

MALACHI #2  
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[Tape begins, apparently, in mid-sermon, and in mid-sentence.] ... we are not going to go. I have a covenant with God, and He is well able to care for me, and if they eat me, they eat me, I go to God, and if they do not, then not, but I have peace. Any body see that? But we are always wanting to do something magical. And God does miracles. But we are not thinking miracles. We are still thinking magical things, because we are trying to get something fixed in us, for us partially (meaning in a partial way, being partial to us).

Here is the deal – we want God to be partial to us on our situation. See, we are in here, we do not see all this. “Well God, I am here, and I have got this thing, and this over here, and there is this thing bugging me, and I am happy over this.” And that is our life, and we want God to look down on that, go over here, work in this, do this, fix that, and bring this up, and take this out, be partial to me, and spend His whole life working on me, instead of me being in covenant with Him in Christ.

Hello. It is a whole new way of living. Do you know what it is called? A new creation. It is called being a new creation. That is why we named this church that. We did not just accidentally do that. Fifteen years ago we said we were going to raise up a people that live after this. Did we not? That is what we wanted to do.

So he says, “The law of truth was in his mouth, and iniquity was not found in his lips.” He is talking about the priest. “And he walked with me in peace and equity and turned many away from iniquity. For the priest’s lips should keep knowledge, and they should seek the law at his mouth. For he is the messenger of the Lord of Hosts.” (Mal. 2:6,7). What does it say? He is the messenger. This guy is the messenger. He speaks the law, but not after the law. He speaks the truth of the law. He declares it, not just in words, but in actions, in his ways; because he proceeds from it. “But ye are departed out of the way.” These were people that were once in covenant, walking in the way, but they have departed, and, “ye have caused many to stumble at the law.” You did not cause them to sin; you did not just go off into sin, and drag everybody down to the bar. That is not what he is saying. He is saying, “you preached the law after Esau, and not after Isaac. You are telling everybody based on linear things.” Tell people this – I say, if you are going to come down here and God has dealt with your heart, and you are going to repent, there is one thing required: you just come down and you walk in faith, you come down here and you say, “Father, I have sinned against You, and I repent. I admit it.” Your feelings may be greatly touched, and you may come down, and you may be pouring tears; but what if you have one person down there pouring their guts out going, “I have sinned against you!” And somebody else just standing there going, “I have repented,” and they do not know the difference, they look over there and think, “I am supposed to be crying, and beating myself, and [AAAH!! HYSTERICAL] . And I do not feel any of that, I only feel faith to come down and believe that God will forgive me.”

Well folks, it is not what you do that gets you right with God, it is in what spirit you do it. “Take heed to your spirit,” it says here (Mal. 2:15). *{{There was a short sentence here I could not understand because Randy mumbled}}* “Take heed to your spirit.” So, you can come down,

not feel anything but go, “I am here to do business with God,” and God will do business with you. You can cry and everything – but there are people that come down, and they think that because they are crying and everything, they are earning the forgiveness. That is not right. That is over here. You are earning. You are trying to make God partial to you. God is not partial to you, He is partial to His Seed, Jesus, in whom you are. He is partial to His Son! “This is My beloved Son, in Whom...”(Mtt 3:17). Where am I located? In Him, and I am glad to be there. I am happy to be there. I am happy to have a relationship with God in Christ, instead of earning moment by moment, making God partial to everything relating to me.

Let us go on to verse eleven. “Judah hath dealt treacherously and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the Holiness of the Lord” – here it is – “which He loved...”. It did not mean that they sinned, it meant the priests are supposed to be separated for a Godly cause. “...And hath married the daughters of a foreign god. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of Hosts. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that He regardeth not the offering anymore or receiveth it with good will at your hand.” (Mal 2:11-12). Is that not what I just said? I just said that. “Yet ye say ‘why?’ because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And why one?” -- Why did He make you one? – “That He might seek a Godly Seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that He hateth putting away: For one covereth violence with his garment, saith the Lord of Hosts:

“Therefore take heed to your spirit, that  
ye deal not treacherously.” (Mal 2:14-16).

First of all, what is that saying? Here is what we say it is saying. We say that it is saying: This Israelite was married to this woman, and there was this “daughter of a foreign god” woman over here, and he said “I am sick of you. This girl is a lot more fun. I am going to go over here and be with her. I put you away.” And God is saying, “Woe unto you! Naughty, Naughty. Get back over here. You have done very badly, in that you have done this.” We are partial in our judgement, and we see based on situations and circumstances. God is not partial in His judgement. God says to that guy and that girl, “Did you make a covenant? Yes. What was the covenant? That we would become one. For what purpose? To bring forth Seed. The Godly Seed. The Seed which is Christ. That is the only reason we are joined.” You do not have to leave your wife to fulfill what these scriptures are saying. This is saying if you go over here and you leave the purpose of covenant, which is to bring forth the Seed of Christ, and you come over here just to fulfill your flesh, then the sin is, you have left the eternal purpose of God, and you are just feeding your flesh.

You know what? There are people who are in marriage relationships who are not in covenant. They are in it to feed their flesh. And it may not just be sexual we are talking about. They are in it to feed their flesh. She is in it to get security and whatever she can out of him, and he is in it for whatever he can get out of her, and they have an understanding, but it is not a covenant; because they are not in covenant to bring forth the Godly Seed. They are not working together in covenant saying, “I know why we are together. I know why we are one, and we will

spend our life bringing that Seed (Jesus) forth. That is why we are together. That is why the union took place. That is what I am dedicated to.”

And you know what? The only reason you leave that woman is because you leave that covenant. Because there would be something that is going to feed your flesh somewhere else. Not anything of the Lord. Just for me only, only my flesh. You can “marry” into a relationship, or you can have a Godly relationship, and pretty soon just drift away, and pretty soon, she goes one way, and you go the other, and you are not dedicated, you are not priests, you are not bringing forth Christ, you are not there for Life, you are not there for Godly Seed. You are just an American. Do you know what I mean? You are just living, and paying bills, and dying. And you are really dead, because you are not in covenant. You broke the covenant. So you say, “I will live after the covenant. I will live to bring forth.”

And this is your relationship in this church. What are you here for? To bring forth Christ, together. That is it. We were joined in covenant by the Living God. You do not just go running off and join some happy-go-lucky ministry that goes flying through. Sorry, you do not. “Oh, I think I want to go with them.” “Why?” “Because it feels good when I am in their services. They go woo! I feel goose bumps!” Holy Ghost goose bumps. That makes it even better. You can go stand in a walk-in freezer and feel goose bumps. If that is all you want, you can go and do that. Why violate God? Why violate the whole thing of what it is about. Give yourself to God’s covenant, and to bringing forth that Godly Seed. There is no other reason for existence. There is no other relationship with God, but covenant. Did you know that? “Well, are you saying I cannot go eat an ice-cream and enjoy it? Are you saying I cannot have sex with my wife and enjoy it?” No, I am not even saying stuff like that. I am saying the purpose of the union is one – the covenant, all that goes with it, coffee in the morning, all that is fine, nobody is against you having all the stuff you are supposed to have; but that is not the purpose. This is understanding what the purpose is, not just understanding that is not the purpose and it is o.k. This is understanding what the purpose is. This is coming together in covenant and saying, “Our lives are not our own, they belong to the Lord first.” So that, if anything comes in conflict with that-

– My wife and I went to Jamaica for a couple of years and we were missionaries. And we were in Bible School, and went through Bible School together, and it was an Assembly Of God type of Bible School, you know everybody wore suits and stuff; I came in and my wife came in ( I did not know her ) and we were hippies. We got saved and we were real hippies. She wore dresses up to here, and my hair was down to here, etc... They told her, “Your dresses are too short,” and she went out and got dresses down to there; and she felt so Godly. And they are going, “That still is not it.” And she thought, “I am really making progress here.” We started getting together, and I remember sitting in church, and Deb would put her arm like this – in fact, in Bible School, she would pull her hair up to my chair and we would sit like this in class. And there were people going, “These people cannot be of God. This is not the Lord because it does not look right, etc...” Well, it was right, and then we were sent to Jamaica, and in Jamaica we got up at five in the morning and went to bed around midnight. She took care of the girl’s dorm, and I took care of the guy’s dorm. We did not see each other sun up to sun down. By the time we got together it was usually midnight after a long hard day, not one, but day after day; and in our mind, when we were sent, they told us, “You are dying seed. You will never come back again.” As far as we knew, this was going to be our life.

When it came dinner time, we could not sit together. She had to sit at one table with a bunch of orphans, and I had to sit there to control them. So we had almost no time together, but

we were doing the work of the Lord. And we looked each other in the eye and said, “We are going to do this for Jesus’ sake.” We did not like it, we did not appreciate a lot of the things that we lost in that, but we said, “This is what we are going to do, and we will do it for Jesus.” And we did do it, and we never had a wrong heart over that situation. We said, “God knows and will take care of us.” And He did. Everything is fine.

But if your first covenant is Christ, and something comes in conflict with your needs, and your partiality of needing something, or whatever; what do you do? You say, “I give up me for awhile because Jesus always is first. I will willingly do without, because I am in covenant.” But you do not just say you will do without, but you look each other in the eye, and you say, “We are in covenant, and we are for the Lord, and we will go through this together, and we will do it in the name of Jesus and to the glory of our King.” And when the going gets rough, and she comes walking in crying, you do not go, “You are so distraught. Let us break the covenant.” You say, “You are going to get through this. We are going to get through this. We are here for the Lord, and it is o.k.”

It is tough. I am not saying it is not tough sometimes. I am not saying it is not hard. I am not saying that sometimes you should not break down and cry. I am saying you should never break the covenant. Break down and cry, but do not break the covenant.

Now, this is talking about man and woman, but it is not man and woman. You know, later on it is talking about tithes, “You have robbed God, because you do not pay your tithe.” (Mal 3:8) But you know what it is really saying? The priests were the Levites, and the first tithe God ever got were the priests. They were ten percent of the nation. Did you know that? They were a tenth. They were God’s tithe. And He is saying, “You robbed Me!” He is not worried about ten percent in money. He is worried about us. Does that make sense to anyone? If He has got your heart, He has got your pocketbook and everything else, amen? That is just the way it is. But the real robbery is what the whole book is talking about. “You are My messengers, you are My tithe, My tenth, and you are not preaching Me, you are not teaching others Me, you ought to be speaking the law of the Lord as My mouth; but instead, you are teaching stuff that talks about partiality, situational ethics, and all this kind of stuff. You are not being My messenger.”

And – let us see if I can wrap this up. See, I opened these notes and did not read anything. Well, you are not going to wrap this up, because, see, it talks about in chapter three, about “Behold I shall send My messenger, and he shall prepare the way before Me...” (Mal 3:1). I challenge you all on this – when John the baptist came, he declared Jesus. There was a man sent from God named John. The same came for a witness, to bear witness of the Light. He was, as God would say, “My messenger.” He declared the Light. He declared Jesus. And if the Greek does not say he was the voice of one, his voice spoke of One. He was a witness of Jesus. He was the one who pointed to Jesus. He was the forerunner, he is the one who said, “I am not worthy. He is greater.” He did not just say, “I am not worthy. I have a bad self image.” Folks, he saw it in contrast to Jesus, and he said, “He is the One. He is greater. He is above. He is before me.” These are the words he spoke. He is “My messenger.” He is not “a” messenger, he is not “messaging,” he is not E-Mailing. He is declaring The Seed, The Godly Seed. That is what he was doing. That was what he existed for.

I have a news flash for you – John the Baptist was a priest (Luke 1:5,13) (1Chron 24:6,10). His father, Zechariah was a priest, Remember? He went into the temple to light the candles and met the angel, and the angel said, “You are going to have a son, and his name will be John.” And he was freaking out. And the angel says, “Well, you are going to be dumb, and not able to speak because you did not believe” (Luke 1: 13-20).

You know, an angel goes into the temple, meets up with God, and freaks out. (Not the angel, the priest does). Folks, that is not right. There is something wrong with the priest going into the temple and meeting up with God and freaking out because he met God. Folks, if people met the real Jesus in many of the churches today, He would freak them out. “Aaaahh! It is Jesus! I guess it is real!” What the heck have you been preaching, buddy?

Well, he had a son, that guy named Zachariah, and his name was John the Baptist, and his son was a priest. He was a messenger. He fulfilled Malachi. He was “Malachi.” What does Malachi mean? “My messenger.” He was “Malachi.” He was “My messenger.” That is what it says. Does it not say that right here? In verse one, right here, “Behold, I will send My messenger...” Behold, I will send Malachi, meaning the one priest that will declare the message. So he says – Oh, this is good – “And he shall prepare the way before Me: And the Lord whom ye seek shall suddenly come to His temple...” There we go. The Lord shall suddenly come to His temple. Where is the temple? Who is the temple? We are! The Lord shall suddenly come to the temple. **{Randy screams}** Do not sneak up on me! “...Even the messenger of the –“ What? Covenant. “Even the messenger of the covenant whom ye delight in; behold, he shall come saith the Lord of Hosts.” (Get ready)

“But who may abide the day of His coming?” (Mal 3: 1-2). And that is the big deal. And no one abides the day of His coming. Jesus abides and you abide in Him. “I cannot wait for the Lord to come back. He is going to fight the bad people!” Yes, you laugh at that, but I am going to show you in just a minute where we have made it partial, our situation, instead of all encompassing in Christ. But He said, “Who shall abide the day of His coming, and who shall stand when He appeareth?” That is a good one. Who shall abide, who is going to stand? Nobody is!

And that is good if you are a believer, or in covenant. I am telling you it is good. When the Lord comes, there is going to be judgement without partiality. And you are not going to be raised up because it is partial. You are going to be raised up because you believe in the Godly Seed, because you are of Jacob. Because He loves Jacob. “And He shall be like a refiner and purifier of silver: And He shall purify--” Who? It is the sons of Levi. Who is that? It is the priests, that is, the messenger. “... And purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” He has to first purge you before you can offer the right offering. If you are Esau, you are going to offer a spotted offering. Do you understand? But if you are purged, you are the message and the messenger become one. Glory to God!

See, I am telling you, this stuff is not hard. It is so easy. But we go. “If it is Jesus and not me, I will not have any fun!” Well I know that is my problem. I just never have any fun. [Laughter] Life is just so dull and boring for me. I do not know how I can exist being a Christian. You just cannot have any fun. I go places! I have more fun than most people. I go witnessing in bars and I have more fun than the people in the bars. They are miserable in there. Have you ever been in there? They need some cheering up in there.

Let us skip on over. We are going to skip the tithe part; either that, or we should go back over the tithe part and take an offering. Alright, chapter four. “For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of Hosts, that it shall leave them neither root nor branch.” We are talking a pretty deep burning here. “But unto you who fear My Name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall.” Anybody know that song? (Randy sings) “And you shall skip about for joy like calves let from the stall...” You know? Dancing around “wooo! He burned up all the

‘baddies’ and He healed us!” Folks, I have got news for you. Here is what happens – (And it says it right there, you have just got to see it) – what He does is He comes with His judgement, and His judgement is the Cross. All go through judgement, but the Son of Righteousness arises, and whatever we get is ‘IN’. Healing in. We all catch hold of the healing. “He is going to kill all the bad ones and He is going to come heal us! We are going to have it made!” I have news for you: His judgement is not partial. All are crucified with Christ. Paul said “I am crucified with Christ...” (Gal. 2:20), that was the apostle Paul. Are you any better? All are crucified with Christ. That is the judgement. All go through that, but the Son of Righteousness arises, and those who are in the Godly Seed, those who are in covenant, that walk in covenant, that live in covenant, that live for the bringing forth of this Godly Seed, shall arise in Him. And in Him is forgiveness of sins, in Him is all the things it says, in Him is the healing, in Him is all of these things. Amen?

All of those things are for you, but not just for you partially, or Him being partial to you in your circumstance; they are for you in Him period. But you have got to understand the relationship. You cannot jump over here in Esau and try to relate to God partially. You must be found in Him not having mine own righteousness, but: He shall arise, the Son - of what? - of righteousness. I have to read one more scripture. It ends with Elijah being John the Baptist, but I have to read, go back to chapter three verse sixteen. Malachi three sixteen – “Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a Book of remembrance was written before Him for them that feared the LORD of Hosts, in that Day when I make up My jewels; and I will spare him, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.” Folks, there have been people in this church within the last six months that have been deceived because they could not discern the difference between life and death. Because they saw partially, and they saw certain things. Your eyes must be opened to see Christ and Him crucified; and if you do, you will never have to worry. Because the Light of Life is not something God – see, God is not giving – do not pray for discernment in that sense. God will not give you discernment. God will give you the Light of Life that discerns. I am serious!

A lot of people are praying for discernment. When you walk into a room and there is a snake over there, you will have plenty of discernment if you have the light on. You will not have any discernment if you walk in darkness. And if you are trying to say, “Well, is that a snake or not?” That is the kind of discernment most people are seeking. The Light will declare it. The Bible says the Light will declare the Day. That is how you know if you are in the Day. The Light will declare it. You begin to see. You know what a prophet is? A seer. But what are you seeing? You must first see the Light. Then the Light shows up stuff. But it is the Light that you seek. It is the Love. It is not partial, it is not me and my circumstances, what I want; because what you want will be the tool that God uses to bring about partiality in your life, to make you partial to something that will be the tool that pulls you away. Do you not believe the devil will do that? Does not that make absolute sense? The things you are partial about in you life will be the very things that the enemy will work on and bring your way to pull you out.

Well, here there is no partiality. There is One, and we are all in One, and the glory goes to One, and we are accepted in One, and we are complete in One, and we find fulfillment in One, even One, Jesus Christ. And it is not based on how good you were or how bad you were, or what is going on today, or what is not; because what is going on in eternity was, and is, and is to come. That is your life. When He who is your life appears, then you appear ( Col. 3:4). But He

that is your life. Not He that is your Lord, or Savior; but when He who is your life appears. Most of us need an appearing of life – Jesus as our life. Amen.

I know that the Lord wanted me to share this with the messengers. Some of you were what He calls “My messengers.” Some of you maybe need to move into “My messenger.” Some of you moved away, but the covenant – whether it is with your money, your wife or husband – you must bring it into covenant to have a Godly Seed, and everything else must come subservient to that. You are not a good head unless you do that. But you know what? You will never be a good head so the best thing to do is to let Jesus be your Head. But your wives and your children need to know that<sup>6</sup> you exist for one purpose, and you need to invite them to join you. Because cannot make them; but invite them to join you. I know most people in this church have already done that. But if that applies to anybody, you are raised up, you are separated unto God; it is time to bring that back, no longer to defile the Holiness. Bring that back and say, “I have been separated for a Godly cause, and I will live my life, as much as I know how, for that purpose.” If you want to pray and seal that up, and if there is any repentance you want to do – and not everyone coming down will want to repent – but if there is anything like that come on down, and we will pray, and finish up tonight.

The Bible says, “Precious in the sight of the Lord is the death of His saints” (Ps. 116:15). There is a dying going on right now, some been going on for awhile now, and this morning, and tonight, the Lord has brought you to a place to receive the dying that you may receive the life. You are His messenger; you are not just any messenger. You come forward to separate yourself to the covenant, to be in covenant with Him. To bring forth a Godly Seed. That is why you are here. Father, in the name of Jesus, if there are those that have sinned against the covenant, then forgive them. Amen, Father. Forgive them. Your precious Blood cleanses them even now. And Father, that sin that they walked up here with, when we ask You to forgive, You cast it as far as the east is from the west. It is brought into the sea of forgetfulness, and You do not remember that anymore. But Father, there is a second phase of the Blood, and that is to cleanse our conscience. You have forgiven and forgotten. Father may the Blood be applied, right now, to their conscience, so that they forgive and forget that sin. Cleanse them. Make them as though they had not sinned. Thank You Lord. The Lord has now forgiven you, those of you who were applying for that, as it were; you are forgiven. Now He wants that part of it put behind you. He does not want you referring to that. He just wants to be with you right now. He wants to tell you His burden, that He loves you. And how He loved you? He has put you in His Son. You have been separated from the world. You were not separated from the world to be joined back to the world. But rather, to be separated unto Him. And you are going to bring forth the Godly Seed. Enter, now, into covenant with Him again; or, for the first time, whichever. You receive, now, covenant relationships with God.