

PostExilicProphets 22-05-25b

We're ready now to pick up our study. We're here in Malachi and with the intense desire to not rob God, we wanna understand what tithes and offerings signify for us. We've been looking at these tithes and seeing their role in the worship life of Israel, the store that God sets by them.

And if you look at the application of these, not only are they to be shared and enjoyed by families who go to the place where God has his name and they eat these examples of the produce of the land in his presence and share them with the Levites, but also every third year, they are stored up in the gates of their towns and cities and villages and are shared not only with the Levites, but with the widows, the strangers, the orphans, those who are needy as well. And what you can conclude from this is that the focus and emphasis, all of these things are related to worship of God, expression of relationship with God in terms of fulfilling the first and greatest commandment. But it is this horizontal component that is emphasized.

We are celebrating as a family. We are celebrating as a community. We are sharing with those who maybe don't have fields and crops and herds and flocks and so on.

We are sharing the largest that God has blessed us with, with these in our community. So in the tithing aspect, although it is certainly honoring God, thanking God, celebrating in God's presence, there is this horizontal blessing that spreads beyond the person who has recognized the firstborn of the flock, the first fruits of the crop and so on. And this is not only a way to provide for those who were formerly involved in worship in Israel.

They were also involved sometimes in the keeping of vows. You find this in Leviticus 27, 30 through 33. All the tithe of the land, Leviticus 27, 30, all the tithe of the land, whether of the seed of the land or the fruit of the tree is the Lord's.

It is holy to the Lord. If a man wants at all to redeem any of his tithes, he shall add one fifth to it. So let's say you're counting every 10th animal and the 10th enumeration falls on this, but you say, oh, this is the calf if I really want it to be my next prize bull or whatever, I want to buy it back from the Lord, you give its value plus 20%, plus 20%.

One fifth, concerning the tithe of the herd or the flock of whatever passes under the rod, the 10th one shall be holy to the Lord. He shall not inquire whether it is good or bad, nor shall he exchange it. And if he exchanges it at all, then both it and the one exchanged for it shall be holy.

It shall not be redeemed. If it comes out that he was trying to switch one for another, probably because a good one turned out to be number 10 or number 20 or number 30. And he said, let me just switch these.

Both of them now belong to the Lord. The one you tried to exchange and the one you tried to swap in, now they're both the Lord's. These are the commandments which the Lord

commanded Moses for the children of Israel on Mount Sinai.

And I just want to emphasize that verse 34 there in Leviticus 27. These commandments were commanded Moses for the children of Israel at Sinai. They are not universal.

They are not for everybody. We are not commanded to mechanically tithe one 10th of anything. This was a prescription that formalized a way to acceptably celebrate God's blessing.

If you care about God at all, you're going to bring these down. Notice there is no penalty for not doing so. Behold, the man who will not give the tithe, the community shall take him outside the city and stone him until he is dead.

Or the city shall take his entire flock and drive it to the Levites and they shall take possession. There is none of this. This is voluntary.

But if you want to express your gratitude to the Lord, there is a proper way to do it. God doesn't want you to bring 50% of your flock or half of your crop. He says, if you want to express what is in your heart, take one out of 10 and don't let yourself start swapping things and hedging.

Remember what happened to Ananias and Sapphira in the early chapters of Acts when they saw other people selling their land, bringing the money and donating it to the church. And so they sold a piece of land and brought the money, but they kept some back. God says, the first time I ever heard this song called All or Nothing at All, I've got an oversized 78 record.

You have to have a big 78 turntable to play it. It's a long play 78. But one side of it is Frank Sinatra singing this song, All or Nothing at All.

And that's how it begins, All or Nothing at All. Half a love never appealed to me. Why begin then cry for something that might've been? I'd rather have nothing at all.

I either want all of your love or I don't want any of it. And it's an interesting sentiment when you come back to this and God says, if you are going to worship, and if you're going to recognize the source of your blessings, here is a way to do it. Don't modify it.

Don't infringe on it. Don't partialize it. Don't bastardize it.

Don't corrupt it. Don't defile it. Don't diminish it.

Don't demean it. Don't turn it into something of your own making. God says, if you want to honor me with the first fruits of your increase, that's great.

Here's how you do it. Do not deviate to the right hand or to the left from these instructions. If you do, you are now incorporating yourself into the plan and into the design.

And you're pretty much setting yourself up as equal to God. Well, I'll do this part that God said, and then I'm going to add this part that I've added. This is as old as Cain.

I'll bring a sacrifice, but it's going to be my way. Frank also sang that song. And it's actually, I think a Paul Anka song, but I did it my way.

God's not interested in us doing it our way. Sorry. So this has application for us.

We live in the age of grace. We live in the age of the spirit. We have a gifting.

We have a fellowship. We have worship and instruction. We have a way to be pleasing in God's sight, but it's all or nothing at all.

Read the book of Hebrews that specifically makes this observation, interpretation, and application from the Levitical days of worship and those who were in charge of it. And the Lord Jesus Christ, who is a priest after the order of Melchizedek, which is a new and different and unique expression of something that is older than the Levites. And Paul in Hebrews makes the point that when Abraham bows before Melchizedek, in his loins are Isaac and Jacob and the 12 tribes and the whole nation of Israel, indicating that the Melchizedekian priesthood is superior to the Levitical priesthood and everything that functions under it.

And Melchizedek is a very a fulsome type of Christ. We belong to Christ. We are in Christ.

We partake of that priesthood. It is even more important. If we partake of a greater priesthood than the Levites, can you imagine the condemnation on us if we fail that priesthood? It's bad enough if you rob God under the Levitical priesthood.

If you corrupt the sacrifices, if you're Hophni and Phinehas, taking the three-pronged hook and pulling out whatever you can out of the sacrifices. And self-gratification, self-indulgence, taking advantage of position. There's a lot of that going on in the world today.

People aggrandizing themselves, enabling and empowering themselves because they can. And because there is no sensitivity to service to God as one serves the community or fellow man or in government, whatever it might be. That I am first and foremost a servant of the Lord God.

I am a priest under the Lord Jesus Christ. And in the same way, the function of the Levites in general and the priests in particular was to benefit all of the people in the community. Well, each of us as a believer priest has a spiritual gift that is designed specifically to be a blessing to fellow believers.

And if we ignore that opportunity, if we squander that privilege and begin to put the three-pronged hook into the pot for ourselves, and we no longer are interested in honoring God with our increase, with our tithe of the tithe, as it were, heaven help us. Will a man rob God? This is the message of Malachi. And it directly applies to us.

Directly, emphatically, seriously. We need to understand what it is to bring tithes and offerings into the storehouse. You've seen where the storehouse is.

There is a storehouse at the temple. There is a storehouse in the community. Two different

storehouses.

It depends on the situation. If it's the third year under the Levitical system, the storehouse is local. The rest of the time, the storehouse is in God's sight.

It's in God's presence. So four years out of six, it's in God's presence. One year out of three, it is local.

Interesting to contemplate. The 10th part of the produce of the land, of its seed and of the fruit of the trees is set aside for God. This is 2730 of Leviticus.

All the tithe of the land, of the seed of the land, of the fruit of the tree is the Lord's. It is holy to the Lord. You add a fifth if you want to redeem it back for yourself.

So you can imagine the debt that these Levites and priests in Malachi are accruing without thinking when they rob God. If they're taking God's tithe, they owe God that tithe and 20%. Will a man rob God? It's not just the value that you took.

It's that plus a fifth part. Every five times you do it, that's 100%. You've doubled your debt, double indemnity, so to speak.

The idea was to participate in this communal ceremonial meal. We saw this in Deuteronomy 14, 22 through 29. Even in Numbers 18, 30 and 31, the incorporation of the Levites into the communal meal is in view.

Numbers 18, 30, say to them, when you have lifted up the best of it, the rest shall be accounted to the Levites as the produce of the threshing floor and as the produce of the wine press. You may eat it in any place, you and your households. It is your reward for your work in the tabernacle of meeting.

Do not muzzle out the ox that treads out the grain. Workman is worthy of his hire. These are reminders that Paul gives in the New Testament.

Deuteronomy 12, six and seven. There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings. We're gonna be talking about offerings here in just a minute.

The firstborn of your herds and flocks, there you shall eat before the Lord, your God, and you shall rejoice in all to which you have put your hand, you and your households, in which the Lord, your God, has blessed you. Deuteronomy 12, six and seven. Rejoice before the Lord, your God, as you eat this dedicated portion that scripture says belongs to him.

You're eating God's portion in his presence. How can, why would anybody not do this? What is the answer to that question? There is no genuine heart appreciation for the source of that prosperity. It is a reflection of what is in the heart, right? That this would not be done.

Later on, they took away this rejoicing and celebrating and communal meal idea and said that support of the personnel at the center of worship was its only function. And you get this in Nehemiah 13, five. They prepared a large room where previously they had stored grain offerings, frankincense, articles, tithes of grain, new wine, and oil, which were commanded to the Levites and singers and gatekeepers and offerings for the priests.

Nehemiah 13, 10 through 13. I realized that the portions for the Levites had not been given. Each of the Levites and the singers who did the work had gone back to his field.

They're not subsisting on the tithes that were supposed to be brought. So I contended with the rulers and said, "Why is the house of God forsaken?" I gathered them together and set them in their place. All Judah brought the tithe of the grain and the new wine and the oil in the storehouse.

I appointed as treasurers over the storehouse, Shalamiah the priest and Zadok the scribe and of the Levites, Padaiah, and next to him was Hanan, the son of... And on and on. In Amos chapter four, verse four, there is the charge that this is not being done anymore, just as we have in Malachi 3, eight through 10. Amos 4, four, "Come to Bethel and transgress at Gilgal.

Multiply transgression. Bring your sacrifices every morning, your tithes every three days." It's not gonna help, because your heart's wrong. The Pharisees, of course, were not content to follow the guidance that God gave in Leviticus and Numbers and Deuteronomy regarding the tithe.

They had to exceed it. They had to find a way to be more righteous than the law itself. This is why they tithe not only the product of the field, the grain and the new wine, but also what was produced in their spice gardens.

You remember this from Matthew 23, 23, "Woe to you, scribes and Pharisees, hypocrites! You pay tithe of mint and anise and cumin, and have neglected the weightier matters of the law, justice, mercy, and faith. These you ought to have done without leaving the others undone." So they're patting themselves on the back because they've pushed the limits of the law in terms of its material detail, and they missed the spirit. They missed the point that this was to be an appreciation and an expression of love for God and gratitude for His blessing.

They just wanted everybody to see that they're counting branches on their little spice shrubs and carefully picking these little seeds and scraping off the 10th in their garden, hoping the neighbors are watching while they take this down and pretend that they're honoring God. The problem that you have here is a matter of spirit. It's a matter of heart.

It's a matter of intent and of connecting with God's heart in this matter. That's the tithe, to be a celebration at appropriate times and appropriate ways to be a shared communion meal in God's presence where there is mutual thanksgiving for the entire system that God has set up to support the Levites and the priests to prosper His people, Israel, and for this celebration to take

place in His presence. That's the tithes.

Now let's take a quick look at offerings. Offerings. What is the difference between tithes and offerings? What is the relationship between the two? Offerings in general, and this would go regardless of the deity as in ancient times, a gift given to a king or a God as an act of loyalty, fealty, worship, devotion, representing a pledge of loyalty instead of an expression of gratitude.

This is a pledge of loyalty. This is a different thing. The Old Testament uses two terms generally for offerings.

One is korban. Most commonly, this is that which is dedicated. It's designated.

And I am going to take this particular thing. It is for no other purpose. I'm going to give it to God as an expression of worship, as an expression of my dedication, my loyalty.

The other common word translated offering is minchah. Minchah, M-I-N-C-H-A-H. Korban is Q-O-R-B-A-N.

Minchah can refer to a secular gift as well as a religious offering. And you have to determine from context which one it is. It is often, minchah is generally used for the grain offerings, the cereal offerings specifically.

There is another less often used term in Hebrew, which is tribute, which is terumah, T-E-R-U-M-A-H. And this gets over to the tithe idea. It connects more closely to tithes.

And you find this in Numbers 18, 24, where both terms occur. The tithes of the children of Israel, which they offer up as a heave offering to the Lord. You have the terumah, this tribute idea.

But generally you're looking at korban and minchah. And this is an expression of appreciation, not specifically tied to God prospering the fields and the crops, the herds and the flocks, the vineyards and so on, where you recognize God's provision of sustenance. And so you consume that sustenance in his presence and thank him for it.

We have sort of a modified version of this when we say grace or return thanks or ask the blessing, however you want to say it before we eat a meal. In everything, give thanks. You could say grace before everything that you do, but specifically, everything is good for food if it is taken with thanksgiving, Paul says.

So we ensure that we remember to thank God for our food. And in a small way, this is a reflection of that tithe idea. Offerings are made to God alone.

You find this in Exodus 22, 20. He who sacrifices to any God except to the Lord only shall be utterly destroyed. That's pretty terse, pretty clear.

Exodus 22, 20, sacrifices made to God alone. Judges 13, 16 gives an example of this. The angel

of the Lord said to Manoah, the soon to be father of Samson, though you detain me, I will not eat your food.

If you offer a burnt offering, you must offer it to the Lord. Manoah did not know that this was the angel of the Lord yet. And you get the idea, this is why the angel generally deals with Mrs. Manoah.

And Manoah gets the word from his wife because Manoah hasn't got a full set of cutlery on the table at that point. So you offer burnt offerings to the Lord alone. So that's kind of our first point.

You find these offerings as early as Genesis 4, 3, and 4, Cain and Abel, offerings. No mention of tithe that early. You gotta go quite a few chapters down to find that.

But Genesis 4, 3, and 4, the first formal mention of offerings. There are different kinds of offering. This is a list, and I don't like to do this, but you know these, and we've been through Levitical offerings.

So I'm just gonna give you the type and a couple of references for each. You can look these up if you have any questions about the similarity or distinction between them. There is the burnt offering, the whole burnt offering.

This is Leviticus 1, 3 through 17. We saw this in great detail in our Levitical offerings. You also see it mentioned in Psalm 66, 15.

I will offer you burnt sacrifices of fat animals with the sweet aroma of rams. I will offer bulls and goats, Psalm 66, 15 of Psalms. That's the burnt offering, number one.

Number two, the sin offering, Leviticus 4, 3 through 35. If you've brought guilt on the people, sin offering. There is, as you will recall, no prescribed offering in the Levitical code for personal sin.

I yelled at my wife, I better go grab a lamb and go down to the altar. No, there is no prescribed offering for personal sin. There are prescribed sin offerings for specific kinds of sin that affect the community at large.

Leviticus 4, 3 through 35, Leviticus 6, 25 and 10, 17. This, by the way, was also an offering that was to be eaten in God's presence. See Leviticus 10, 17 for that.

Why have you not eaten the sin offering in a holy place? Since it is most holy and God has given it to you to bear the guilt of the congregation, to make atonement for them before the Lord. You can look that up and see who eats it and why, but that also was, there was a meal, a communion meal involved. There is the trespass offering, number three.

This is Leviticus 5, 6 through 19. All of the details are in there. Leviticus 6, 6 and Leviticus 7, 1. Number one, burnt offering.

Number two, sin offering. Number three, trespass offering. Number four is the peace offering.

Leviticus 3, 1 through 17, Leviticus 7, 11. Remember in Leviticus, when we went through that, you have the formal instructions for the offerer in the earlier part of Leviticus. Then you have the priestly instructions for how to receive and process these offerings in the later chapters.

There is the heave offering, number five. You got burnt, sin, trespass, and peace, one through four. Number five is the heave offering.

From the ram of the consecration, this is Exodus 29, 27, and 28. Kind of confusing there. Exodus 29, 27, and 28.

Kind of consecutive numbers there, except not, dyslexically consecutive. Chapter 29, verses 27 and 28. From the ram of the consecration, you shall consecrate the breast of the wave offering, which is waved, and the thigh of the heave offering, which is raised, of that which is for Aaron, of that which is for his sons.

Priestly involvement, partaking of a portion of this offering. It is the heave offering. Also found in Leviticus 7, 14, and Numbers 15, 19.

Leviticus 7, 14, Numbers 15, 19. Hopefully you've got the first five. Number six, often conjoined with the heave offering, is the wave offering.

Exodus 29, 26, and Leviticus 7, 30. There is the food offering, the grain offering, the meat offering, it's called in the King James. This is Leviticus 2, Numbers 15, verse four.

Wish we had time to go through the details of all of these, but we're just going to summarize them as soon as I finish listing them. So, burnt, sin, trespass, peace, heave, wave, meat or food, grain offering. Next one is the drink offering.

Genesis 35, 14, Jacob set up a pillar in the place where he talked with God in Genesis 35, and then poured a drink offering on it and poured oil on it. Exodus 29, 40, with one lamb shall be one tenth of an ephah of flour mixed with one fourth of a hint of pressed oil, one fourth of a hint of wine as a drink offering. This is liquid as a part of the offering process.

That was Exodus 29, 40, also found in Numbers 15, five. There is a thank offering, Leviticus 7, 12, a thanksgiving offering, separate and distinct from the tithe, separate and distinct from any of the aforementioned offerings. Leviticus 7, 12, also Leviticus 22, 29, and Psalm 50, verse 14, offer to God thanksgiving and pay your vows to the most high.

There is a free will offering. You can just bring an offering for no apparent reason other than you want to. This is Leviticus 23, 38, besides the Sabbaths of the Lord, besides your gifts, besides all your vows, and besides all your free will offerings, which you give to the Lord.

Leviticus 23, 38 is where this is mentioned. Also Deuteronomy 16, 10, when you keep the feast of weeks to the Lord, your God, with the tribute of a free will offering from your hand, which

you shall give as the Lord, your God blesses you. Free will offering, also found in Deuteronomy 23, 23.

That which has gone from your lips, you shall keep and perform. This is a vow, promise. For you voluntarily vowed to the Lord, your God, what you have promised with your mouth.

And so you bring this, you made a vow of your own free will. You bring the offering in accordance with that vow of your own free will. There is an incense offering, a sweet smelling savor offering.

Exodus chapter 30, verse eight. Malachi chapter one, verse 11. You remember we saw this? In every place incense shall be offered to my name.

Malachi 1, 11, it's also mentioned in Luke chapter one, verse nine. If you remember, this is what Zacharias is doing when he goes into the holy place and Gabriel confronts him and eventually strikes him dumb. Tells him his son is coming in his wife's old age and so on.

He was burning incense before the Lord. There is the offering of first fruits. Exodus 22, 29 and Deuteronomy 18, four.

The first fruits of your grain and your new wine and your oil and the first of the fleece of your sheep, you shall give. The tithe is a form of offering. We've seen this, Leviticus 27, 30.

The tithe of the land, the seed, the fruit is the Lord's. It is holy to the Lord. Numbers 18, 21, they are given to the children of Levi.

Deuteronomy 14, 22, tithe all the increase of your grain that the field produces year by year, annually. There are gift offerings. Exodus 35, 22, men and women came as many as had a willing heart, brought earrings, nose rings, rings, necklaces, jewelry of gold.

Every man made an offering of gold to the Lord. Remember this is to accrue the materials to build the tabernacle. It was a freewill offering.

It was a special occasion offering. It was a gift. You have this in Numbers chapter seven, verses two through 88.

As an example, Numbers 12, two through 88. Interestingly, there is a jealousy offering. This is where a man suspects his wife of malfeasance.

The man shall bring his wife to the priest. He shall bring the offering required for her. 1 10th of an ephah of barley meal, pour no oil on it, put no frankincense on it because it is a grain offering of jealousy.

An offering for remembering, for bringing iniquity to remembrance. It was a special occasion offering of jealousy. We haven't done the book of Numbers.

That might be an interesting one to do. And a personal redemption offering in Exodus chapter 30, verse 13. This is what everyone among those who are numbered shall give.

Half a shekel according to the shekel of the sanctuary. The half shekel shall be an offering to the Lord. Verse 15, the rich shall not give more, the poor shall not give less than the half shekel, which you give as an offering to the Lord to make atonement for yourselves.

Remember, this is the offering that's at issue when Peter has to go fishing. These offerings are declared to be most holy. Numbers chapter 18, verse nine.

So if you were making a list, I'll read these real quickly. Just see if you got them all. There is the burnt offering, the sin offering, the trespass offering, the peace offering, heave offering, wave offering, the meat or grain or food offering, the drink offering, Thanksgiving offering, the free will offering, incense, first fruits, the tithe, a gift offering, a jealousy offering, a personal offering for redemption.

This is the tax on males in Israel. They are all declared to be most holy. Numbers 18, verse nine.

These offerings have requirements associated with them. They were to be perfect. Whoever offers a sacrifice of a peace offering to fulfill his vow or a free will offering from the cattle must be perfect to be accepted.

There shall be no defect in it. That's Leviticus 22, 21. They should be the best of their kind, Malachi 1, 14.

Thirdly, they should be offered willingly. Remember, there is no penalty given in the law for failing to bring an offering. There's no offering police.

The Levites don't go around finding people and repossessing animals out of the flock or repossessing grain out of the storehouse. These were to be offered willingly, Leviticus 22, 19. You shall offer of your own free will.

They should be offered in righteousness, Malachi 3, verse three. They should offer to the Lord, offering in righteousness. They should be offered in love, Matthew 5, 23 and 24.

Remember Jesus said, if you bring your gift to the altar and remember that your brother has something against you, leave your gift before the altar and go your way. First be reconciled to your brother, then come and offer your gift. Don't bring your gift when you've not done your best to resolve issues.

They should be brought in a clean vessel. This is Isaiah chapter 66, verse 20. They shall bring all your brethren for an offering to the Lord out of all nations, horses, chariots, and litters on mules and camels to my holy mountain, Jerusalem, as the children of Israel bring an offering in a clean vessel into the house of the Lord.

Everything that is a part of this offering should be sanctified and set apart and holy. Don't

corrupt an offering, even by putting it in a dirty bowl or a dirty vessel. God has a procedure and a place for these offerings.

Procedure and place appointed by God. Deuteronomy 12, verse six. Psalm 27, verse six.

I will offer sacrifices of joy in his tabernacle and sing praises to the Lord. That's Psalm 27, six. Hebrews chapter nine, verse nine.

It was symbolic for the present time in which both gifts and sacrifices are offered, which cannot make him who performed the service perfect in regard to the conscience. These have a symbolism and a purpose for us. Many more things we could say about the offerings, but here's my conclusion.

Here's my thought as we look at the tithes and look at the offerings. All of these are a direct function of our relationship with God as his people in our age as body of Christ, belonging to Christ, representing Christ, but we still have a priesthood and we still have tithes and offerings that we bring. The emphasis on tithes, interestingly enough, is when there is an occasion for celebration, because God has blessed us with the fruits of the land, whether it is something represented by the flocks and herds or represented by the vineyards and the crops and the fields, the celebration is to be shared.

It spreads horizontally to the widow and the orphan and the stranger in the land. It is to be eaten and shared with the Levites and with the priests. Our gratitude should bless those in our periphery, right? That's the tithe.

The offering is an expression of our loyalty and our appreciation directly to God to be brought on all kinds of occasions in all different kinds of ways. Do you see how the tithes connect to love your neighbor as yourself? And the offerings connect to love the Lord, your God, with all your heart, all your soul, all your strength and all your mind. And there are a variety of ways and occasions and opportunities for expressing to God our love and loyalty and gratitude to Him.

Offerings are manifold. Tithes is pretty much when a crop comes in, when the firstlings of the herd and the flock come in, that's a time to celebrate with your fellow believers. But with God, you used to say in the Marine Corps, you know, every day is a holiday and every meal is a feast.

Well, every day is an opportunity for an offering. Remember there were offerings morning and evening? The lamb offering morning and evening? Evening and morning and at noon, I will pray and cry aloud and He will hear my voice, right? Psalm 55, 17, every day we can begin the day with an offering of praise and thanksgiving to God in the middle of the day. Anytime during the day, we can make a free will offering to God.

If we find ourselves by way of trespass, if we have done someone in our periphery wrong, we make it right with them and then we bring an offering to God, Matthew 5, right? It is a constant reminder, our priesthood is a reminder, the ability and the opportunity and the obligation to bring an offering to God far more frequently than you bring the tithe. We tend to think, well, I

want to be Christian, I wanna set an example, I wanna express love to my neighbor and love to my fellow man, even love to my enemy. That's great, but did you see the list of offerings? What is our first and primary and foremost obligation? Offer to God that which is His.

Will a man rob God? In what way have we in the church possibly robbed God? In tithes and offerings. If we focus on that first and foremost, how can we possibly go wrong? How can we not have a sanctified heart? How can we not have a mind that is transformed and renewed? I beseech you, brethren, Romans 12, one and two, right? Think about it. Well, we're out of time for tonight, but that's tithes and offerings.

We'll be moving forward in Malachi next week, but we'll close here in a word of prayer. Father, thank you for the manifold, creative ways that you communicate to us in your word, Old Testament and new. We pray that as we reflect on these passages and on these truths, that your Holy Spirit will impress them on our hearts, help us to see how we can be better at bringing to you what is your due and sharing with those around us what you have prescribed and what you've blessed us with so that whether it is vertical or horizontal, our lives will reflect your glory.

We pray these things in Jesus' name, amen.