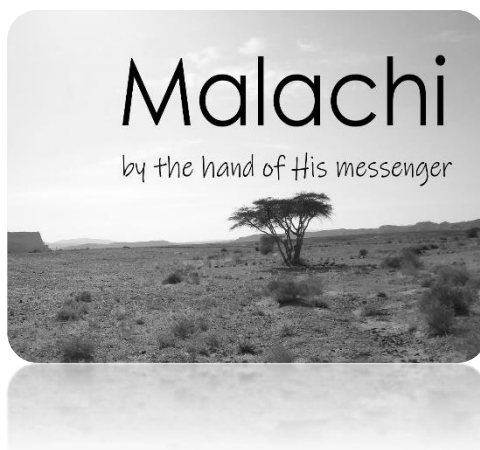


# MALACHI 3 vs 1 玛拉基书 3:1

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Remember: Malachi means... **my messenger**. This book was written about 400 BC, approximately 100 years after the **House of Judah** returned to Jerusalem and the 2<sup>nd</sup> Temple -- an extension of what King David one-day thought was a good idea... though the LORD protested. Nonetheless He assured David: his son Solomon would construct it.



记住:玛拉基的意思是…我的信使。这本书大约写于公元前400年,大约是在**犹大家**回到耶路撒冷和第二圣殿之后的100年——大卫王当时认为这是一个好主意的延伸,尽管耶和華反对。尽管如此,他向大卫保证:他的儿子所罗门会建造它。

With a careful reading of Malachi, you can hear the many words the Lord Jesus spoke, the night He was betrayed; you can hear, Peter's last words to the faithful; you can even hear what prompted the church of Philadelphia in the Revelation... prior to Messiah coming in power and great glory. Bible scholars point out the last verse of the previous chapter... belongs best with this chapter 3:

**17 You have wearied the LORD with your words.**

**Yet you say, [7] How have we wearied Him?**

And notice the answer comes without hesitation.

**When you say, [8] Everyone who does evil... is good in the sight of the LORD, and He delights in them** / they presumed to know the ways of the LORD... forgetting that like a Father, He is compassionate, slow to anger, and quick to mercy; His longsuffering is often to His own hurt... His slow response is evidence of His great love; the crucifixion of His beloved Son is evidence that He finds no delight in sin and what is evil.

仔细阅读玛拉基的经文,你会听到主耶稣被出卖那晚所说的许多话;你可以听到彼得对信徒的临终遗言;你甚至可以在《启示录》中听到,在弥赛亚掌权和大荣耀降临之前,是什么促使了费城教会。圣经学者指出,前一章的最后一节最适合第三章:

**17 你们用言语烦琐耶和華,**

**你们还说, [7] 我们在何事上烦琐他呢?**

注意,答案会毫不犹豫地出现。

因为你们说, **[8] 凡行恶的,耶和華眼看为善,并且他喜悦他们。** / 忘记他有怜悯,不轻易发怒,乐意施恩,像父一样。他的忍耐往往是为了他自己的伤害…他的缓慢反应是他伟大的爱的证据;他爱子被钉在十字架上,证明他不喜欢罪和恶。

Moses already warned them 1000 years earlier about their faulty thinking when he said: Because you did not serve the Lord your God with joyfulness and gladness of heart; you will serve your enemies whom the Lord will send, until He has destroyed you – Deuteronomy 28:47.

Dr. Dallas Willard of USC said, we know God is powerful, and if His power is anything like electricity, then He is dangerous, and we better learn how to approach Him correctly.

**Or you say, [9] Where is the God of judgment?** Those who ask: do they really want to know? Where is He? Seated on the Throne; listening for the faintest voice to call Him.

**<sup>1</sup> Behold, I will send My messenger, and he will prepare the way before Me /** and we know John the Baptist did just that: preparing the hearts of many in his generation... calling them to have a METANOEO moment: to rethink what they had been poorly taught; to relearn what the prophets of both houses: **Israel** and **Judah** had foretold about Messiah, the Anointed sent by God.

John the Baptist knew his assignment; he knew he was **not the Christ**; which means John knew he was NO substitute for Christ.

**and the LORD, whom you seek will suddenly come to His temple even the Messenger of the covenant /** they were looking for a good Teacher; who could answer the nagging, basic questions of life: What is really going on? Who is really well off?

Who is really a good person? How do you really become a good person? And all the questions we are wired from birth to ask, starting with: Why? -- questions that are not and cannot be answered in any 21<sup>st</sup> century university.

早在一千年前，摩西就警告过他们错误的想法，他说：“因为你们不欢喜快乐地事奉耶和华你们的神;你必事奉耶和华所差遣的仇敌，直到他将你灭绝。申命记 28:47

南加州大学的达拉斯·威拉德博士说，我们知道上帝是强大的，如果他的力量像电一样，那么他是危险的，我们最好学习如何正确地接近他。

或说，**[9]**公义的神在哪里呢？/那些问：他们真的想知道吗？他在哪里？坐在宝座上的；倾听微弱的声音呼唤他。

**<sup>1</sup> 万军之耶和华说，我要差遣我的使者，在我前面预备道路。** /我们知道施洗约翰就是这样做的：为他那一代的许多人的心做准备……呼吁他们有一个 METANOEO 时刻：重新思考他们被教导得很差的东西；重新学习这两个家族的先知：**以色列**和**犹大**对弥赛亚的预言，上帝派来的受膏者。

施洗约翰知道他的使命；他知道自己**不是基督**；这意味着约翰知道他不能代替基督。

你们所寻求的主，必忽然进入他的殿。**立约的使者，** /他们在寻找一位好老师；谁能回答生活中那些恼人的基本问题：到底发生了什么？谁是真正富有的人？

谁是真正的好人？怎样才能真正成为一个好人呢？我们从出生开始就想问的所有问题，首先是：为什么？——这些问题在 21 世纪的任何一所大学都无法回答。

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Just an aside: the greatest years of Scottish history and prosperity and world influence arise from when their public leaders signed with their lives to uphold: **the Scottish National Covenant of 1638**.

the word: **covenant**... is first used in the days of Noah... **when God gives His solemn promise to Noah**... not only before the devastation; but also, immediately after the terrible experience Noah and his family endured...

Now, fast forward to Malachi; little did the people know the Messenger was in possession of a Good Message with a Better covenant,

**behold, He will come, says the LORD of hosts** / be assured, He will come; and why is He coming? Simple! The assembly regularly sang about it: The heavens declare the glory of God; **the Bridegroom is coming out of His starry residence; the Strong man is joyous; He's running a race** -- Psalm 19, so He is in a hurry, right? And this side of the Resurrection... we must pause and rethink some of these verses. Definitely, He is not angry! Without a doubt, He is jubilant, so He might need to calm down; after all, He is in search of **His Bride** -- **the Love of His life**.

**2 But who may endure the Day of His coming?** / and don't you love how the LORD moves effortlessly from joy and bliss... to taking care of unfinished business? From our New Testament advantage, with these words... we have raced past the joyous **Feast of Trumpets**... **the 5<sup>th</sup> Day of the LORD**; and crashed into the severe **Day of Wrath**... **the 6<sup>th</sup> Day of the LORD**... **the official coming of the Son of man** with power and glory... to settle scores with a faithless world: 2 of 3 Days still on His calendar; distinct Days that belong to Him and find fulfillment in something He does; apart from Christ... those Days have NO significance.

顺便说一句:苏格兰历史上最伟大的时期、繁荣和世界影响力都来自于他们的公共领导人用自己的生命签署的 **1638 年苏格兰国家契约**。

“约”这个词第一次使用是在挪亚的日子，**神给挪亚庄严的应许**。而且，就在诺亚和他的家人经历了可怕的经历之后...

现在快进到玛拉基;人们不知道传福音的人所持的是美好的信息和更美好的约，

**就是你们所仰慕的，快要来到。** / 你们放心，祂必来;祂为什么要来?简单!会众常为这城歌唱，说，诸天述说神的荣耀。**新郎正从他繁星点点的居所出来;强壮的人是快乐的;他在赛跑**，诗篇第 19 章，所以他很匆忙，对吧?关于复活的一面，我们必须停下来，重新思考其中的一些诗句。当然，他没有生气!毫无疑问，他是欢喜的，所以他可能需要冷静下来;毕竟，他是在寻找**他的新娘——他一生的挚爱**。

**2 他来的日子，谁能当得起呢?**

/你难道不喜欢神如何毫不费力地从喜悦和祝福转移到处理未完成的事情吗?从《新约》的优势来看，有了这些话，我们已经跑过了欢乐的**号角节**，神的第 5 天;撞到了**震怒的日子，就是主降临的第六天**，就是有能力、有荣耀的人子降临的日子，要与这不信的世界算帐。属于祂的日子，在祂所做的事中得到满足;除了基督，那些日子没有任何意义。

**and who will stand when He appears?** / nobody I know; but one day, we know... every knee will bow... and will they all bow willingly? Probably not, but by then it really won't matter, will it?

**for He is like a refiner's fire, and like fuller's soap** / with these words, we are definitely informed: someone is going to be taken to the cleaners. Daniel wrote: many will be purified, and made white and tried -- Daniel 12:10; yet Paul would not have the Church ignorant who that is, For God has not appointed us to wrath, but to salvation through Jesus Christ our Lord -- 1Thessalonians 5:9:

**<sup>3</sup> And He will sit as a refiner and purifier of silver: and He will purify the ill-taught, faithless sons of Levi, and purge them as gold and silver, that they may rightly offer to the LORD an offering.**

**<sup>4</sup> Then will the offering of Judah and Jerusalem be pleasant to the LORD, as in the days of old, and as in former years /** and do these words anticipate the future millennial kingdom? When the Lord rules with a rod of iron?

**<sup>5</sup> And I will come near to you to judgment / then or now; and I will be a swift witness against the sorcerers / the hocus pocus workers, and against the adulterers / the fornicators, and against false swearers / the liars, and against those who oppress the hireling in his wages / the greedy thieves, the widow, and the fatherless / the most vulnerable to be abused, and who turn aside the stranger from his right / who despicably treat the foreigner in our midst, and do not fear Me / who presume on God as if He was a pushover, says the LORD of hosts /** and in this one verse, did you notice just how many of His 10 instructions were violated?

他显现的时候，谁能立得住呢？ / 我知道；但总有一天，我们知道，每个人都会鞠躬，他们会心甘情愿地鞠躬吗？可能不会，但到那时就不重要了，不是吗？

因为他如炼金之人的火，如漂布之人的碱。 / 有了这些话，我们肯定知道：有人要被送去干洗店了。但以理写道：必有许多人被洁净，变白，被熬炼——但以理 12:10；然而保罗不愿意教会不知道他是谁，因为神所豫定的，不是叫我们受刑，乃是叫我们藉着我们主耶稣基督得救。帖撒罗尼迦前书 5:9

**<sup>3</sup> 他必坐下如炼净银子的，必洁净利未人，熬炼他们像金银一样。他们就凭公义献供物给耶和华。**

**<sup>4</sup> 那时，犹大和耶路撒冷所献的供物，必蒙耶和华悦纳，仿佛古时之日，上古之年。 /** 这些话预示着未来的千禧年王国吗？当主用铁杖掌权的时候？

**<sup>5</sup> 万军之耶和华说，我必临近你们 / 那时或现在，施行审判。我必速速作见证，警戒行邪术的 / 变戏法的工人，犯奸淫的，起假誓的 / 骗子，亏负人之工价的 / 贪心的强盗，欺压寡妇孤儿的 / 最容易被欺负的，屈枉寄居的 / 是谁卑鄙地对待我们中间的外国人，和不敬畏我的。 / 在这一节中，你注意到他的十条诫命有多少被违背了吗？**



**‘For I am the LORD, I change not; so, you sons of Jacob are not consumed.**

<sup>7</sup> Even from the days of your fathers you turned away from My orders, and have **not kept them** / someday, count how many times in the book of Deuteronomy Moses used the words: **keep** and **do** – always relating to the 10 commands God wrote with His hand for His people, that if they would do them... they would live long and prosper in the land... promised to Abraham. And isn't it interesting; Jesus repeatedly used the same word the night He was betrayed, as He spoke to His followers: the one who does not love Me, does not keep My words.

**Return to Me, and I will return to you, says the LORD of hosts.**

**But you say, [10] How will we return?** / and the Lord's response is from chapter 1.

**<sup>8</sup> Will a man rob God?** / Apparently **YES!** Though they will lie and argue: No, of course not.

**Yet you have robbed Me.**

**But you all say, [11] how have we robbed You?** / and notice the answer comes back swiftly.

**In tithes and offerings** / in giving the 10<sup>th</sup> portion; as well as additional opportunities to freely give; God is a Giver, He loves... hilarious givers; He expects His people to work in such a way... so they help others; He says, It is more blessed to give than to receive -- so we remind Him of His Father when we give, rather than when we have our hand out to take. But still one last time... the Lord kindly says, turn to Me.

**‘因我耶和华是不改变的，所以你们雅各之子没有灭亡。**

<sup>7</sup> 万军之耶和华说，从你们列祖的日子以来，你们常常偏离我的典章，而**不遵守**。 / 有一天，数一数摩西在申命记中使用了多少次这句话：**遵守**和**做**——总是与神亲手为他的子民写的十条诫命有关，如果他们遵行这些诫命，他们就会在应许给亚伯拉罕的土地上长寿昌盛。这不是很有趣吗？耶稣被出卖的那一夜，他对他的门徒说：“不爱我的，就不遵守我的话。”

**现在你们要转向我，我就转向你们。**

你们却问说，**[10]**我们如何才是转向呢？ / 主的回应在第一章。

**<sup>8</sup> 人岂可夺取神之物呢？** / 显然是**是的**！尽管他们会撒谎和争辩：不，当然不是。

**你们竟夺取我的供物，**

你们却说，**[11]**我们在何事上夺取你的供物呢？ / 注意，答案很快就回来了。

**就是你们在当纳的十分之一，和当献的供物上。** / 在给出第十部分时；以及额外的自由给予的机会；上帝是一个给予者，他喜欢滑稽的给予者；他希望他的子民以这样的方式工作，所以他们帮助别人；他说，施比受更有福——所以当我们施的时候，而不是伸手去取的时候，我们就会想起他的天父。但最后一次…主慈祥地说，转向我。

**9 You are **cursed** with a **curse**: for you have robbed Me, even this whole nation / for their thievery, the Lord announced a curse on them all; what had been opportunity for blessing, He assigns and binds to them destruction.**

**10 Bring the whole tithe / all the tenth... to the storehouse, that there is food in My house, and test Me now in this, says the LORD of hosts, if I will not open you the windows of heaven, and pour out for you a **blessing** that overflows / in the bible, the Lord God challenges you and me to: give 10%; and be blessed with 90%.**

**11 Then I will rebuke the devourer for you, and he will not destroy the fruit of your ground; and your vine in the field will not drop its fruit before the time, says the LORD of hosts. / only on this formula the Lord says we can test Him: we give 10% and be blessed by Him with 90%.**

**12 And all the nations will call you **blessed**: for you will be a delightful land, says the LORD of hosts / come rain or shine, give 10% and ask the Lord for wisdom how to use the 90%.**

**13 Your words have been stout / your words are brave and arrogant against Me, says the LORD.**

**Yet you say, [12] How have we spoken against You? / like sassy children, they continue to whine.**

**14 You have said, [13] It is vain to serve God / you say, it is not worth it to serve God:**

**and [14] what profit is there if we keep His orders? and [15] we have walked miserably before the LORD of hosts? / why?**

**9 因你们通国的人，都夺取我的供物，**咒诅**就临到你们身上。/因他们偷窃、耶和华就咒诅他们众人。那本来是叫人得福的机会，他却把毁灭赐给他们，又把毁灭捆绑在他们身上。**

**10 万军之耶和华说，你们要将当纳的十分之一，全然送入仓库，使我家有粮，以此试试我，是否为你们敞开天上的窗户，倾福与你们，甚至无处可容。/在圣经中，主上帝挑战你和我:付出 10%;幸运地拥有 90%。**

**11 万军之耶和华说，我必为你们斥责蝗虫，不容它毁坏你们的土产。你们田间的葡萄树在未熟之先，也不掉果子。/只有在这个公式上，主说我们可以考验他:我们付出 10%，得到他的祝福 90%。**

**12 万军之耶和华说，万国必称你们为有福的，因你们的地必成为喜乐之地。/风雨无阻，给你 10%，并向上帝寻求智慧如何使用这 90%。**

**13 耶和华说，你们用话顶撞我，/你的话勇敢而傲慢**

**你们还说，[12]我们用什么话顶撞了你呢？/像活泼的孩子一样，他们继续抱怨。**

**14 你们说，[13]事奉神是徒然的，/你说，不值得去侍奉神:**

**[14]遵守神所吩咐的，[15]在万军之耶和华面前苦苦斋戒，有什么益处呢？/为什么？**

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Jeremiah said His word caused him to rejoice! The Psalmist said I have not departed from your rulings: Your word is a lamp to my feet, and a light to my path. I will guard to protect your righteous judgments --

Psalm 119:

**15 So now we call the arrogant blessed? not only are the workers of evil built up? but, they also test God and escape?** / from Malachi's vantage point, things did not look good; but this side of the cross, we know better what one writer asked: How will we escape... if we neglect such a great salvation? [Hebrews 2](#).

**16 Then those who feared the LORD spoke one to another** / a faithful remnant strengthened one another:

and the LORD paid attention, and heard it, and in a **book of Remembrance** was written before Him for those **who fear the LORD, and who esteem His name...**

This is about the Day of Trumpets. Those who feared the Lord; who valued His name; God will remember them... in every nation, from the rising to the setting of the sun. The parable of the Bridegroom coming... tells us [He searches the wedding registry to see the names of those who are to attend. 5 foolish virgins were not prepared, their names were not on the list.](#) [Matthew 25](#).

**17 And they will be Mine, says the LORD of hosts, in that Day** when I make up My jewels and I will spare them, as a man spares his own son who serves him.

**18 Then will you return, and discern between right and wrong, between the one who serves God... and the one who does not serve Him.**

耶利米说，神的话使他欢喜。诗篇的作者说，我没有偏离你的典章。你的话是我脚前的灯，是我路上的光。我必保守你公义的典章。—

—诗篇 119:

**15 如今我们称狂傲的人为有福?。并且行恶的人得建立?。他们虽然试探神，却得脱离灾难?。** / 从玛拉基的有利位置看，情况不妙;但在十字架的这一边，我们更清楚一位作家所问的问题:如果我们忽视了这么大的救恩，我们怎能逃脱呢? [希伯来书 2](#)。

**16 那时，敬畏耶和华的彼此谈论。** / 所剩下的忠信，彼此坚固。

耶和华中侧耳而听，且有**纪念册**在他面前，记录那**敬畏耶和华，思念他名的人**。 / 这是关于小

号日的。敬畏耶和华的;他珍视他的名字;无论在各国，从日出之地到日落之地，神都要纪念他们。新郎来了的比喻告诉我们，[他在婚礼登记簿上搜索要参加婚礼的人的名字。愚蠢的处女没有准备好，她们的名字不在名单上。](#) [马太福音 25](#)。



**17 万军之耶和华说，在我所定的日子，他们必属我，特特归我，我必怜恤他们，如同人怜恤服事自己的儿子。**

**18 那时，你们必归回，将善人和恶人。事奉神的和不事奉神的，分别出来。**