

# Malachi on Repentance and Love

by Stephen Kaung

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*The book of Malachi contains a message of repentance and love from God to his people, the Jewish remnants, and is relevant today as a call to examine our commitment to the Lord.*

**Duration:** 1:12:57

**Scripture:** Malachi 1:1

**Topics:** "Repentance"

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## Description

In this sermon, the preacher focuses on the book of Malachi and its message. He emphasizes that the entire book is a dialogue between God and His people. The main theme of this dialogue is the matter of love, as God expresses His love for His people and they question His love. The preacher encourages the audience to appreciate and be assured of God's love, as it is the foundation of their relationship with Him. He also shares a personal illustration of his own family's love to emphasize the importance of recognizing and responding to God's love.

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## Transcript

This is Sunday evening, March 3rd, 1974, in Richmond, Virginia. Ministry is given through Brother Stephen Kahn. ...thee, Dora, we will run after thee.

Will you please turn to the last book in the Old Testament, the book of Malachi. Malachi, chapter 1. We'll read the first five verses. Verse 1. ...and gave his inheritance to the jackals of the wilderness.

If Edom said, we are broken down, but we will build again the ruined places, thus says Jehovah of hosts, they shall build, but I will throw down. And men shall call them the territory of wickedness. And the people against whom Jehovah had indignation forever.

And your eyes shall see it. And ye shall say, Jehovah is magnified beyond the borders of Israel. Recently we have been fellowshiping together here mainly on the history of the recovery of the children of Israel.

And in connection with that history we have the prophecies of Haggai, Zechariah and now Malachi. So I hope that we will still remember this is the general setting of our fellowship. During the time of the recovery, you remember how God raised up leaders such as Zerubbabel and Joshua? Zerubbabel of the descendants of King David, the royal family and Joshua the descendants of Aaron the priestly family and under the joint leadership of these two men a remnant of the Jewish people in captivity responded to

God's call.

They left Babylon they returned to Jerusalem with just one purpose and one only they returned for the sole reason of rebuilding the temple. In other words their return was for the recovery of the testimony. After the return the next year they started to lay the foundation of the temple but soon they met opposition and difficulty and you remember how their hands were weakened and they left off the work for about 14 years and it was at that time that God raised up two prophets in the persons of Zechariah and Haggai and through the prophecies of these two men the spirit of Zerubbabel the spirit of Joshua and the spirit of the remnant were once again being stirred and they began to rebuild the temple until it was completed.

So here you'll find in the recovery of the temple two prophets were raised up by God to help and to strengthen the work of the recovery. And tonight we find the prophecy of Malachi. The Bible says three-fourth, a three-fourth cord is not easily broken.

So here you'll find the Lord not only raised up two prophets but three. But of course Malachi prophesied much later than the day of Haggai and Zechariah. As a matter of fact most likely he prophesied during the time of Nehemiah.

So again you'll find here in the case of Zerubbabel and Joshua you have the two prophets Haggai and Zechariah helping them. And in the case of Nehemiah you have a prophet Malachi helping him. From the return of the first group of the Jewish remnant from Babylon to Jerusalem to the time that Malachi began to prophesy it was almost a hundred years.

And if you read the book of Nehemiah you will probably come to understand that Malachi most likely prophesied either during the time of Nehemiah's absence from Jerusalem or he started to prophesy after Nehemiah returned to Jerusalem for a second visit. You remember how Nehemiah went to Jerusalem and his whole burden was to rebuild the wall of Jerusalem and he was in Jerusalem for twelve years as the governor there. And it was during his time you'll find not only the wall of Jerusalem was rebuilt but many other things were being done.

They made a covenant with God to keep the commandments of God. And how some of the people move into Jerusalem to strengthen the city life there. And how they even offer themselves out of their free will.

Every person a third of a shekel each year for the sanctuary of God. And they even offer wood offering which was not commanded but it was something done out of their free will to show their love for God. And how they began to bring in tithes and first fruits so that the Levites and the priests might serve faithfully in the house of God.

And all these things happened during the time of Nehemiah. It was quite a reformation. It was quite a strengthening among the remnant.

And then Nehemiah being the cup bearer you remember of the Persian king? He had to return to the Persian court. And we do not know how long he stayed there because the Bible was silent on this point. But we know of one thing after a period of time.

He returned to Jerusalem for a second visit. And brothers and sisters when he came back to Jerusalem for a second visit you'll find that in Nehemiah chapter 13. In Nehemiah chapter 13 beginning with verse 6 probably we'll just read a verse or two to show the connection.

Nehemiah chapter 13 verse 6 And during all that time I was not at Jerusalem for in the two and thirtieth year of Artaxerxes king of Babylon I came to the king and after some time, now how long we don't know I obtained leave of the king. He had the second leave of Athens. And he returned to Jerusalem and I came to Jerusalem that was to say that Nehemiah came back to Jerusalem for the second time.

And do you know what happened? After his short absence it seemed as if all the reforms that he had done in Jerusalem were here you'll find Nehemiah came back and he saw four things there. Number one I came to Jerusalem and observed the evil that Eliaship had done to Tobiah in preparing him a chamber in the court of the house of God and it grieved me much.

Eliaship was the high priest at that time and yet he prepared a place for Tobiah in the court of the house of God and you know who Tobiah was because Tobiah was a renegade he was a Jew and yet he was so morally and spiritually degraded that he sold himself to an Ammonite so the Bible said Tobiah the Ammonite he was actually a Jew because Tobiah was a Jewish name but he became an Ammonite and he was an enemy of the people of God how he tried every way to weaken the hands of Nehemiah when he was rebuilding the wall and yet here you'll find because he has marriage relationships in his family with the priestly family so the result was when Nehemiah was away Eliaship the high priest even prepared a house a room in the court of the house of God for Tobiah that room or room was supposed to be a

chamber for the oblation and the frankincense people offer their offerings to God and these things were put in these chambers and rooms and instead of putting these frankincense and oblations there he made a place for Tobiah the enemy of God in the wall so when Nehemiah saw that he was greatly grieved and he cast forth all the household stuff of Tobiah out of the chamber and he commanded and they purified the chamber and they brought in again the vessels of the house of God the oblation and the frankincense what a going back that was the first thing he observed and then the second thing and I perceived he saw another evil that the portions of the Levites had not been given and that the Levites and the singers that did the work had fled everyone to his field you know the Levites were

supposed to serve in the house of God and they were to be sustained by the tithe by the first fruit that the children of Israel were bringing to the house and yet during his absence the children of Israel failed to bring in the tithe and the first fruit so the Levites they all fled to their own field they killed their own field in order to support themselves the house of God was left there unmanaged or insufficiently managed that was the second evil and the third evil verse 15 and in those days I saw in Judah some treading wine presses on the Sabbath and bringing sheaves and laying them on ashes as also wine, grapes, and figs and all manner of verberna and they brought them into Jerusalem on the Sabbath day and I protested in the day on which they stole the victuals men of Tyre also dwelt

therein who brought fish and all manner of ware and stole it on the Sabbath to the children of Judah and in Jerusalem the Sabbath was violated the Sabbath was the sign of God's covenant with the children of Israel and yet here you find they did not keep the Sabbath on the Sabbath day they brought the wine press on the Sabbath day they loaded the ashes on the Sabbath day they even allowed the men of Tyre to sell fish and all the other wares in Jerusalem and in the other cities of Judah they violated the Sabbath that was the third evil and then the fourth evil verse 23 and in those days also I saw Jews that had married wives of Ashdod of Ammon and of Moab and their children spoke half in the language of Ashdod and could not speak in the Jews language but according to the language of each

people even though at the time of Ezra those that were married with foreign people how they repented and how they dealt with the situation and yet after a certain period of time the same old thing returned again and here you'll find again they married the Ashdod they married the foreign wives and they had children and the children even could not speak the Jewish language but when Nehemiah came back for the second visit he saw all these evils were spreading among the remnants the children and brothers and sisters if you read the book of Malachi you will find that the prophecies of Malachi were actually directed against the Jewish remnants during that period because the problems that he mentioned in his book were the evils were the things that Nehemiah finds when he returns for a second

visit to Jerusalem so that is the reason why we believe that most probably Malachi prophesied either during the period of Nehemiah's absence as a preparation for Nehemiah's return or he prophesied after Nehemiah returned in other words he cooperated with Nehemiah strengthened his hand in this matter of bringing the people the remnants back now that was the background the setting of it I think we need to know this in order to appreciate the book of Malachi now remember one thing about a hundred years period was covered from the return of the first group of the Jewish remnants in Jerusalem to the time of the prophecies of Malachi when they first came back they were a people who responded to God with all their heart most of the children of Israel most of the Jews were so settled down and

comfortable in the foreign soil they didn't even bother to return they didn't care for the testimony of God they were interested in building their own self but here you'll find a remnant who were willing to leave everything behind who were willing to face every danger who were willing to come back to Jerusalem for the testimony of God what a people this people must be now we will expect such a people surely they will be maintained on a spiritual plateau as it were certainly you will not expect them to fall down so low and yet if you read a hundred years history you'll find all they came back full of zeal of enthusiasm they came back full of first love and immediately after they came back they started to lay the foundation of the temple they made business with the Lord and yet they

suffered for 40 years and what did they do during those 40 years they were building their own houses they say it was not time to build a house of God so God said is it time for you to build your house and lay the house of God in ruin there was a controversy between God and the Jewish and then again you'll find through the prophecies of Hadei and Zechariah how they were aroused and awakened again and they finished building the house of God they were up again and yet after 70 years of their return Ezra came back and what did Ezra found he came back to beautify the house of God he came back to reestablish the law of God among his people so what did he find after he came back he was told how the people and the leaders were those that were leading in this matter they married for a million they

were not separated and you remember again Ezra how they repented and they really repented and they deal with the situation and everything seemed to go up again and then Nehemiah came back 30 years later and started to rebuild the wall and everything was on a spiritual height again and after his absence was shown down they fell again that was the history of a people who were not only use the new testament term saved by grace but who had really committed themselves to the Lord and yet in the history of such a people you find such a how weak is human nature oh brothers in history when you read about such things you cannot but humble yourself before God do nothing because you are saved by grace thank God for that but many who are saved by grace do not care about the interest of God do not

think that because you are saved by grace and by his grace you were quickened to commit yourself to the Lord you are committed to his purpose you are committed to his work, you are committed to his glory and

because of that you are better than other Christians if it is not because of the mercy of God you may at one time seemingly at the top but you never know the next how we need to look to the Lord for his keeping there is no guarantee in us there is no guarantee in the flesh one day by the grace of God you may reach the height but the next day if you don't look to the Lord you may fall into the deepest valley oh how we need to rely on the Lord moment how we need him and thank God Paul said I know whom I am and I am fully persuaded that he is able to keep that which I have committed to

him until that day we have one who is at the right hand of the Father making intercession for us and he is able to save us to the uttermost he is oh how we need to trust ourselves and not in any way become self-confident I think there is a lesson for it Manichi the book of Manichi was the last book of the Old Testament in other words his voice was the last voice of the Old Testament after that voice God was silent for 400 years until the time when Christ shall come and then you remember God sent another voice before Christ the voice of John the Baptist as a voice in the wilderness so here you will find in the book of Manichi the last voice of God to his people his people the children of Israel and the children of Israel was represented by the Jewish Revenue and the last voice of God came

to them through the prophet Manichi and then God but when you heard 400 years later you heard the first voice in the New Dispensation you find a foot of the same place there is a link between the Old Dispensation and the New Dispensation the same voice the same voice of God who was Manichi we know absolutely nothing he didn't tell us anything about his sister he didn't even tell us who were his parents where was he born what kind of background he had he was like John the Baptist just a voice in the wilderness he had no intention for people to notice him because he was just a voice the voice will pass but those that heard the voice might see the Lord so Manichi the name Manichi means messenger of Jehovah messenger of John of Jehovah now whether that was his real name or whether it was a

name he took up as a title you know because he was a messenger of Jehovah we don't know but there is no reason why Manichi was not his real name because you know the children of Israel they often take names like that so his name was Manichi messenger he was he was one sent by the Lord to bring a message to his people and what was the message brothers and sisters if you read the book of Manichi you can read it easily in one sitting because only very short you know four chapters just short chapters and yet not like the other books in the bible you cannot divide the book of Manichi while this matter of dividing into chapters actually you know it was for convenience sake but it wasn't in the original and as a matter of fact the whole book of Manichi was just one message this messenger

delivered only one message to God's people therefore you'll find in the beginning in the first verse of the first chapter it said the burden of the word of Jehovah to Israel by Manichi that was it all that follows are in that one burden of the word of Jehovah to Israel you know there is a connection between burden and the word the word of the Lord constitutes a burden and a burden creates the word here you'll find it is not just word but behind behind the word or within the word is a burden brothers and sisters when you try to separate a burden from the word the word becomes and a letter Q but when behind the word there is the burden then the spirit you may say the same word if there is a burden there it quickens but if there is no burden there near word it is letter that Q the prophet

Manichae he not only received the word from the Lord but when the word comes to him he receives a burden in other words deep down within his spirit there was a burden and when the burden pressed very hard upon him when he was deeply burdened before the Lord then the word began to flow so here you'll find the burden of the word of the Lord there was a burden one burden many words no matter how many

words that might come forth the burden was just one and you know the burden of the word of the Lord was the burden of Manichae and Manichae's burden was the burden dear brothers and sisters the burden of the word of the Lord to Israel by Manichae is very relevant because Manichae lived at the closing of the Old Testament the last voice there and then shortly 400 years later in that case brothers

and sisters are we not living at the closing of this dispensation?

Manichae lived at the closing of the dispensation of the Lord and we are living at the end of the dispensation of the Lord may I just ingest one thought after this dispensation of grace is ended then God will usher in his kingdom the kingdom of God shall be upon this earth it is the dispensation of righteousness because according to the book of Isaiah righteousness shall rule so we are living at the closing of the dispensation of grace at the close of the dispensation of the Lord the coming of the Messiah at the closing of the dispensation of grace the second coming of our Christ at the closing of the old dispensation as a preparation for the coming of the Messiah you find a voice a message a burden and it was a message a burden to whom? not to the world not even to all the children of

Israel yes it was it was for all the children of Israel but it was especially directed to the Jews brothers and sisters I want you to to see me to have the right perspective you know God was not speaking to the world through the prophets God was speaking to Israel but Israel was represented by the Jewish brethren who were in Jerusalem and in the city of Judah not those that were scattered all over the world they did not represent Israel they were Israelites but they could not represent Israel Israel as before God was represented by the Jewish brethren why? because they were supposed to be the people who responded to God the vessel for the testimony of God on earth and the burden of the world is there any word that God wants to speak to his people today before the return you know lots of

people today are interested in prophecy thank God for that we opened a bookstore in Washington and when I was there a few people came in and asked for books on prophecy because they were interested and I thank God for that but you know we are interested in what would happen to this world does God have any word about this world the future of this world the events that will happen in this world now that is clearly people's interest but do we ever ask the Lord as we are approaching the end of the dispensation of grace and as the return of our Lord is imminent does he have a word for us is there a further word for us? are you the Lord's people are you committed to the Lord if you are does the Lord have a word for you what it is burden for you today is he trying to say something to you is

there a message for you brothers and sisters this is what we should be before the Lord and I believe as the burden of the word of Jehovah to Israel by Malachi at that time I believe in that message God definitely has a message I don't know how you feel brothers and sisters when I read the book of Malachi my feeling was I was almost like hearing the Lord speaking to the church in Laodicea almost you can hear the same voice and I think this is where we have to be before the Lord how should we enter into this burden of the word of the Lord to Israel as I mentioned before it is just one burden you cannot divide them into different burdens just one burden many words but one burden the problem is there is one way we can enter into more of the details and that is by going through the questions

and the answers in other words the whole book of Malachi was written or the message was given in a dialogical and dialectical way in other words it was a dialog it was given as a dialog God was proclaiming something making a statement and the remnant asked a question and God answered their question or God asked a question and the remnant answered and the Lord again answered their answer so in other

words you will find the whole book of Malachi was in the form of a dialog God was talking to his people and his people was talking back to God and back and forth they talked that was the way the book of Malachi was written or the message was given just like you will find Isaiah said the Lord said come and let us reason together the Lord as it were he was reasoning with his people oh how he

condensated himself to reason with his people God does not need to reason with us there is no reason for him to do so but when we are not in our right mind when we are not in our right attitude when we are not in our right spirit when we are not in our right position God for the love of God he condensated himself and willing to reason things out he allows us to argue with him and he argues with us and he tries to bring out proof to prove his point the mercy of God he could just leave us alone and say now if you don't understand that's your own fault but how he wants to he will not let us go he is willing to come down to our place our level and even to reason with some such unreasonable that is the reason for the whole book the whole message was conveyed in that so probably by going

through these point after point we may learn some lesson now to begin with we were raised the first point and that is chapter 1 verse 2 through verse 5 I have loved you said Jehovah but he said where in has thou been the first point the first issue the first controversy between God and his remnant comes down to just one thing it is this matter brothers and sisters is it true that our whole relationship with the Lord and his relationship with us when you go down to the very basics to the very foundation what can it be but this matter of love it is not the things that appear on the surface it is the love that is at the bottom of everything so here you'll find God's message to his people was I have loved you said Jehovah God said I have loved you if the people were sensitive did they need to

be told that the Lord had loved them when you need to be told something must be wrong you should be sensitive to it and because the people of God at that time were not sensitive and God had to remonstrate with them and said don't you know that I have loved you and they answered said where in has thou loved us we do not know if you love us how do we know you really love us where are the evidences spiritual instances remember who were these people they were not the Gentiles people who did not know God they were not even the Israelites commonly speaking they were the people that came back to Jerusalem for the testimony of God in other words the testimony of God was entrusted to these people and yet these people could even say Lord where do you love us we don't know the problem was on this

matter brothers and sisters if God shall raise an issue with us today what issue will be raised with you there may be many other things there may be lots of things but these are only the branches when God deals with us he always goes to the very root of all things and he will raise one question I have loved you do you know it what is your response to my love do you love me do you love me in the case of Peter here you find Peter he confessed before the Lord and before his fellow disciples he said Lord I will follow you even to death and if all the rest will fall I certainly will not because I am willing to die for you good heart he meant it but then he denied the law three times and you remember the Lord appeared to the disciples on that morning and the Lord before the disciples asked

Peter just one question Simon son of Jonah do you love me more than thee do you really love me do you love me in other words the whole question it is matter God's controversy the Lord's controversy with the seven churches in Asia in the church in Ephesus you find what was the controversy of the Lord with the church in Ephesus the Lord said I know all your work I know your patience I know your endurance I know your knowledge I know you cannot allow permit the false apostles I know that you you hate the way of the Nicolaitans just as I do I know all of this that you have done but I am a Gentile in spite of all the good

things you have I am against you why because you have left all brothers and sisters as we are approaching the end as the time becomes more and more difficult it is a great

testing of our love and how we need to be assured by the Lord the Lord said I have loved you I have we love because he first loved us if you appreciate his love if you know his love if you are constrained by his love then you will love him the reason why we have left the first love is because we become insensitive of his love that is the reason the Lord said I have loved you oh he must have tried every way to show his love and yet they can still say where do you love us we don't know let me use a very very poor illustration of myself I was brought up in a family our parents loved us children very much we have seven brothers and sisters and all my life before I graduated from college I lived at home only a few months I lived in a dormitory only a few months and then my father took me back

and said no stay home and when we got sick you know our parents did not send us to the hospital they nursed us so I grew up in that kind of atmosphere but I never appreciated my parents love I often complained because I was unfortunately in the middle of the family and you know in the middle of the family you had a so I was well my father probably loved you know my mother loved my eldest brother and my father loved my youngest sister you know so all kinds of things if you may be in an atmosphere of love and you just take everything for granted you don't realize you don't appreciate after I graduated from college and the Lord called me I left home and when I was away from home I don't quite remember the exact time maybe after six months or a few months or so I don't know that was the first

time I left home for so long you know and one day it dawned upon me the love of my parents it may not it may not sound very special to you but to me you know it just dawned on me I was so overwhelmed when I thought how my parents loved me even when I was in college you know sometimes at night I was reading you know preparing my lessons on bed and I was so tired I fell asleep with the light on with the book falling on the bed you know and at midnight or after midnight my mother would come in and close the light and put the blankets on me and things like that I did not appreciate that I took it for granted but then everything just came back and hit me with such force I didn't know what to do so I wrote a letter to them I told them how I appreciated their love you know that's just a poor

illustration but you know the Lord loves us so much oh we are just wrapped up in His love He must have tried a thousand ways to show His love to us and yet we just take everything for granted His love is just too great, it's too much and when it's too much you don't feel it you have too much of the sunshine you don't feel it too much of the air you don't feel it until it's polluted it is just too much, you don't feel it and you can even talk back and say wherein hast thou loved me isn't that too spiritual we become so insensitive, brothers and sisters we are not appreciated as we should the reason why we need to come to the Lord, to remember Him, to break the bread, to drink the cup, do you know why? do you know why? why is it the Lord said do this in remembrance of me He knows how

forgetful we are, He knows how insensitive we are, He knows how we take everything for granted we are not thankful, we are not grateful, we do not appreciate, so the Lord said you need to have appreciative spirit that is good for you, so remember Him when you come to remember the Lord you cannot but appreciate Him and you know, when you begin to realize how much He loves you you begin to love that's how you restore your first love first love is not in you love comes from God it's only when you begin to appreciate His love for you then love will begin to come forth from you to Him, that's how we we need to be maintained in first love, we need to be restored in first our people came back for the testimony of God should fail in the first and if they shall fail in the first love, they fail at

every point where is the testimony of God if it is to be born by a people who do not even know what love is everything will just become formality orthodoxy formality but nothing there God said I have loved you I'm not just starting to love you now, but I have loved you, I have been loving you all the time I've never changed and yet they say where you have done love we don't even know that you love us the Lord said alright I approve it to you was not Esau Jacob's brother said Jehovah and I love Jacob and I hate it Esau and Jacob they were brothers when they were in the mother's womb, you remember how they fought Esau came out first but Jacob held Esau still and followed out everyone who read the Old Testament about Esau and Jacob everyone sided with Esau, because Esau he was rough but at

least he was open you know he was a kind of person you know get along very well he is very forgetful and that's good he did not remember everything in his heart so far as human nature was concerned Esau had a much better nature, much better temperament than Jacob Jacob was that tricky, you know deceiving person using his mind too much you know that kind of person you are afraid of so when you read the Scripture probably you would say well Esau I would rather have Esau than Jacob but that's where God is different God said I love Jacob I hated Esau now of course later on you know why if you read Hebrews chapter 12 you know why in Hebrews chapter 12 verse 16 lest there be any fornicator or profane person as Esau who for one meal stole his birthright for ye know that also afterwards

desiring to inherit the blessing he was rejected for he found no place for repentance although he sought it earnestly with tears Esau was a worldly person, he lived just for the now he stole his birthright for a bowl of soup he lost the blessing of the firstborn even he sought it with tears but there was no repentance in other words he was a worldly person, he had no spiritual desire he lived for the present the temporal he saw nothing special in spiritual things a profane of course Jacob at least he saw the value of the birthright he sought for spiritual things in his own way and for that he was disciplined but still you'll find finally he became ill but anyway here you'll find God said I love Jacob, I hated Esau, you say wherein have you loved us look at Jacob your father such a man as

Jacob and you know him and yet I love Jacob and I hated Esau you turn to Romans 9 and then you'll find the election of God Romans 9 verse 10 and not only that but Redecker having conceived by one Isaac our father the children indeed being not yet born or having done anything good or worthless that the purpose of God according to election might abide not of works but of him that calls it was said to her the greater shall serve the less according as it is written I have loved Esau loved Jacob and I have hated even before they were born to show that it was election it was not my work it was God's calling he loved Jacob he hated do not ask me how to explain divine election I cannot but do you know one thing you can read the scripture in the right way and you can read the scripture in the

wrong way when you read that scripture and you ask the question why is it that God should love Jacob and hate hated Esau why that wasn't fair that's the wrong way to read the scripture because the scripture is there not for you to ask such a question divine election is God's prerogative but if you learn to read the scripture in the right way now what is the right way the right way is Lord I am a Jacob and yet you love me why can I but love you too now that's the right way to read that so do not try to defend Esau let's leave him alone but since we are Jacob let's see that how the Lord we who are so unlovable and yet everybody will reject us and yet isn't that special God said I have loved you and they said where in have you loved me and God said did you know I love Esau I love Jacob and

hate Esau is that not a proof every time you begin to think how God has chosen you even before the foundation of the world in Christ Jesus before you're born before you have done anything good or

worthless God has chosen you in Christ Jesus brothers and sisters that should prove to you his everlasting love that should stir you up to love him that's the past how about the present and the future God said and I hated Esau I made his mountains a desolation and gave the inheritance to the shackles of the wilderness when King Nebuchadnezzar swept over the world at that time he destroyed not only Jerusalem he also destroyed Edom he destroyed both but God allowed Israel Jacob to return but God never allowed Edom in other words with Jacob God disciplined them in order to recover them but with Edom

God punished them and that's it you see the difference whom God loved he chastened and at a time of chastening it is hard but afterwards it were produced the righteous fruit of holiness that we may be made partakers of his divine nature and that is the way God deals with Jacob and deals with the children of Jacob and that is love that is love but look at Esau look at Edom punished no recovery no recovery that should prove God's special love oh brothers and sisters God will not let you go God deals with you and at a time of dealing you may feel hard but don't misunderstand he is saying to you I love you I want to perfect you I want to recover you I want to bring you into my look at the world look at those whom I do not love not in the general sense of course in the general sense God loves

the world God let them go do you want God to let you go and finish with it he will not because he loves you and you know with all these arguments marshaled before what can you do God said I have to love you and how true dear brothers and sisters that's the burden of the word of the Lord to us today above all one thing we need to be very careful before the Lord it is our love towards him do we appreciate his love or do we return not to him and if anything is wrong with that everything is wrong God cannot say these things to the world because the world does not know him God cannot even say these things to believers who love the world who are committed and not loving who are not committed but to those who have committed to him oh the danger of becoming infected to his love the danger of

losing how we need to repent the message of the Lord to his people is repent repent repent and do the first work or else I will come and remove the lampstand out of its place unless you repent now this is the word of God to the church in Ephesus and this is the word of God to the remnant through Malachi and I believe this is God's word for us today Lord do not allow us to be insensitive to thy love do not allow us to go on outwardly as if nothing happened but Lord search our hearts stir us to see if we have lost our first love Lord teach us how to repent teach us how to turn to thee teach us how to remember thy love toward us that our love may be renewed and be restored oh Lord we want to be a real people to thee we want to be a people who really love thee because thou hast loved us so

much oh Lord maintain us in this state of love we ask in thy precious name Amen

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Audio: <https://sermonindex1.b-cdn.net/1/SID1335.mp3>

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