godly purpose.

You say, "Well I am not holy. I sin every once in a while." That is not even talking about that. Every priest that ever existed has sinned except Jesus. Amen? And if you do not think that is true, you are a knucklehead. The Lord told me to tell you that. Just kidding. It is just a fact that you are a knucklehead. Everybody sinns. And it would be great if you got to a place where you never sinned again, but that is not even the goal. The purpose is: You get separated to God's purpose. You understand that you are God's and you are in covenant with Him. Quit seeking the blessings through the - you know, a bestowal of blessings, and quit walking around living your life based on partiality and judging and being hurt and wanting things all based on not God's covenant, because, let me tell you, God's covenant is this: If you will follow Him, He will take care of you. Seek first the kingdom of God and all these things will be added to you.

"What things?"

First of all, He said, "Things." What was He talking about? Shelter, daily needs. He said, "If God takes care of the sparrows, how much more will He take care of you? Have you ever seen a sparrow sitting up in a tree going, 'How am I going to pay the bills on that nest? The IRS is at the door!'" Have you ever seen a sparrow doing that? Ever seen a lily going, "Life is so tough! And you roses, you got it made!" Oh Boy! But you know what, that is what He is saying, and Jesus is not just goofing off. He is saying, I take care of those things and they are not even My family. I love you and I will take care of you if you will just put yourself in covenant with me. If you will just be separated to my purpose. If you will just be my priest. Anybody, somebody? I am not just preaching this here tonight just for the fun of it. God wants to release somebody tonight, a couple of somebodies. I really believe this. I believe that God wants you to renew your covenant. I was talking about it this morning, it was the Lord, the covenant of your heart, but it is His covenant, but the covenant of your heart back to Him as a priest, as one, not just as a priest, with your terminology of that, it will mess up, but I have to keep going so I can show you that it is all the way across the board in every relationship.

So He says, "If you offer the blind," He said, "It has to be without spot and blemish." Jesus was offered. He is your acceptable sacrifice. Quit trying to get God to like you. And believe that you are in Christ somewhere in here seen accepted, loved forever and ever and ever and ever. And quit thinking that- It is like seeing somebody's face, and going, "Well they are mad today." Seeing them the next day, they seem happy, so you go, "Oh, they are happy." Everything all it is just a muddle, just a muddy maze of life and technicalities. God does not see it that way. He sees those that have life, and those that have death. He sees those that have light, and those that have darkness. He operates that way.

So then He says, let us jump on down, verse 12. But ye have profaned it, talking about the covenant with the Lord, You have profaned it in that ye say, 'the table of the Lord is polluted, and the fruit of it, even its food is condemnable.' Ye say also, 'Behold

what a weariness it is.' You have sniffed at it, saith the Lord of Hosts. You have brought that which was torn, and the lame and the sick. Thus you have brought an offering. Should I accept this of your hand? And it is neat because He says, "You know, you give me this stuff"

I will give you an example. This is not a good spiritual example, but I remember one time when we were on Boliver as a church, I said, "Okay, we are going to start a clothing room." Mike, do you remember this? "We are going to start a clothing room, and I want everybody to bring some clothes to put in the clothing room. And people brought the biggest bunch of trash and junk, just trashy old clothes and stuff like that. And I said, "What is this?" You do not bring your junk. This is not a clean out your house day, junk up the church. Bring the good stuff and give it to God. You know? You do not have to bring all your best in that sense, but bring some good stuff. And say, "Lord, I really like this pair of pants. I have always liked this pair of pants, but I am going to give it." Now that is a very temporal and carnal example, but it comes out of a spirit that is the Lord, the Godly seed. Got it? No, you do not have to get rid of those pants. That is not what the Lord is saying. What she is doing is she is coming from this over here, and I would not yield to that for a minute.

Amen. Well I finished my work for the night. Just kidding. All right, it says, Chapter 2, "And now, Oh ye priests, this commandment is for you." Okay, so this is speaking to us. If you will not hear, if you will not lay it to your heart to give glory unto My name saith the Lord of Hosts, I will even send a curse upon you and I will curse your blessings, now listen to this, "I will curse your blessings. Yea, I have cursed them already because you do not lay it to heart, behold I will corrupt your seed and spread dung on your faces, even the dung of your solemn feasts and one shall take you away with it. Now listen to what he is saying here, because we always read this a certain way. He says that if you are not going to hear, then you are after this seed over here. You are acting like this seed over here. You are proceeding like this seed over here, so what He says is, "I will curse your blessing." They were already in covenant. You are out of covenant the way that you are proceeding. You are not believing covenant. You are trying to earn it, you are trying to be good. You are trying to give something, but not out of me, out of My Spirit. And He says, so then, over here you get the curse. And then listen to what He says, "And I will spread dung on your faces." Now listen to this, "Even the dung of your solemn feasts. He is not saying, "Well, I am going to take cow manure and rub it in your face because that is just the way I am." He is saying, "The very things that you have been offering up to me, rubbing in my face..." Do you see that? He is saying, "Even the dung of your solemn feasts. Even this lame, you bring a lamb in there, it is not the spotless lamb. It is not the best you got. It is not a lamb to be offered that represents My Son. You go out in your flock and you look around, and you go, "Well, here is the bad one over here, I think I will offer that up."

And then He says, "You know, you take that to the governor and see if He will appreciate that. He will go, "What are you doing bringing this junk in here?"

He said, "Am I not a great governor, a great king?" What is wrong? I am going to tell you. Treachery is what is wrong. Treachery. They have a treacherous heart. They have this heart. They do not have this heart. They have, they need to conform, if they are indeed born again, they need to conform to the Lord. They do not need to learn Bible verses. I mean, I think it is good to learn Bible verses, but I am just saying that I do not think learning Bible verses is going to do it. They do not need to attend church

services. I think you should attend church. Attending church services will not do it. It is knowing the Lord, it is going after the Lord. It is dedicating or separating yourself and some of you got separated to the Lord, and then got separated from the Lord. And it is time to come back. And all it takes is a commitment on your part, or to renew the covenant with the Lord and He will receive you gladly.

So it say, now listen to His heart, verse 4, "And you shall know that I sent this commandment unto you that my covenant might be with Levi. Who was Levi? The priests that were on the inside of this guy. His covenant is with the priests. Priests and kings, right? That my covenant might be with you. That is what He wants. That is what His true heart is. Verse 5, "My covenant was with him of life and peace." Okay, there is peace over here. We do not look to the covenant. We do not look to the reality that we are in Christ and find peace in that. We say, "Give me peace for my emotions in this situation. We are partial in our judgement. We are partial in our judgement. We are living based on seeing, feeling, tasting touching instead of walking in the Spirit. Walking in faith. Walking in faith. Walking in faith. Do you think that Jesus felt any peace at all when they were slapping Him around and shoving a spear in his side? I say that He did feel peace. I say that He also felt a spear going in His side. I say that He also felt everything that you felt, but I say that He walked in the Spirit because the Bible says that He never sinned. What about Daniel thrown in the lion's den? "Oh My God, if you loved me there would not be anything but kittens in here.