

# MARRIAGE / COVENANT



- Malachai 2:17 ought to be the 1<sup>st</sup> verse of chapter 3
- A new oracle/burden begins (the 4<sup>th</sup>)
- The 3<sup>rd</sup> oracle dealt with the returned Jews' tainted mindset full of pagan practices
- The most destructive was divorce of their Hebrew wives, and their re-marriage to foreign women
- Marriage is a covenant within a covenant



- In marriage, unfaithfulness of one partner usually leads to dissolution of the covenant
- With God, our unfaithfulness to Him does NOT dissolve the covenant; it kicks-in the punishments
- God's goal is always for us to learn, repent, and grow
- If we deny, deflect, and blame will remain in the spiritual desert of a no-man's land





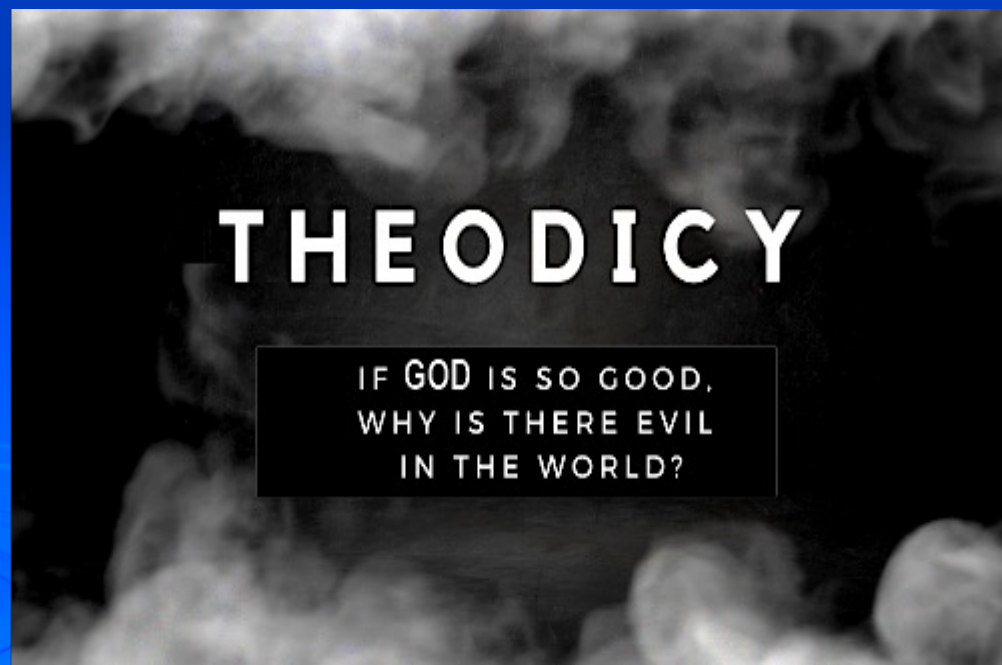
# MALACHAI

## CHAPTER 3

- Opening words of the 4<sup>th</sup> oracle begin at chapter 2:17
- 2:17 *“You have wearied YHWH with your words...”*
- “You” = Jews and Priests
- Their religiosity is what they think and practice, and live by this and not by God’s laws and commands
- *“How have we wearied Him?”* argumentative, denial



- *we amartem bamma*
- *we* contrasts 2 clauses
- Why should we repent, we're not guilty!
- Priests and Jews say their evil is actually good
- If the wicked get away with their evil, why do I have to face consequences since I am good?
- ***Kol*** = all or every
- The strawman represents the collective Jews and Priests





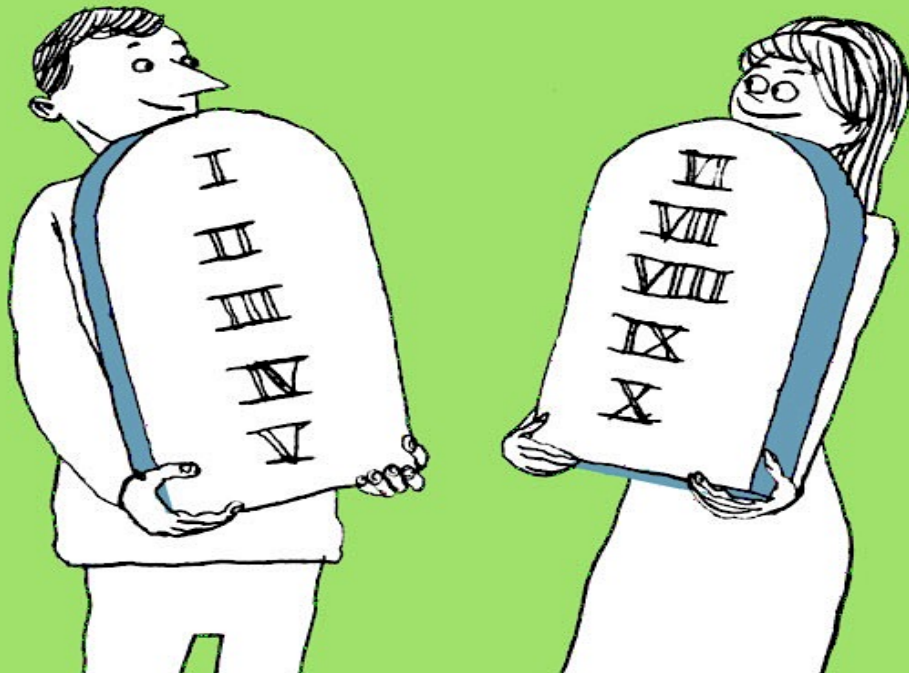
# Had Jeremiah's New Covenant failed?



- Jews living in Yehud were disillusioned, disappointed, and skeptical of God's Prophets
- Jeremiah's new covenant was 100 years old, because its promises of prosperity, freedom, etc. hadn't arrived
- They held God responsible, and became scoffers
- People, especially God worshippers, do not see themselves as evil-doers since behaviors have become disconnected from God's laws and commands

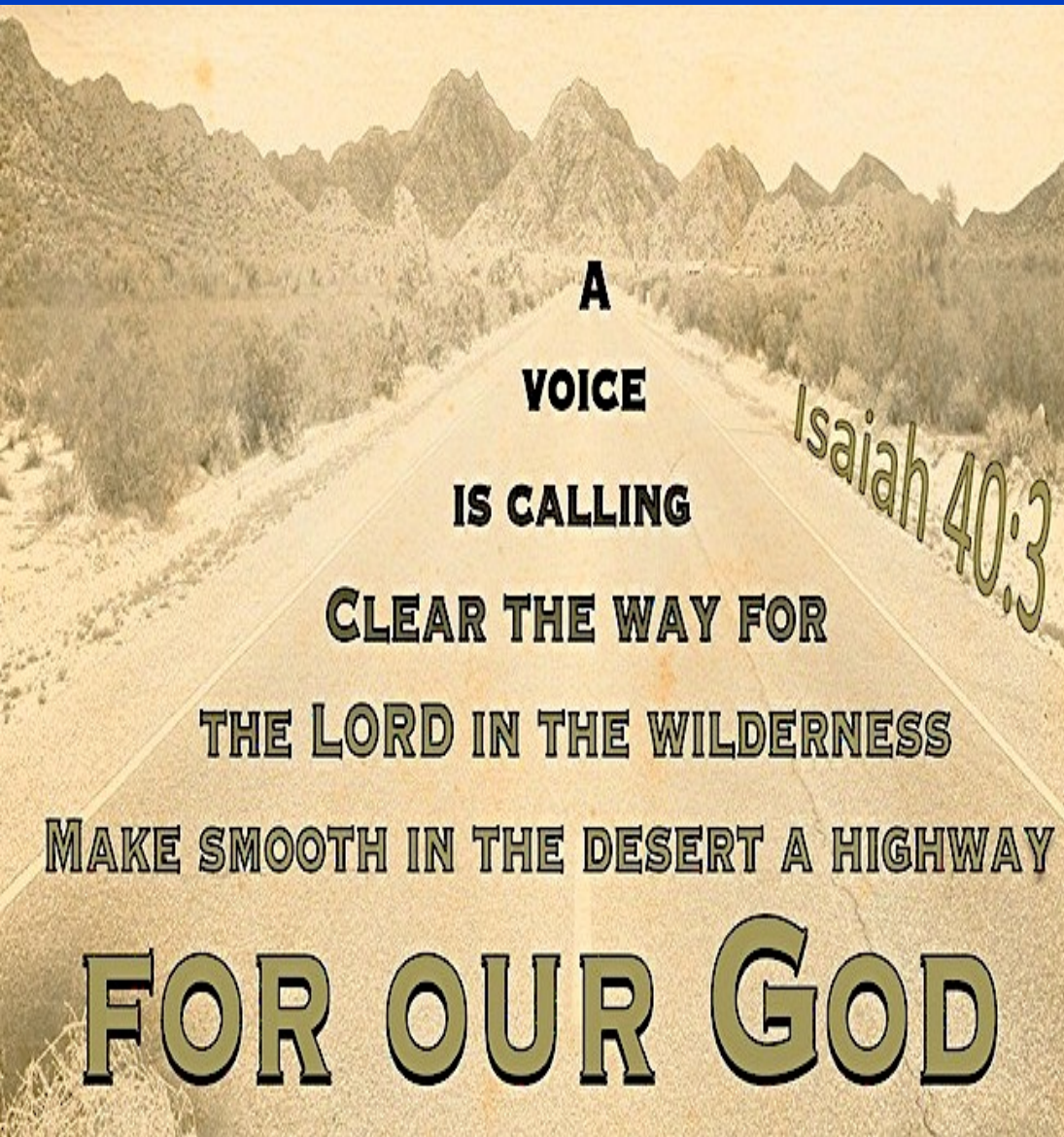
He who justifies the wicked,  
and he who condemns the just,  
Both of them alike are an  
abomination to the Lord.

- Proverbs 17:15



- It is blasphemy when we accuse God of not being just to us
- The Law of Moses was not abolished because then we would lose the only biblical moral law code
- Hundreds of millions of Believers have been led astray to think each has an individually assigned code of morality to go by





- Malachai 3:1
- ***Hinneh sholeh*** = a soon or sudden event of something ominous and weighty
- ***Malak*** = angel, messenger
- ***Upinna derek***
- ***Upinna*** means to clear or remove
- ***Derek*** means a highway or a path
- 2-word term found in Isaiah 40:3, 57:14 and 62:10

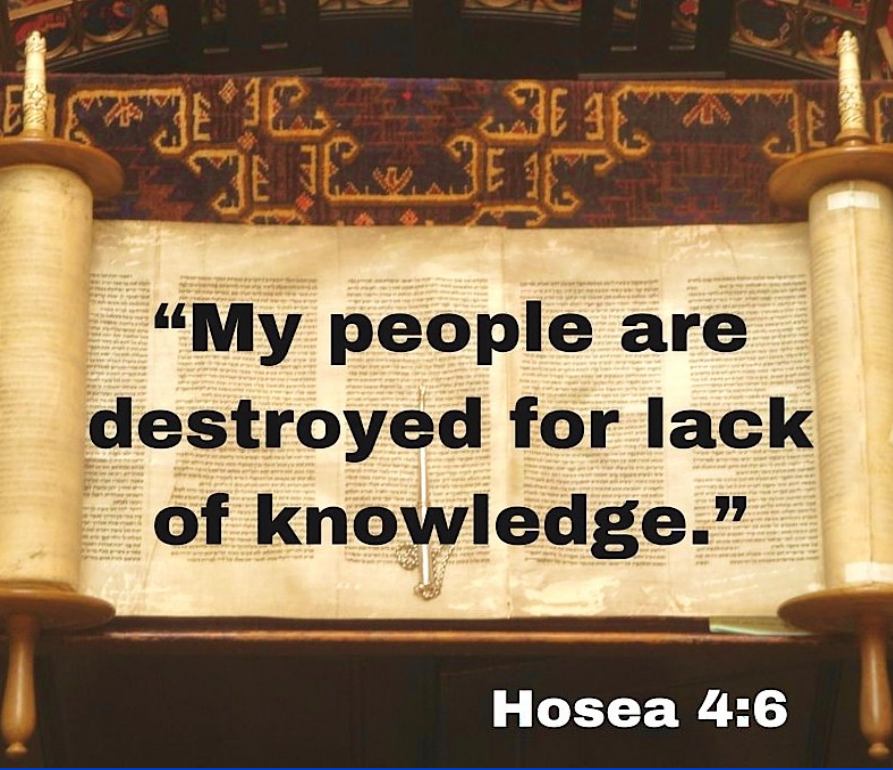


# Come , Lord , Come ! ??

- “...and the lord whom you seek will suddenly come to His Temple”
- “lord” = **adon** in this passage
- This is another way of speaking about the Day of Yehoveh
- This Day will NOT be happy! It will be filled with terror, death and destruction worldwide
- Amos warned in Amos 5:18 “WOE to you who want the Day of Yehoveh!







**“My people are  
destroyed for lack  
of knowledge.”**

**Hosea 4:6**



THE **DAY** OF THE  
**LORD**

- It is the evil-doers among God's set-apart community that are calling evil, good
- On the Day of Yehoveh, God worshippers will suffer some measure of darkness and severe troubles
- ONLY at the climactic final moments of the Day of the Lord will joy and light finally emerge!
- The Day is not a 24-hour period, but is a block of time (days, weeks, months)



...suddenly come in unto His  
Temple doth the Lord....

- “The Lord” is a title of respect for YHWH
- The meaning of lord/master (*adon*) is the same as in Malachai 1:6
- The final words of the verse are: “**says Yehoveh Tzva’ot**” so He is the “Lord” of this sentence
- We must not yet look to how this played out, but rather understand it for what it says, literally