Malachi

2020

### Prayers

† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end. Amen. ... in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Through the prayers of our holy Ancestors, Lord Jesus Christ our God, have mercy on us and save us. Amen. Glory to You, our God, glory to You.

† Εὐλογημένη ἡ Βασιλεία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

† Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

O Heavenly King, the Comforter, the Spirit of truth, You are everywhere and fill all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

† Holy God, Holy Mighty, Holy Immortal, have mercy on us (three times).

† Glory be to the Father, and to the Son, and to the Holy Spirit, as it is now, was in the beginning, and ever shall be, world without end. Amen.

“εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον Ὁ Πατὴρ Ὁ ἐξ Οὐρανοῦ δώσει Πνεῦμα Ἅγιον τοῖς αἰτοῦσιν Αὐτόν.” — Luke 11:13[[1]](#footnote-1)

“Ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.” — Luke 18:13[[2]](#footnote-2)

“Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.” — Luke 23:42[[3]](#footnote-3)

“David ascended in the Ascent of Olives, ascending and weeping, with head covered, he went barefoot; and each person with him covered his head, so they went up, ascending and weeping.” — 2 Samuel 15:30 LXX

“The sowers will reap in joy. The ones going, went and wept, casting their seeds; yet, the ones coming, will come in exultation, carrying their sheaves.” — Psalm 125:5-6 LXX [126:5-6][[4]](#footnote-4)

“Send away your bread on the surface of the water: because, in a multitude of days you will find it.” — Ecclesiastes 11:1 LXX

“Indisputably great is the good-worship mystery: Who was clearly displayed in [the] flesh; Who defended righteousness in [the] Spirit; Who was witnessed by messengers; Who was proclaimed internationally; Who was believed cosmically; Who was taken up in Glory.” — 1 Timothy 3:16

“…: for, when prophecy came, not by human will: but, being carried by [the] Holy Spirit, humans, spoke from God.” — 2 Peter 1:21

“These [Bereans] were better-begotten than the [people] in Thessaloníki; who welcomed the Word with all enthusiasm: daily examining the writings if He might have it so.” — Acts 17:11

“Similarly, younger people, be submitted to [your] elders; all of you be clothed with humble mindedness toward one another: because, ‘God opposes [the] proud; but, gives grace to the humble.’[[5]](#footnote-5) Therefore, be humbled under the strong hand of God, so that He would exalt you in due time: casting all your care on Him: because, He cares about you.” — 1 Peter 5:5-7

Be clothed with poverty, Peter says: for: humility and poverty are very close companions.

### Introduction

“I know that with my arrival[[6]](#footnote-6) fierce wolves will come in among you, not sparing the little flock. Out of you yourselves men will stand up, speaking well established perversions[[7]](#footnote-7), to wrench away the disciples after themselves.” — Acts 20:29-30

All of the Greek text is taken directly from Elpenor.[[8]](#footnote-8) All of the English is our own fresh translation from the Septuagint. Definitions and grammar are primarily dependent on Taylor’s Lexicon.[[9]](#footnote-9) Each word was also assiduously cross checked against the Hebrew text.[[10]](#footnote-10) Finally, the English translation was compared to the reading of *The Orthodox Study Bible*, without serious differences or discrepancies being found.

It is appropriate that Malachi be preached at the Advent Season: for, his prophecies relate specifically to the coming of John the Baptist, the incarnation of Christ, the epiphany of Christ at His baptism, and His dramatic entrance at the temple … possibly when overthrowing the money changers.

In broader scope, Malachi presents many prophetic concepts that are more the ongoing conditions of society than single acts: he describes the behavior of both Jews and Gentiles that we now know cover millennia. Like a cracked record; the same message plays over and over again, until someone or something changes it: Israel is broken and the message will be locked in repetition until Israel repents.

So, the explosive power of Malachi as an evangelism tract directed toward Israel should not be overlooked either. Down through the centuries, year-after-year, it has faithfully called Judaism to repentance.

This does not mean that it has no evangelistic message for Gentiles, as well: for, Malachi ultimately calls all to Christ.

### Translation Summary

“A Lemma of [the] LORD’s WORD to Israel in hand of His angel: Now, let this be established on your hearts.

“I loved you, the Lord says. You said, In what have You loved us? Wasn’t Esau Jacob’s brother? the Lord says. I loved Jacob; yet, I hated Esau. [Haven’t] I appointed his borders for destruction; his inheritance for dwellings of desolation? So, if he will say, Idumea had been thrown down. We could return. We could rebuild the desolation. Thus says Almighty Lord, They will build. I will throw down. It will be called by them borders of lawlessness; a people against whom [the] Lord has arrayed Himself for ages. Your eyes will see. You will say, [the] Lord was made great above the borders of Israel.

“A son honors father; a slave, his lord. If Father ***Am I***, where is My honor? If Lord ***Am I***, where is My fear? ... says Almighty Lord.

“You priests, despising My Name…. You said, In what have we despised Your Name? Bringing to My altar breads [that] were being polluted. You said, In what have we polluted them? When you [are] to say, The Lord’s Table is polluting [them]. You scorned [its] setting. So, if you would bring [the] blind in sacrifice, [is it] not evil? If you would bring [the] lame or [the] sick, [is it] not evil? Now, bring it to your leader, if he will accept it, if he will tolerate your face? ... says Almighty Lord.

“Now, will you atone [before] the face of your God? Will you pray to Him? These [things] had been done by your hands. Will I tolerate out of you, [even] your face? ... says Almighty Lord.

“So, even [the] doors will be shut against you. You will not kindle My altar for anything: it is not My will for you. ... says Almighty Lord. I will not accept a sacrifice out of your hands.

“So, from sun rising to setting My Name had been glorified among the Gentiles. In every place incense is brought forth in My Name, as well as clean sacrifice. So, My Name [is] great among the Gentiles. ... says Almighty Lord.

“Yet, you defile it, when you [are] to say, The Lord’s Table is being polluted. The [table] setting would scorn its food. You said, These are out of evil suffering. [So,] I blew them out. ... says Almighty Lord.

“You began bringing in spoils, the lame and the sick. If you would carry the sacrifice, will I accept them out of your hands? ... says Almighty Lord.

“Accursed [is anyone] who has [the] power, who has possessed in his flock a male with its consecration on it and he offers a corrupted [alternative] to [the] Lord: because ***I Am*** a great King. ... says Almighty Lord. My Name [is] brilliant among the Gentiles.

“Now, this commandment for you, O priests: if you would not listen, if you would not establish in your heart, to give glory to My Name, ... says Almighty Lord. I will send out the curse upon you. I will curse upon your blessing. I will curse it. I will reject your blessing. It will not exist among you: because, you do not establish in your heart.

“Consider this! I separate you from the shoulder. I will scatter offal on your faces, offal of your feasts. I will take you with it. You will know that I had expelled you [from] this, My extant covenant commandment with the Levites. ... says Almighty Lord.

“My covenant has been with him for life and peace. I gave [it] to him to surely fear me. To send Him before [the] face of My Name. The law of truth has been in his mouth. Unrighteousness was not found in his lips: in peace following a straight [path] he was paced with Me. He turned many away from unrighteousness: because, the priest’s lips will protect knowledge. They will seek Law out of his mouth, since he is [the] angel of Almighty Lord.

“Yet, you turned out of the way. You weakened many in [the] law: you broke the covenant of Levi. ... says Almighty Lord.

“I also had given you, scorning and rejecting among all the Gentiles; against which you did not protect My way: but, you have been partial in law. [Have you] Not One Father, all of you? [Has] not One God created you? Why [is it] that each [of you] abandoned his brother to defile the covenant of your ancestors? Judah was abandoned. An abomination was invented in Israel. … in Jerusalem [too]: because, Judah defiled the Holy Lord, Whom he loved. He pursued other gods. [The] Lord will destroy the person doing these [things], until he would be humiliated, out of the tents of Jacob; out of bringing sacrifice to [the] Almighty Lord.

“These [things], which I have hated, you have done. You have flooded the Lord’s altar in tears. … in weeping and in groaning [because] of [your] ordeals. [Is it] any longer worthwhile, to look upon [your] sacrifice, or to receive [a gift] out of your hands? You said, for what reason? Because, [the] Lord testified unfavorably between you and a wife of your youth, whom you divorced. She [was] your companion and wife of your covenant. Didn’t He make [you] otherwise? … with the remnant of His Spirit? You said, what otherwise? What does God seek other than seed? Protect your spirit. You should not divorce a wife of your youth. But [even] if hating [her] you would divorce, says the God Lord of Israel; ungodliness will flood your thoughts, says [the] Almighty Lord. Protect your spirit. Never, ever divorce.

“[You people] provoking God with your words. You said, in what [have] we provoked Him? When you [are] to say, all doing of evil [is] beautiful in [the] Lord’s presence. Is He pleased with them? Where is the God of justice and righteousness?

“Consider this! I send out My angel. He will scout the way before My face. Suddenly, [the] Lord, Whom you seek, will appear in His temple, even the Angel of the Covenant, Whom you desire: Consider this! He comes! ... says Almighty Lord.

“Who will long endure His entrance day? Or who will long withstand His appearance? Because, He arrives as a smelter fire; and as [many] purifiers …. He will sit smelting and purifying as silver or as gold. He will purify Levi’s children. He will cast them as gold or silver. They will be to the Lord, bringing a sacrifice in righteousness. [The] sacrifice of Judah and Jerusalem will please the Lord, as the days of ages [past], as the former years. I will approach you in judgment. I will be a swift witness against the drug mixers, adulteresses, false swearers in My name, robbers of [their] employee’s employment, oppressors of [the] widow, beaters of orphans, judgment perverters of [the] proselyte, and those not fearing Me, ... says Almighty Lord.

“Because, I [am] your God Lord; I had not changed. You, the children of Jacob, have not refrained from the unrighteousnesses of your ancestors; you perverted conformity to My Law. You did not protect [it]. Return to Me. I will be returned to you. ... says Almighty Lord.

“You said, in what will we return? Human[s] will not mock God, will they? Because, you mock Me. You will say, in what had we mocked You? Because, the tithes and the first fruits are [still] with you. You most-surely look away from Me. You mock Me. The year is completed. Have you brought in all the produce into the granaries? Will its plunder be [kept] in its house? Return, now, in this [matter] ... says Almighty Lord … [see] if I would not open the waterfalls of heaven to you. I will pour out My blessing on you until [it reaches] to [your] satisfaction.

“I will provide a feast for you. I never, ever destroy from you, the fruit of the earth. It would never, ever stunt the field vine for you. ... says Almighty Lord.

“All the Gentiles will greatly rejoice with you; because, you will become a desirable land. ... says Almighty Lord.

“You weighed Me down by your words against Me, says [the] Lord. You said, in what spoke we against You? You said, the server of God [is] worthless. What [honor is] greater than that we protected His observances? Because we walked as suppliants before the face of [the] Almighty Lord?

“Now, we greatly rejoice with others. All doing lawlessness are recreated. They withstood God. Yet, they were saved. These spoke against the fear of the Lord, each to his neighbor. The Lord listened attentively. He recorded a book of memorial before His presence: *The Fearers of the Lord and the Blessers of His Name*. They will be Mine, says [the] Almighty Lord, on [that] day which I act; on [the] fulfillment [day]. I will choose them, [the] way a man chooses his son serving him.

“You will be returned. You will see [the difference] between [the] righteous and [the] lawless; between the servant of God and the not servant.

“So: Consider this! the Lord’s Day comes blazing as a furnace. It will burn them. All the aliens and all the doers of lawlessness will be straw. The coming day will consume them says [the] Almighty Lord. There would never, ever be spared out of them root or branch.

“[But the] Sun of Righteousness will rise to you, the fearers of My Name, with healing in His wings. You will come out. You will skip like baby calves being let out of a stall. You will trample down [the] lawless: because, they will be ashes underneath your feet on the day which I act says [the] Almighty Lord.

“Consider this! I will send you Elijah the Tishbite before the Lord’s great Epiphany Day was to come. He will reestablish [the] heart of [the] Father toward [the] child, and [the] heart of [the] person toward their neighbor: lest, coming, I will strike the earth completely. Be reminded of [the] Law of Moses, My servant, just as I commanded him in Choreb for all Israel [in] ordinances and righteous decrees.”

### Chapter 1

Verse 1

“Λῆμμα Λόγου Κυρίου ἐπὶ τὸν ᾿Ισραὴλ ἐν χειρὶ ἀγγέλου αὐτοῦ· θέσθε[[11]](#footnote-11) δὴ ἐπὶ τὰς καρδίας ὑμῶν.”

“A Lemma of [the] LORD’s WORD[[12]](#footnote-12) to Israel[[13]](#footnote-13) in hand of His angel: Now, let this be established on your hearts.”[[14]](#footnote-14)

Malachi begins:

“Λῆμμα Λόγου Κυρίου”, which we might loosely translate as “An oracle of the word of Yahweh[[15]](#footnote-15)”. But if we have our Christology mindset in place we immediately recognize “Λόγου Κυρίου” as the Name of the pre-incarnate Christ Himself: before Jesus was ever conceived He always was “THE WORD of THE LORD... there was never a time when He was not “Λόγου Κυρίου”. So, we should have translated, “Λῆμμα Λόγου Κυρίου”, as, A Lemma or Declaration or Oracle of Christ, THE WORD of THE LORD.” “Hear, O Israel, THE LORD IS GOD; THE LORD IS ONE!” This should give us something to think about this Advent season. Jesus speaks to us from before His birth in the last book of the Old Testament.

The pre-incarnate Son of God, Who, will soon become man, is talking to Israel in the book we call Malachi: for, He says, “ἐπὶ τὸν ᾿Ισραὴλ”. Does He refer to the Israel of the Exodus and Moses; to the Israel of the Kingdom and David; to the Israel of the Captivity; to the Israel of Malachi; to the Israel of the incarnation; to the Israel, which is the Christian Church; or to some other Israel? At the time of Malachi’s likely writing, Israel no longer exists as a nation: so, why doesn’t He use the simpler and more accurate term, Jew or Judean? We will have to let the narrative play out in order to learn a more definitive idea. The Son clearly says, “Israel”: but, we would all do well to attend this Advent season. Are you listening, Israel? “Hear, O Israel, THE LORD IS GOD; THE LORD IS ONE!”

He continues, “ἐν χειρὶ ἀγγέλου αὐτοῦ”, in hand of His angel or messenger. Malachi, if that is indeed a man’s name, does not see himself as particularly important to the narrative. He is merely a messenger for the pre-incarnate Son of God: for, that is what malachi means, My angel, messenger, or minister — or even — possibly in Hebrew — My king.[[16]](#footnote-16) The message matters. Details of the messenger’s life do not matter. This is a Prophet of God writing: he displays amazing humility. We would probably have engraved our names all over this. This Advent season we remember the humility and poverty of a little family, unwed, unwanted, pregnant, homeless, disgraced, ashamed…. Are you listening, Israel? “Hear, O Israel, THE LORD IS GOD; THE LORD IS ONE!”

The Lord’s messenger concludes the introductory sentence, “θέσθε δὴ ἐπὶ τὰς καρδίας ὑμῶν”, “Now, let this be established[[17]](#footnote-17) on your hearts”. Are you listening with your hearts, Israel? Or will this be yet another Advent of sorrow falling on deaf ears and stone-cold-dead hearts? “Hear, O Israel, THE LORD IS GOD; THE LORD IS ONE!”

Verses 2-5

“Now, let this be established on your hearts”:

“᾿Ηγάπησα[[18]](#footnote-18) ὑμᾶς, λέγει[[19]](#footnote-19) Κύριος. καὶ εἴπατε[[20]](#footnote-20)· ἐν τίνι ἠγάπησας[[21]](#footnote-21) ἡμᾶς; οὐκ ἀδελφὸς ἦν[[22]](#footnote-22) ῾Ησαῦ τοῦ ᾿Ιακώβ; λέγει[[23]](#footnote-23) Κύριος, καὶ ἠγάπησα[[24]](#footnote-24) τόν ᾿Ιακώβ, τὸν δὲ ῾Ησαῦ ἐμίσησα[[25]](#footnote-25) καὶ ἔταξα[[26]](#footnote-26) τὰ ὅρια αὐτοῦ εἰς ἀφανισμὸν καὶ τὴν κληρονομίαν αὐτοῦ εἰς δώματα ἐρήμου; διότι ἐρεῖ[[27]](#footnote-27) ἡ ᾿Ιδουμαία· κατέστραπται[[28]](#footnote-28), καὶ ἐπιστρέψωμεν[[29]](#footnote-29) καὶ ἀνοικοδομήσωμεν[[30]](#footnote-30) τὰς ἐρήμους. τάδε λέγει[[31]](#footnote-31) Κύριος παντοκράτωρ· αὐτοὶ οἰκοδομήσουσι[[32]](#footnote-32), καὶ ἐγὼ καταστρέψω[[33]](#footnote-33)· καὶ ἐπικληθήσεται[[34]](#footnote-34) αὐτοῖς ὅρια ἀνομίας καὶ λαὸς ἐφ᾿ ὃν παρατέτακται[[35]](#footnote-35) Κύριος ἕως αἰῶνος. καὶ οἱ ὀφθαλμοί ὑμῶν ὄψονται[[36]](#footnote-36), καὶ ὑμεῖς ἐρεῖτε[[37]](#footnote-37)· ἐμεγαλύνθη[[38]](#footnote-38) Κύριος ὑπεράνω τῶν ὁρίων τοῦ ᾿Ισραήλ.”

“I loved you, the Lord says. You said, In what have You loved us?[[39]](#footnote-39) Wasn’t Esau Jacob’s brother? the Lord says. I loved Jacob; yet, I hated Esau. [Haven’t] I appointed his borders for destruction; his inheritance for dwellings[[40]](#footnote-40) of desolation? So, if he will say, Idumea had been thrown down. We could return. We could rebuild the desolation. Thus says Almighty Lord, They will build. I will throw down. It will be called by them borders of lawlessness; a people against whom [the] Lord has arrayed Himself for ages. Your eyes will see. You will say, [the] Lord was made great above the borders of Israel.”[[41]](#footnote-41)

This vignette appears to teach us lessons of history. The pre-incarnate Son of God does not refer to the persons, Jacob and Esau: for, He repeatedly mentions their borders... people don’t have borders. So, He addresses the destinies of nations; rather than the salvation of individuals.

This is the historic fact. Esau or Edom, once a great nation, when Jacob was barely a small family, fell into desolation. God the Word now claims sovereign responsibility for this outcome, as part of His proof of love for Israel. However, Esau is a warning to Jacob that all Israel are not of Israel: for, at the time of this writing, Judea is a vassal of Greece or Rome, on the brink of becoming extinct as a nation. Rome is also destined to fall. So, this sorrowful Advent season, we do well to consider that our nation could also be brought to desolation for similar godless foolishness. Are you listening with your hearts, Israel? “Hear, O Israel, THE LORD IS GOD; THE LORD IS ONE!”

Verse 6a

“Υἱὸς δοξάζει[[42]](#footnote-42) πατέρα καὶ δοῦλος τὸν κύριον αὐτοῦ. καὶ εἰ πατήρ ***εἰμι***[[43]](#footnote-43) ***ἐγώ***, ποῦ ἐστιν[[44]](#footnote-44) ἡ δόξα μου; καὶ εἰ Κύριός ***εἰμι***[[45]](#footnote-45) ***ἐγώ***, ποῦ ἐστιν[[46]](#footnote-46) ὁ φόβος μου; λέγει[[47]](#footnote-47) Κύριος παντοκράτωρ.”

“A son honors father; a slave, his lord. If Father ***Am I***[[48]](#footnote-48), where is My honor? If Lord ***Am I***[[49]](#footnote-49), where is My fear? ... says Almighty Lord.”

In this verse, ***Am I***, anticipates the expression, ***I Am***, found throughout John’s Gospel.

The point the LORD’s WORD is making is not about Esau; it’s about Jacob: nationally speaking Esau has been toast for centuries… all because of its malice against the Kingdom of God. Now, in the Maccabean period, Judea has waged a series of revolts against their rulers, the Greeks. Judea has rebuilt: but, God has torn down. Judea continues in its stubborn rebellion. God offers one last chance for Judea to repent and embrace the Kingdom of God.

The LORD’s WORD delivers this warning, calling for repentance in an avalanche, a tumbling cascade of complaints each of which concludes with the clause, “says Almighty Lord”: all of which echo the book theme stated in verse 4, “Thus says Almighty Lord, They will build. I will throw down.” Judea will build; but, God will throw down: for, Judea is the son that honors not his father… Israel is the slave that honors not his lord. Nevertheless, a King is coming who honors Father and mother; who puts on slavery as a garment, so that the will of God is done in absolute perfection. This Advent, will we not fear Him as we think about the days of sorrow before His Incarnation. The perfect Will of God was begotten…. Are you listening with your hearts, Israel? “Hear, O Israel, THE LORD IS GOD; THE LORD IS ONE!”

Verses 6b-8

“ὑμεῖς οἱ ἱερεῖς οἱ φαυλίζοντες[[50]](#footnote-50) τὸ ὄνομά μου· καὶ εἴπατε[[51]](#footnote-51)· ἐν τίνι ἐφαυλίσαμεν[[52]](#footnote-52) τὸ ὄνομά σου; προσάγοντες[[53]](#footnote-53) πρὸς τὸ θυσιαστήριόν μου ἄρτους ἠλισγημένους[[54]](#footnote-54), καὶ εἴπατε[[55]](#footnote-55)· ἐν τίνι ἠλισγήσαμεν[[56]](#footnote-56) αὐτούς[[57]](#footnote-57); ἐν τῷ λέγειν[[58]](#footnote-58) ὑμᾶς· τράπεζα Κυρίου ἠλισγημένη[[59]](#footnote-59) ἐστὶ[[60]](#footnote-60) καὶ τὰ ἐπιτιθέμενα[[61]](#footnote-61) ἐξουδενώσατε[[62]](#footnote-62). διότι ἐὰν προσαγάγητε[[63]](#footnote-63) τυφλὸν εἰς θυσίας, οὐ κακόν; καὶ ἐὰν προσαγάγητε[[64]](#footnote-64) χωλὸν ἢ ἄρρωστον, οὐ κακόν; προσάγαγε[[65]](#footnote-65) δὴ αὐτῷ τῷ ἡγουμένῳ[[66]](#footnote-66) σου, εἰ προσδέξεται[[67]](#footnote-67) αὐτό, εἰ λήψεται[[68]](#footnote-68) πρόσωπόν σου, λέγει[[69]](#footnote-69) Κύριος παντοκράτωρ.”

“You[[70]](#footnote-70) priests, despising My Name…. You said, In what have we despised Your Name? Bringing to My altar breads [that] were being polluted. You said, In what have we polluted them? When you [are] to say, The Lord’s Table is polluting [them]. You scorned [its] setting.[[71]](#footnote-71) So, if you would bring [the] blind in sacrifice, [is it] not evil? If you would bring [the] lame or [the] sick, [is it] not evil? Now, bring it to your leader, if he will accept it, if he will tolerate your face? ... says Almighty Lord.”

It is not Esau who has failed as a son. It is Israel who has failed as a son. The specific complaint is that all the sacrifices are corrupted. Eventually, we must realize that the only acceptable sacrifice is the LORD’s WORD’s sacrifice of Himself. The LORD’s WORD will bring the sacrifice of perfect man, Who, fulfills all the righteous demands of the Law in single combat (Exodus 20:12). This is what Advent is all about. Are you listening with your hearts, Israel? “Hear, O Israel, THE LORD IS GOD; THE LORD IS ONE!”

Verse 9

“νῦν ἐξιλάσκεσθε[[72]](#footnote-72) τὸ πρόσωπον τοῦ Θεοῦ ὑμῶν καὶ δεήθητε[[73]](#footnote-73) αὐτοῦ· ἐν χερσὶν ὑμῶν γέγονε[[74]](#footnote-74) ταῦτα· εἰ λήψομαι[[75]](#footnote-75) ἐξ ὑμῶν πρόσωπα ὑμῶν; λέγει[[76]](#footnote-76) Κύριος παντοκράτωρ.”

“Now, will you atone [before] the face of your God? Will you pray to Him?[[77]](#footnote-77) These [things] had been done by your hands. Will I tolerate out of you, [even] your face? ... says Almighty Lord.”

Israel’s national condition is so defiled that it has lost all atonement. National Israel is not even fit to pray. The LORD’s WORD will come at the end of Advent in the Incarnation to repair this breach for the Gentiles who will be recreated as Spiritual Israel. This is the importance and significance of Advent… that the suffering of the Christ and His little family will not be in vain. The little family of faith will grow into a great multitude. The incarnation will promise the offer of forgiveness with potential justification, healing, sanctification, and glorification to all people everywhere. Part of the sorrow of Advent is that so few, wish to receive such a wonderful and costly gift. Are you listening with your hearts, Israel? “Hear, O Israel, THE LORD IS GOD; THE LORD IS ONE!”

Verse 10

“διότι καὶ ἐν ὑμῖν συγκλεισθήσονται[[78]](#footnote-78) θύραι, καὶ οὐκ ἀνάψεται[[79]](#footnote-79) τὸ θυσιαστήριόν μου δωρεάν· οὐκ ἔστι[[80]](#footnote-80) μου θέλημα ἐν ὑμῖν, λέγει[[81]](#footnote-81) Κύριος παντοκράτωρ, καὶ θυσίαν οὐ προσδέξομαι[[82]](#footnote-82) ἐκ τῶν χειρῶν ὑμῶν.”

“So, even [the] doors will be shut against you. You will not kindle My altar for anything: it is not My will[[83]](#footnote-83) for you. ... says Almighty Lord. I will not accept a sacrifice out of your hands.”

The bloody sacrifices are no longer acceptable. The Father will only accept the perfect sacrifice of the Son. This is what Advent brings. Are you listening with your hearts, Israel? “Hear, O Israel, THE LORD IS GOD; THE LORD IS ONE!”

Verse 11

“διότι ἀπὸ ἀνατολῶν ἡλίου ἕως δυσμῶν τὸ ὄνομά μου δεδόξασται[[84]](#footnote-84) ἐν τοῖς ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυμίαμα προσάγεται[[85]](#footnote-85) τῷ ὀνόματί μου καὶ θυσία καθαρά, διότι μέγα τὸ ὄνομά μου ἐν τοῖς ἔθνεσι, λέγει[[86]](#footnote-86) Κύριος παντοκράτωρ.”

“So, from sun rising to setting My Name had been glorified among the Gentiles. In every place incense is brought forth in My Name, as well as clean sacrifice. So, My Name [is] great among the Gentiles. ... says Almighty Lord.”

Advent breaks open the door of forgiveness through faith for all Gentiles. Gentiles may enter the kingdom of God. Gentiles may become members of the family of God. Are you listening with your hearts, Israel? “Hear, O Israel, THE LORD IS GOD; THE LORD IS ONE!”

Verses 12-13a

“ὑμεῖς δὲ βεβηλοῦτε[[87]](#footnote-87) αὐτὸ ἐν τῷ λέγειν[[88]](#footnote-88) ὑμᾶς· τράπεζα Κυρίου ἠλισγημένη[[89]](#footnote-89) ἐστί[[90]](#footnote-90), καὶ τὰ ἐπιτιθέμενα[[91]](#footnote-91) ἐξουδένωται[[92]](#footnote-92) βρώματα αὐτοῦ. καὶ εἴπατε[[93]](#footnote-93)· ταῦτα ἐκ κακοπαθείας[[94]](#footnote-94) ἐστί[[95]](#footnote-95), καὶ ἐξεφύσησα[[96]](#footnote-96) αὐτά, λέγει[[97]](#footnote-97) Κύριος παντοκράτωρ.”

“Yet, you defile it, when you [are] to say, The Lord’s Table is being polluted. The [table] setting would scorn its food. You said, These are out of evil suffering. [So,] I blew them out. ... says Almighty Lord.”

Physical Israel is left without excuse…. Blown out….

Verse 13b

“καὶ εἰσεφέρετε[[98]](#footnote-98) ἁρπάγματα καὶ τὰ χωλὰ καὶ τὰ ἐνοχλούμενα[[99]](#footnote-99)· καὶ ἐὰν φέρητε[[100]](#footnote-100) τὴν θυσίαν, εἰ προσδέξομαι[[101]](#footnote-101) αὐτὰ ἐκ τῶν χειρῶν ὑμῶν; λέγει[[102]](#footnote-102) Κύριος παντοκράτωρ.”

“You began bringing in spoils, the lame and the sick. If you would carry the sacrifice, will I accept them out of your hands? ... says Almighty Lord.”

The tragedy is overwhelming….

Verse 14

“καὶ ἐπικατάρατος ὃς ἦν[[103]](#footnote-103) δυνατὸς καὶ ὑπῆρχεν[[104]](#footnote-104) ἐν τῷ ποιμνίῳ αὐτοῦ ἄρσεν καὶ εὐχὴ αὐτοῦ ἐπ᾿ αὐτῷ καὶ θύει[[105]](#footnote-105) διεφθαρμένον[[106]](#footnote-106) τῷ Κυρίῳ· διότι βασιλεὺς μέγας ***ἐγώ εἰμι***[[107]](#footnote-107), λέγει[[108]](#footnote-108) Κύριος παντοκράτωρ, καὶ τὸ ὄνομά μου ἐπιφανὲς ἐν τοῖς ἔθνεσι.

“Accursed [is anyone] who has [the] power, who has possessed in his flock a male with its consecration on it and he offers a corrupted [alternative] to [the] Lord: because ***I Am***[[109]](#footnote-109) a great King. ... says Almighty Lord. My Name [is] brilliant[[110]](#footnote-110) among the Gentiles[[111]](#footnote-111).”

The final outcome is fatal… and awesome… and wonderful….

The cascade of Israel’s condemnation continues with a focus on the failure of the priesthood:

### Chapter 2

Verses 1-2

“καὶ νῦν ἡ ἐντολὴ αὕτη πρὸς ὑμᾶς, οἱ ἱερεῖς· ἐὰν μὴ ἀκούσητε[[112]](#footnote-112), καὶ ἐὰν μὴ θῆσθε[[113]](#footnote-113) εἰς τὴν καρδίαν ὑμῶν τοῦ δοῦναι[[114]](#footnote-114) δόξαν τῷ ὀνόματί μου, λέγει[[115]](#footnote-115) Κύριος παντοκράτωρ, καὶ ἐξαποστελῶ[[116]](#footnote-116) ἐφ᾿ ὑμᾶς τὴν κατάραν καὶ ἐπικαταράσομαι[[117]](#footnote-117) τὴν εὐλογίαν ὑμῶν καὶ καταράσομαι[[118]](#footnote-118) αὐτήν· καὶ διασκεδάσω[[119]](#footnote-119) τὴν εὐλογίαν ὑμῶν, καὶ οὐκ ἔσται[[120]](#footnote-120) ἐν ὑμῖν, ὅτι ὑμεῖς οὐ τίθεσθε[[121]](#footnote-121) εἰς τὴν καρδίαν ὑμῶν.”

“Now, this commandment for you, O priests: if you would not listen, if you would not establish in your heart, to give glory to My Name, ... says Almighty Lord. I will send out the curse upon you. I will curse upon your blessing. I will curse it. I will reject your blessing. It will not exist among you: because, you do not establish in your heart.”

The messenger returns our thoughts to the declaration of chapter 1, verse 2, “I loved you”. This was what was to be established: yet, was not…. Soon, the LORD’s WORD will come and overturn the temple tables, driving out the money changers with a whip. Within a few years all the bloody sacrifices and temple will be completely gone: replaced by a new High Priest, a new priesthood, and the sacrifices of bloodless[[122]](#footnote-122) prayer. Now, it is Advent and we see only the desolation of a little family struggling to survive: but, the wonderful miraculous birth is coming… the Virgin has conceived.

Verses 3-4

“ἰδοὺ ἐγὼ ἀφορίζω[[123]](#footnote-123) ὑμῖν τὸν ὦμον[[124]](#footnote-124) καὶ σκορπιῶ[[125]](#footnote-125) ἔνυστρον ἐπὶ τὰ πρόσωπα ὑμῶν, ἔνυστρον ἑορτῶν ὑμῶν, καὶ λήψομαι[[126]](#footnote-126) ὑμᾶς εἰς τὸ αὐτό· καὶ ἐπιγνώσεσθε[[127]](#footnote-127) διότι ἐγὼ ἐξαπέσταλκα[[128]](#footnote-128) πρὸς ὑμᾶς τὴν ἐντολὴν ταύτην τοῦ εἶναι[[129]](#footnote-129) τὴν διαθήκην μου πρὸς τοὺς Λευίτας, λέγει[[130]](#footnote-130) Κύριος παντοκράτωρ.”

“Consider this! I separate you from the shoulder.[[131]](#footnote-131) I will scatter offal[[132]](#footnote-132) on your faces, offal of your feasts. I will take you with it. You will know that I had expelled you [from] this, My extant covenant commandment with the Levites.[[133]](#footnote-133) ... says Almighty Lord.”

God is about to cast Israel from His shoulder, where He has carried them their entire history. The covenant with Levi, that Levi was granted an eternal priesthood, is broken; because the children of Levi had defiled God’s feasts... they will be cast out with the refuse of the same feasts.

Verses 5-7

“ἡ διαθήκη μου ἦν[[134]](#footnote-134) μετ᾿ αὐτοῦ τῆς ζωῆς καὶ τῆς εἰρήνης, καὶ ἔδωκα[[135]](#footnote-135) αὐτῷ ἐν φόβῳ φοβεῖσθαί[[136]](#footnote-136) με καὶ ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι[[137]](#footnote-137) αὐτόν. νόμος ἀληθείας ἦν[[138]](#footnote-138) ἐν τῷ στόματι αὐτοῦ, καὶ ἀδικία οὐχ εὑρέθη[[139]](#footnote-139) ἐν χείλεσιν αὐτοῦ· ἐν εἰρήνῃ κατευθύνων[[140]](#footnote-140) ἐπορεύθη[[141]](#footnote-141) μετ᾿ ἐμοῦ καὶ πολλοὺς ἐπέστρεψεν[[142]](#footnote-142) ἀπὸ ἀδικίας. ὅτι χείλη ἱερέως φυλάξεται[[143]](#footnote-143) γνῶσιν, καὶ νόμον ἐκζητήσουσιν[[144]](#footnote-144) ἐκ στόματος αὐτοῦ, διότι ἄγγελος Κυρίου παντοκράτορός ἐστιν[[145]](#footnote-145).”

“My covenant has been with him for life and peace. I gave [it] to him to surely fear me. To send Him before [the] face of My Name. The law of truth has been in his mouth. Unrighteousness was not found in his lips: in peace following a straight [path] he was paced with Me. He turned many away from unrighteousness: because, the priest’s lips will protect knowledge. They will seek Law out of his mouth, since he is [the] angel of Almighty Lord.”

Here is a clear picture of what the priesthood must be; what it will be in the priesthood of Melchizedek, when all believers will again become priests: these are the eternal priestly duties. Advent is a time for sorrowing over this failure; yet we sorrow with hope for differences that the future must bring. There is nothing quite like the proclamation of Christ from the Law of Moses.

Verse 8

“ὑμεῖς δὲ ἐξεκλίνατε[[146]](#footnote-146) ἐκ τῆς ὁδοῦ καὶ ἠσθενήσατε[[147]](#footnote-147) πολλοὺς ἐν νόμῳ, διεφθείρατε[[148]](#footnote-148) τὴν διαθήκην τοῦ Λευί, λέγει[[149]](#footnote-149) Κύριος παντοκράτωρ.”

“Yet, you turned out of the way[[150]](#footnote-150). You weakened many in [the] law: you broke the covenant of Levi. ... says Almighty Lord.”

Jesus repeatedly confronts the Pharisees and Sadducees with the claim that they had distorted the true meaning of the Law by their false teachings: the Pharisees replaced the Life of the Law with a list of rote rules and added regulations performed in the flesh; the Sadducees denied the existence of any spiritual reality, reducing the Law to mere fleshly ceremonies: fleshly ceremonies and fleshly rules… both without heart.

Verses 9-12

“κἀγὼ δέδωκα[[151]](#footnote-151) ὑμᾶς ἐξουδενουμένους[[152]](#footnote-152) καὶ ἀπερριμμένους[[153]](#footnote-153) εἰς πάντα τὰ ἔθνη, ἀνθ᾿ ὧν ὑμεῖς οὐκ ἐφυλάξασθε[[154]](#footnote-154) τὰς ὁδούς μου, ἀλλὰ ἐλαμβάνετε[[155]](#footnote-155) πρόσωπα ἐν νόμῳ. Οὐχὶ πατὴρ εἷς πάντων ὑμῶν; οὐχὶ Θεὸς εἷς ἔκτισεν[[156]](#footnote-156) ὑμᾶς; τί ὅτι ἐγκατέλιπε[[157]](#footnote-157) ἕκαστος τὸν ἀδελφὸν αὐτοῦ τοῦ βεβηλῶσαι[[158]](#footnote-158) τὴν διαθήκην τῶν πατέρων ὑμῶν; ἐγκατελείφθη[[159]](#footnote-159) ᾿Ιούδας, καὶ βδέλυγμα ἐγένετο[[160]](#footnote-160) ἐν τῷ ᾿Ισραὴλ καὶ ἐν ῾Ιερουσαλήμ, διότι ἐβεβήλωσεν[[161]](#footnote-161) ᾿Ιούδας τὰ ἅγια Κυρίου, ἐν οἷς ἠγάπησε[[162]](#footnote-162), καὶ ἐπετήδευσεν[[163]](#footnote-163) εἰς θεοὺς ἀλλοτρίους. ἐξολοθρεύσει[[164]](#footnote-164) Κύριος τὸν ἄνθρωπον τὸν ποιοῦντα[[165]](#footnote-165) ταῦτα, ἕως καὶ ταπεινωθῇ[[166]](#footnote-166) ἐκ σκηνωμάτων ᾿Ιακὼβ καὶ ἐκ προσαγόντων[[167]](#footnote-167) θυσίαν τῷ Κυρίῳ παντοκράτορι.”

“I also had given you, scorning and rejecting among all the Gentiles; against which you did not protect My way: but, you have been partial[[168]](#footnote-168) in law. [Have you] Not One Father, all of you? [Has] not One God created you? Why [is it] that each [of you] abandoned his brother to defile the covenant of your ancestors? Judah was abandoned. An abomination was invented in Israel. … in Jerusalem [too]: because, Judah defiled the Holy Lord, Whom he loved. He pursued other gods. [The] Lord will destroy the person doing these [things], until he would be humiliated, out of the tents of Jacob; out of bringing sacrifice to [the] Almighty Lord.”

Israel will become a mockery among the Gentiles: even affirming this with false claims of anti-Semitism. The truth is that the Israelites have become anti-God, anti-Christ, atheists: not that the Gentiles have become anti-Semitic. This is the righteous outcome of Israelite wrongdoing; when they abandoned God for idols and the kingdom for independence after the death of Solomon: the northern kingdom was liquidated for this in 722. This is the just outcome of Judah turning to idolatry: the southern kingdom was deported for this in 586. Finally, having killed the prophets, they will murder the Son of God; after His death, they will continue to persecute the true children of God. It is their own doing and undoing that they are cast out of the kingdom of God. The sorrow of Advent looks for the coming of a new and better sacrifice: a redemption of the kingdom from the eternal fire.

Verses 13-16

“καὶ ταῦτα, ἃ ἐμίσουν[[169]](#footnote-169), ἐποιεῖτε[[170]](#footnote-170)· ἐκαλύπτετε[[171]](#footnote-171) δάκρυσι τὸ θυσιαστήριον Κυρίου καὶ κλαυθμῷ καὶ στεναγμῷ ἐκ κόπων. ἔτι ἄξιον ἐπιβλέψαι[[172]](#footnote-172) εἰς θυσίαν ἢ λαβεῖν[[173]](#footnote-173) δεκτὸν ἐκ τῶν χειρῶν ὑμῶν; καὶ εἴπατε[[174]](#footnote-174)· ἕνεκεν τίνος; ὅτι Κύριος διεμαρτύρατο[[175]](#footnote-175) ἀναμέσον σοῦ καὶ ἀναμέσον γυναικὸς νεότητός σου, ἣν ἐγκατέλιπες[[176]](#footnote-176), καὶ αὕτη κοινωνός σου καὶ γυνὴ διαθήκης σου. καὶ οὐκ ἄλλος ἐποίησε[[177]](#footnote-177), καὶ ὑπόλειμμα πνεύματος αὐτοῦ. καὶ εἴπατε[[178]](#footnote-178)· τί ἄλλο ἀλλ᾿ ἢ σπέρμα ζητεῖ[[179]](#footnote-179) ὁ Θεός; καὶ φυλάξασθε[[180]](#footnote-180) ἐν τῷ πνεύματι ὑμῶν, καὶ γυναῖκα νεότητός σου μὴ ἐγκαταλίπῃς[[181]](#footnote-181)· ἀλλὰ ἐὰν μισήσας[[182]](#footnote-182) ἐξαποστείλῃς[[183]](#footnote-183), λέγει[[184]](#footnote-184) Κύριος ὁ Θεὸς τοῦ ᾿Ισραήλ, καὶ καλύψει[[185]](#footnote-185) ἀσέβεια ἐπὶ τὰ ἐνθυμήματά σου, λέγει[[186]](#footnote-186) Κύριος παντοκράτωρ. καὶ φυλάξασθε[[187]](#footnote-187) ἐν τῷ πνεύματι ὑμῶν καὶ οὐ μὴ ἐγκαταλίπητε[[188]](#footnote-188).”

“These [things], which I have hated, you have done. You have flooded the Lord’s altar in tears. … in weeping and in groaning [because][[189]](#footnote-189) of [your] ordeals. [Is it] any longer worthwhile, to look upon [your] sacrifice, or to receive [a gift] out of your hands? You said, for what reason? Because, [the] Lord testified unfavorably between you and a wife of your youth, whom you divorced. She [was] your companion and wife of your covenant. Didn’t He make [you] otherwise? … with the remnant of His Spirit? You said, what otherwise? What does God seek other than seed? Protect your spirit. You should not divorce a wife of your youth. But [even] if hating [her] you would divorce, says the God Lord of Israel; ungodliness will flood your thoughts, says [the] Almighty Lord. Protect your spirit. Never, ever divorce.”

These strong words will nurture Joseph during the coming trials. Divorce is no easy way out. For this cause Israel had done great damage to the remnant of the Spirit He had placed within them at creation. Their incessant tears could not undo that damage already done: their souls were scared and seared because of the way they flaunted marriage. God could no longer receive their sacrifice. A new and better sacrifice, a better and perfect seed must be provided to return all mankind to their state of perfection before the fall.

Verse 17

“Οἱ παροξύναντες[[190]](#footnote-190) τὸν Θεὸν ἐν τοῖς λόγοις ὑμῶν καὶ εἴπατε[[191]](#footnote-191)· ἐν τίνι παρωξύναμεν[[192]](#footnote-192) αὐτόν; ἐν τῷ λέγειν[[193]](#footnote-193) ὑμᾶς· πᾶς ποιῶν[[194]](#footnote-194) πονηρόν, καλὸν ἐνώπιον Κυρίου, καὶ ἐν αὐτοῖς αὐτὸς εὐδόκησε[[195]](#footnote-195)· καὶ ποῦ ἐστιν[[196]](#footnote-196) ὁ Θεὸς τῆς δικαιοσύνης;”

“[You people] provoking God with your words. You said, in what [have] we provoked Him? When you [are] to say, all doing of evil [is] beautiful in [the] Lord’s presence. Is He pleased with them? Where is the God of justice and righteousness?”

The ultimate insult to Godliness is the attempt to make Him bent or twisted, as we are.

### Chapter 3

Verse 1

“ἰδοὺ ἐγὼ ἐξαποστέλλω[[197]](#footnote-197) τὸν ἄγγελόν μου, καὶ ἐπιβλέψεται[[198]](#footnote-198) ὁδὸν πρὸ προσώπου μου, καὶ ἐξαίφνης ἥξει[[199]](#footnote-199) εἰς τὸν ναὸν ἑαυτοῦ Κύριος, ὃν ὑμεῖς ζητεῖτε[[200]](#footnote-200), καὶ ὁ ἄγγελος τῆς διαθήκης, ὃν ὑμεῖς θέλετε[[201]](#footnote-201)· ἰδοὺ ἔρχεται[[202]](#footnote-202), λέγει[[203]](#footnote-203) Κύριος παντοκράτωρ.”

“Consider this! I send out My angel. He will scout the way before My face. Suddenly, [the] Lord, Whom you seek, will appear in His temple, even the Angel of the Covenant, Whom you desire: Consider this! He comes! ... says Almighty Lord.”

John will prepare the path…. Jesus will come at His circumcision, at His purification, at His bar mitzvah… He will not be recognized. Then He will come suddenly, when all will be taken by surprise. The virgin has conceived, and born the Son, Immanuel, God with us. We hid our faces from Him; we did not receive Him; we did not want Him.

Verses 2-5

“καὶ τίς ὑπομενεῖ[[204]](#footnote-204) ἡμέραν εἰσόδου αὐτοῦ; ἢ τίς ὑποστήσεται[[205]](#footnote-205) ἐν τῇ ὀπτασίᾳ αὐτοῦ; διότι αὐτός εἰσπορεύεται[[206]](#footnote-206) ὡς πῦρ χωνευτηρίου καὶ ὡς ποιὰ πλυνόντων[[207]](#footnote-207). καὶ καθιεῖται[[208]](#footnote-208) χωνεύων[[209]](#footnote-209) καὶ καθαρίζων[[210]](#footnote-210) ὡς τὸ ἀργύριον καὶ ὡς τὸ χρυσίον· καὶ καθαρίσει[[211]](#footnote-211) τοὺς υἱοὺς Λευὶ καὶ χεεῖ[[212]](#footnote-212) αὐτοὺς ὥσπερ τὸ χρυσίον καὶ τὸ ἀργύριον· καὶ ἔσονται[[213]](#footnote-213) τῷ Κυρίῳ προσάγοντες[[214]](#footnote-214) θυσίαν ἐν δικαιοσύνῃ. καὶ ἀρέσει[[215]](#footnote-215) τῷ Κυρίῳ θυσία ᾿Ιούδα καὶ ῾Ιερουσαλήμ, καθὼς αἱ ἡμέραι τοῦ αἰῶνος καὶ καθὼς τὰ ἔτη τὰ ἔμπροσθεν. καὶ προσάξω[[216]](#footnote-216) πρὸς ὑμᾶς ἐν κρίσει καὶ ἔσομαι[[217]](#footnote-217) μάρτυς ταχὺς ἐπὶ τὰς φαρμακοὺς καὶ ἐπὶ τὰς μοιχαλίδας καὶ ἐπὶ τοὺς ὀμνύοντας τῷ ὀνόματί μου ἐπὶ ψεύδει καὶ ἐπὶ τοὺς ἀποστεροῦντας[[218]](#footnote-218) μισθὸν μισθωτοῦ καὶ τοὺς καταδυναστεύοντας[[219]](#footnote-219) χήραν καὶ τοὺς κονδυλίζοντας[[220]](#footnote-220) ὀρφανοὺς καὶ τοὺς ἐκκλίνοντας[[221]](#footnote-221) κρίσιν προσηλύτου καὶ τοὺς μὴ φοβουμένους[[222]](#footnote-222) με, λέγει[[223]](#footnote-223) Κύριος παντοκράτωρ.”

“Who will long endure His entrance day? Or who will long withstand His appearance? Because, He arrives as a smelter fire; and as [many] purifiers …[[224]](#footnote-224). He will sit smelting and purifying as silver or as gold. He will purify Levi’s children. He will cast them as gold or silver. They will be to the Lord, bringing a sacrifice in righteousness. [The] sacrifice of Judah and Jerusalem will please the Lord, as the days of ages [past], as the former years. I will approach you in judgment. I will be a swift witness against the drug mixers, adulteresses, false swearers in My name, robbers of [their] employee’s employment, oppressors of [the] widow, beaters of orphans, judgment perverters of [the] proselyte, and those not fearing Me[[225]](#footnote-225), ... says Almighty Lord.”

The Christmas Child, is revealed as the swift witness and judge of all unrighteousness. His work produces the perfect sacrifice of Himself: this is the sacrifice of the broken heart and humbled sprit that David brought[[226]](#footnote-226). This is the sacrifice that Israel and all others must bring to the Father. This is the sacrifice that caused angels to sing; gathered shepherds to witness; made Magi ponder; brought Herod his mortal fear; and gave the offering of eternal life for all mankind[[227]](#footnote-227).

Verses 6-7a

“Διότι ἐγὼ Κύριος ὁ Θεὸς ὑμῶν, καὶ οὐκ ἠλλοίωμαι[[228]](#footnote-228)· καὶ ὑμεῖς οἱ υἱοὶ ᾿Ιακὼβ οὐκ ἀπέχεσθε[[229]](#footnote-229) ἀπὸ τῶν ἀδικιῶν τῶν πατέρων ὑμῶν, ἐξεκλίνατε[[230]](#footnote-230) νόμιμά μου καὶ οὐκ ἐφυλάξασθε[[231]](#footnote-231). ἐπιστρέψατε[[232]](#footnote-232) πρός με, καὶ ἐπιστραφήσομαι[[233]](#footnote-233) πρὸς ὑμᾶς, λέγει[[234]](#footnote-234) Κύριος παντοκράτωρ.”

“Because, I [am] your God Lord; I had not changed. You, the children of Jacob, have not refrained from the unrighteousnesses of your ancestors; you perverted conformity[[235]](#footnote-235) to My Law. You did not protect [it]. Return to Me. I will be returned to you. ... says Almighty Lord.”

God has not changed. God cannot change. It is we who have changed; we must be changed back. The power of repentance is laid out before us. Our mere intention to seek God; our determination to walk in a different direction; our reversal of our powerless will; our stumbling efforts to seek God… result in His returning to us in power. The reality is that God never left us; He could not; He does not change. It was the twisted perversion of our iniquities that blinded us to reality all along. In repentance, the scales are removed from our eyes; our hearts are washed.

Verses 7b-10

“καὶ εἴπατε[[236]](#footnote-236)· ἐν τίνι ἐπιστρέψομεν[[237]](#footnote-237); μήτι πτερνιεῖ[[238]](#footnote-238) ἄνθρωπος Θεόν; διότι ὑμεῖς πτερνίζετέ[[239]](#footnote-239) με. καὶ ἐρεῖτε[[240]](#footnote-240)· ἐν τίνι ἐπτερνίσαμέν[[241]](#footnote-241) σε; ὅτι τὰ ἐπιδέκατα καὶ αἱ ἀπαρχαὶ μεθ᾿ ὑμῶν εἰσι[[242]](#footnote-242)· καὶ ἀποβλέποντες[[243]](#footnote-243) ὑμεῖς ἀποβλέπετε[[244]](#footnote-244), καὶ ἐμὲ ὑμεῖς πτερνίζετε[[245]](#footnote-245)· τὸ ἔτος συνετελέσθη[[246]](#footnote-246). καὶ εἰσηνέγκατε[[247]](#footnote-247) πάντα τὰ ἐκφόρια εἰς τοὺς θησαυρούς, καὶ ἔσται[[248]](#footnote-248) ἡ διαρπαγὴ αὐτοῦ ἐν τῷ οἴκῳ αὐτοῦ. ἐπιστρέψατε[[249]](#footnote-249) δὴ ἐν τούτῳ, λέγει[[250]](#footnote-250) Κύριος παντοκράτωρ, ἐὰν μὴ ἀνοίξω[[251]](#footnote-251) ὑμῖν τοὺς καταρράκτας τοῦ οὐρανοῦ καὶ ἐκχεῶ[[252]](#footnote-252) τὴν εὐλογίαν μου ὑμῖν ἕως τοῦ ἱκανωθῆναι[[253]](#footnote-253).”

“You said, in what will we return? Human[s] will not mock God, will they? Because, you mock Me. You will say, in what had we mocked You? Because, the tithes and the first fruits are [still] with you. You most-surely look away[[254]](#footnote-254) from Me. You mock Me. The year is completed. Have you brought in all the produce into the granaries? Will its plunder be [kept] in its house? Return, now, in this [matter] ... says Almighty Lord … [see] if I would not open the waterfalls of heaven to you. I will pour out My blessing on you until [it reaches] to [your] satisfaction.”

The annual profits have been realized, and banked; but the tithes have not been paid. Humans think that they can outwit God: but they can’t. The deception probably takes the form of lying to the priests, who may be going hungry. Change of behavior is necessary. The community lives by sharing. God promises to pour out torrents of His blessing. Whether much or little, the selfish, grasping heart will never be satisfied. Unhappy billionaires cling to their riches: yet, are still not content. Contentment is the result of an open sharing heart, even in dire poverty. The widow with two mites was content.

Verse 11

“καὶ διαστελῶ[[255]](#footnote-255) ὑμῖν εἰς βρῶσιν[[256]](#footnote-256) καὶ οὐ μὴ διαφθείρω[[257]](#footnote-257) ὑμῶν τὸν καρπὸν τῆς γῆς, καὶ οὐ μὴ ἀσθενήσῃ[[258]](#footnote-258) ὑμῶν ἡ ἄμπελος ἡ ἐν τῷ ἀγρῷ, λέγει[[259]](#footnote-259) Κύριος παντοκράτωρ.”

“I will provide a feast for you. I never, ever destroy from you, the fruit of the earth. It would never, ever stunt the field vine for you. ... says Almighty Lord.”

As corruption and rejection of the Christ once brought cursing upon the Israelites; so now, repentance brings certain blessing. Instead of a barren table, God pictures Himself as serving a feast for the repentant.

Verse 12

“καὶ μακαριοῦσιν[[260]](#footnote-260) ὑμᾶς πάντα τὰ ἔθνη, διότι ἔσεσθε[[261]](#footnote-261) ὑμεῖς γῆ θελητή, λέγει[[262]](#footnote-262) Κύριος παντοκράτωρ.”

“All the Gentiles will greatly rejoice with you; because, you will become a desirable land. ... says Almighty Lord.”

Desiring God results in becoming a desirable nation, a people that others admire. Alas, Israel has no God; they have not sought the Angel of the Covenant, who came for them. As a result, there is nothing desirable about Israel. We hope for that to change some day: but, presently Israel is blind and deaf, hard-hearted and stiff-necked, slow-witted and very stubborn. Israel would rather stumble on in unbelief, a burden and curse to the Gentiles, than become the blessing to the world that God proclaims they should be. “Hear, O Israel, THE LORD IS GOD; THE LORD IS ONE!”

Verses 13-14

“᾿Εβαρύνατε[[263]](#footnote-263) ἐπ᾿ ἐμὲ τοὺς λόγους ὑμῶν, λέγει[[264]](#footnote-264) Κύριος, καὶ εἴπατε[[265]](#footnote-265)· ἐν τίνι κατελαλήσαμεν[[266]](#footnote-266) κατὰ σοῦ; εἴπατε[[267]](#footnote-267)· μάταιος ὁ δουλεύων[[268]](#footnote-268) Θεῷ, καὶ τί πλέον ὅτι ἐφυλάξαμεν[[269]](#footnote-269) τὰ φυλάγματα αὐτοῦ καὶ διότι ἐπορεύθημεν[[270]](#footnote-270) ἱκέται πρὸ προσώπου Κυρίου παντοκράτορος;”

“You weighed Me down by your words against Me, says [the] Lord. You said, in what spoke we against You? You said, the server[[271]](#footnote-271) of God [is] worthless.[[272]](#footnote-272) What [honor is] greater than that we protected His observances? Because we walked as suppliants before the face of [the] Almighty Lord?”

Israel often claims to speak for God: they do not…. In rejecting their Messiah, they also reject God: hence, they are a Godless people until they repent and embrace their Messiah. In this declared and practical atheism, their speech is a burden for God. It really says that the service of God is worthless, a waste of time. The servants of God can easily become discouraged: the incessant confrontation with unbelief; the hatred, malice, and persecution, all weigh the servant of God down. God reminds us that there is no greater honor than to be fervent in prayer before God, than to be faithful in worship. There is nothing greater than, bearing our crosses, to follow Him; being with Him in life: dying for Him and with Him in His crucifixion. All believers in Christ Jesus are priests, Peter says so, which is the highest office God bestows upon humans….

Verses 15-17

“καὶ νῦν ἡμεῖς μακαρίζομεν[[273]](#footnote-273) ἀλλοτρίους, καὶ ἀνοικοδομοῦνται[[274]](#footnote-274) πάντες ποιοῦντες[[275]](#footnote-275) ἄνομα καὶ ἀντέστησαν[[276]](#footnote-276) τῷ Θεῷ καὶ ἐσώθησαν[[277]](#footnote-277). ταῦτα κατελάλησαν[[278]](#footnote-278) οἱ φοβούμενοι[[279]](#footnote-279) τὸν Κύριον, ἕκαστος πρὸς τὸν πλησίον αὐτοῦ· καὶ προσέσχε[[280]](#footnote-280) Κύριος καὶ εἰσήκουσε[[281]](#footnote-281) καὶ ἔγραψε[[282]](#footnote-282) βιβλίον μνημοσύνου ἐνώπιον αὐτοῦ τοῖς φοβουμένοις[[283]](#footnote-283) τὸν Κύριον καὶ εὐλαβουμένοις[[284]](#footnote-284) τὸ ὄνομα αὐτοῦ. καὶ ἔσονταί[[285]](#footnote-285) μοι, λέγει[[286]](#footnote-286) Κύριος παντοκράτωρ, εἰς ἡμέραν, ἣν ἐγὼ ποιῶ[[287]](#footnote-287) εἰς περιποίησιν[[288]](#footnote-288), καὶ αἱρετιῶ[[289]](#footnote-289) αὐτοὺς ὃν τρόπον αἱρετίζει[[290]](#footnote-290) ἄνθρωπος τὸν υἱὸν αὐτοῦ τὸν δουλεύοντα[[291]](#footnote-291) αὐτῷ.”

“Now, we greatly rejoice with others. All doing lawlessness are recreated. They withstood God. Yet, they were saved. These spoke against the fear of the Lord, each to his neighbor. The Lord listened attentively[[292]](#footnote-292). He recorded a book of memorial before His presence: *The Fearers of the Lord and the Blessers of His Name*. They will be Mine, says [the] Almighty Lord, on [that] day which I act; on [the] fulfillment [day]. I will choose them, [the] way a man chooses his son serving him.”

Since the Israelites will reject God, God will turn His blessing upon the Gentiles, some of whom will respond, becoming His servants. God pays careful attention to all the actions of men and records those that please Him in the Lamb’s Book of Life. Those that respond are the Elect.

Verse 18

“καὶ ἐπιστραφήσεσθε[[293]](#footnote-293) καὶ ὄψεσθε[[294]](#footnote-294) ἀναμέσον δικαίου καὶ ἀναμέσον ἀνόμου καὶ ἀναμέσον τοῦ δουλεύοντος[[295]](#footnote-295) Θεῷ καὶ τοῦ μὴ δουλεύοντος[[296]](#footnote-296).”

“You will be returned. You will see [the difference] between [the] righteous and [the] lawless; between the servant of God and the not servant.”

Paul could be taking Romans 11 directly from Malachi 3.

### Chapter 4[[297]](#footnote-297)

Verse 1 (3:19)

“διότι ἰδοὺ ἡμέρα Κυρίου ἔρχεται[[298]](#footnote-298) καιομένη[[299]](#footnote-299) ὡς κλίβανος καὶ φλέξει[[300]](#footnote-300) αὐτούς, καὶ ἔσονται[[301]](#footnote-301) πάντες οἱ ἀλλογενεῖς καὶ πάντες οἱ ποιοῦντες[[302]](#footnote-302) ἄνομα καλάμη, καὶ ἀνάψει[[303]](#footnote-303) αὐτοὺς ἡ ἡμέρα ἡ ἐρχομένη[[304]](#footnote-304), λέγει[[305]](#footnote-305) Κύριος παντοκράτωρ, καὶ οὐ μὴ ὑπολειφθῇ[[306]](#footnote-306) ἐξ αὐτῶν ῥίζα οὐδὲ κλῆμα.”

“So: Consider this! the Lord’s[[307]](#footnote-307) Day comes blazing as a furnace. It will burn them. All the aliens and all the doers of lawlessness will be straw. The coming day will consume them says [the] Almighty Lord. There would never, ever be spared out of them root or branch.”

I shake and tremble with fear and terror. At least a third of the earth will be burned up.[[308]](#footnote-308)

Verses 2-3 (3:20-21)

“καὶ ἀνατελεῖ[[309]](#footnote-309) ὑμῖν τοῖς φοβουμένοις[[310]](#footnote-310) τὸ ὄνομά μου ἥλιος δικαιοσύνης καὶ ἴασις ἐν ταῖς πτέρυξιν αὐτοῦ, καὶ ἐξελεύσεσθε[[311]](#footnote-311) καὶ σκιρτήσετε[[312]](#footnote-312) ὡς μοσχάρια ἐκ δεσμῶν ἀνειμένα[[313]](#footnote-313). καὶ καταπατήσετε[[314]](#footnote-314) ἀνόμους, διότι ἔσονται[[315]](#footnote-315) σποδὸς ὑποκάτω τῶν ποδῶν ὑμῶν ἐν τῇ ἡμέρᾳ, ᾗ ἐγὼ ποιῶ[[316]](#footnote-316), λέγει[[317]](#footnote-317) Κύριος παντοκράτωρ.”

“[But the] Sun of Righteousness will rise to you, the fearers of My Name, with healing in His wings. You will come out. You will skip like baby calves[[318]](#footnote-318) being let out of a stall. You will trample down [the] lawless: because, they will be ashes underneath your feet[[319]](#footnote-319) on the day which I act says [the] Almighty Lord.”

The Gentiles will be turned. They will rejoice in their salvation. They may not even realize that the soil under their feet is strewn with the ashes of law breaking unrepentant Israelites. That’s right, God’s accusation against the Israelites, against Judaism is the wanton and willful breaking of the Law of Moses.

Verses 4-6 (3:23-24, 22)

“καὶ ἰδοὺ ἐγὼ ἀποστελῶ[[320]](#footnote-320) ὑμῖν ᾿Ηλίαν τὸν Θεσβίτην, πρὶν ἢ ἐλθεῖν[[321]](#footnote-321) τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ[[322]](#footnote-322), ὃς ἀποκαταστήσει[[323]](#footnote-323) καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ, μὴ ἐλθὼν[[324]](#footnote-324) πατάξω[[325]](#footnote-325) τὴν γῆν ἄρδην. μνήσθητι[[326]](#footnote-326) νόμου Μωσῆ τοῦ δούλου μου, καθότι ἐνετειλάμην[[327]](#footnote-327) αὐτῷ ἐν Χωρὴβ πρὸς πάντα τὸν ᾿Ισραὴλ προστάγματα καὶ δικαιώματα.”

“Consider this! I will send you Elijah the Tishbite[[328]](#footnote-328) before the Lord’s great Epiphany Day was to come. He will reestablish [the] heart of [the] Father toward [the] child, and [the] heart of [the] person toward their neighbor: lest, coming, I will strike the earth completely. Be reminded of [the] Law of Moses, My servant, just as I commanded him in Choreb for all Israel [in] ordinances and righteous decrees.”

Now we hear the conclusion of the whole matter. Elijah is coming to announce Epiphany. Yet, John denies that he is Elijah, even though he baptizes Jesus, when the Father speaks from heaven. Is John only a kind of Elijah? Does Elijah come again and again and again bringing repetitive curses? Is this why our earth is on fire as we continually invent more weapons of mass destruction?

The verse all but quotes the great commandment, to love God and neighbor. The Hebrew text twists the singular into a plural, making this refer to ancestry, rather than to God Himself. It is the Father, not the fathers, Who, must re-establish the covenant, bringing salvation to the children. John surely has these words in mind as he writes John 3:16. Neither is there a necessity of turning the children to the fathers, but rather to their neighbors. In complete violation of Torah, usury continues in common practice, until, now, the whole world is brought in slavery to debt through our banking systems. Our neighbors on every horizon are in bondage, in spite of the command of the Law.

This is the stuff that causes angels to weep.



<https://gonola.com/things-to-do-in-new-orleans/history/nola-history-metairie-cemetery-in-new-orleans>



<https://gravelyspeaking.com/2016/07/19/weeping-angel/>





<https://www.atlasobscura.com/places/the-haserot-angel-cleveland-ohio>

<https://en.wikipedia.org/wiki/Angel_of_Grief>

“There will be joy in heaven, among the angels of God, over one sinner who repents.” — Luke 15:7, 10

“I have gone astray like a lost sheep; seek Your servant: for, I have not forgotten Your commandments.” — Psalm 118:176 LXX (119:176 KJV)

[[329]](#footnote-329)

1. If therefore you, ruling in behalf of evil, had known to give good gifts to your children: how much more, The Father out of Heaven will give [the] Holy Spirit to them [if] they ask Him? [↑](#footnote-ref-1)
2. God, let me be pardoned, the sinner. [↑](#footnote-ref-2)
3. Jesus, let me be remembered when you come in your kingdom. [↑](#footnote-ref-3)
4. The name, Jezreel (יִזְרְעֶ֑אל) means God spreads or scatters; in its positive connotation, it paints a picture of God sowing seed on the earth. In its more negative meaning, it suggests that God is dispersing a gainsaying, wicked people. Matthew 13; Mark 4; Luke 8; Ecclesiastes 11:1 [↑](#footnote-ref-4)
5. Proverbs 3:34 LXX [↑](#footnote-ref-5)
6. Paul refers to his arrival in heaven; which would be a departure from earth. [↑](#footnote-ref-6)
7. These διεστραμμένα are in the perfect passive: one possible source of these is Jewish fables, such as Oral Torah; another is the idea that Constantine brings the stone cut without hands found in Daniel 2. [↑](#footnote-ref-7)
8. <https://www.ellopos.net/elpenor/greek-texts/septuagint/chapter.asp?book=42> [↑](#footnote-ref-8)
9. Taylor, Bernard A., et al., *Analytical Lexicon to the Septuagint*, Expanded Edition, (Hendrickson, Peabody, Massachusetts: 2009, Third Printing, 2014), 591 pages [↑](#footnote-ref-9)
10. <https://www.biblegateway.com/passage/?search=Malachi%201&version=KJV;WLC;LEB> [↑](#footnote-ref-10)
11. θέσθε: aorist, middle imperative, second person plural of τίθημι: to lay, place, put, seat, set; to enthrone or establish [↑](#footnote-ref-11)
12. The term, “LORD’s WORD” or [the WORD of [the] LORD] refers to the eternal Son of God, the pre-incarnate Christ, not to the Scripture. He is called the “LORD’s WORD” because He alone is, and will embody, in His Incarnation, exactly what the Father has to say: thus the Bible flows out of His life and not the other way around. [↑](#footnote-ref-12)
13. This prophetic book is addressed specifically to Israel: hence, it is a message of evangelism for Israelites, Judaism, and Jews. While it has applications and implications for the Church and the Gentiles, as Paul describes them in Romans: these exist primarily to assure Israelites why and how their position of privilege will be taken away and given to others. This is not written in praise of the Gentiles, who will be grafted into the kingdom by grace through faith, who will never, ever, have anything to crow about. Humility is the byword for all. [↑](#footnote-ref-13)
14. MT has YHWH, which we believe is a fabrication taken from Oral Torah; and completely omits the exhortation, “Now, let this be established on your hearts.” [↑](#footnote-ref-14)
15. As far as we can tell, the word “Yahweh” does not appear anywhere in the LXX text. It is very strange that LXX, being hundreds of years older than MT, and the translation work of Jewish Rabbis, that a transliteration of this word was never attempted. Consequently, we have come to believe that the word “Yahweh” is a fabrication of MT, probably derived from Oral Torah, and not at all from Scripture. [↑](#footnote-ref-15)
16. The written difference is clear: for, there is little chance of association between the Hebrew roots LAK (to send) and MLK (to reign); however, the phonic similarities of these homonyms or homophones may be an intended play on words. While Malachi cannot mean my king, it is possible that we might hear, “from my messenger”, realize that the LORD’s WORD is speaking, and eventually induce, “my king”, from our memory of the sound. The phonic change from MLAK to MLK only involves a single letter, the A, which is silent in Hebrew. It is, indeed, My King who speaks to us by the hands of My angel. [↑](#footnote-ref-16)
17. The meanings enthroned, placed, set, seated, and the like, suggest booklets and tracts named things like, “My Heart, Christ’s Home”; some depicting a cross enthroned in the heart; while others press the question, is there any room in my heart that is not fully occupied by Christ? These all beautifully portray the sense of Malachi’s command.

    Munger, Robert Boyd, “My Heart, Christ’s Home”, (IVP Books, 1986) [↑](#footnote-ref-17)
18. ἠγάπησα: aorist, active indicative, first person singular of ἀγαπάω: to love sacrificially or selflessly [↑](#footnote-ref-18)
19. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-19)
20. εἴπατε: aorist, active indicative or imperative, second person plural of εἶπον / λέγω: to say, speak, talk, tell [↑](#footnote-ref-20)
21. ἠγάπησας: aorist, active indicative, second person singular of ἀγαπάω: to love sacrificially or selflessly [↑](#footnote-ref-21)
22. ἦν: imperfect, active indicative, third person singular of εἰμι: to be, exist [↑](#footnote-ref-22)
23. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-23)
24. ἠγάπησα: aorist, active indicative, first person singular of ἀγαπάω: to love sacrificially or selflessly [↑](#footnote-ref-24)
25. ἐμίσησα: aorist, active indicative, first person singular of μισέω: to hate [↑](#footnote-ref-25)
26. ἔταξα: aorist, active indicative, first person singular of τάσσω: to appoint [↑](#footnote-ref-26)
27. ἐρεῖ: future, active indicative, third person singular of εἶπον / λέγω: to say, speak, talk, tell [↑](#footnote-ref-27)
28. κατέστραπται: perfect, middle or passive indicative, third person singular of καταστρέφω: to throw down [↑](#footnote-ref-28)
29. ἐπιστρέψωμεν: aorist, active subjunctive, first person plural of ἐπιστρέφω: to return, turn; to be converted, repent [↑](#footnote-ref-29)
30. ἀνοικοδομήσωμεν: aorist, active subjunctive, first person plural of ἀνοικοδομέω: to rebuild, restore [↑](#footnote-ref-30)
31. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-31)
32. οἰκοδομήσουσι: future, active indicative, third person plural of οἰκοδομέω: to build [↑](#footnote-ref-32)
33. καταστρέψω: future, active indicative, first person singular of καταστρέφω: to throw down [↑](#footnote-ref-33)
34. ἐπικληθήσεται: future, passive indicative, third person singular of ἐπικαλέω: to call upon [↑](#footnote-ref-34)
35. παρατέτακται: perfect, middle or passive indicative, third person singular of παρατάσσω: to appoint in parallel, beside; to array (for battle) [↑](#footnote-ref-35)
36. ὄψονται: future, middle indicative, third person plural of ὁράω: to behold (archaic), look, see; perceive [↑](#footnote-ref-36)
37. ἐρεῖτε: future, active indicative, second person plural of εἶπον / λέγω: to say, speak, talk, tell [↑](#footnote-ref-37)
38. ἐμεγαλύνθη: aorist, passive indicative, third person singular of μεγαλύνω: to enlarge, increase, magnify, make great [↑](#footnote-ref-38)
39. The angel establishes a pattern of inner dialogue. First, He states God’s claim. Then, He states Israel’s contradiction. Finally, He states the proofs that God is correct and Israel’s contradiction is wrong. The subtlety, that Israel is living a lie in contradiction of God must not escape our attention. This pattern of posed dialogue marks the rest of the book. Ironically, Israel, like Esau, builds up arguments; but God throws them down repeatedly: the process of contradicting God is doomed to failure. Gentiles, who will be blessed by the angel, must, nevertheless, beware not to fall into the same pattern of contradicting God; for this cause, whole civilizations are brought to ruin: Edom, Rome, all civilizations, which attempt to build in contradiction of God, fail. [↑](#footnote-ref-39)
40. Literally, the rooftops: it cannot refer to the dwellers; it is not a participle. [↑](#footnote-ref-40)
41. The dialogue in these verses and throughout the book would normally require many other quotation marks. We have removed all of these, because of the tangled mess they create: of quotations within quotations within quotations. We hope that this will not distress the reader, who may now freely read by the sense of the dialogue. Grammarians, we’re sorry; we have no means of easing your discomfort. [↑](#footnote-ref-41)
42. δοξάζει: present, active indicative, third person singular of δοξάζω: to glorify, honor [↑](#footnote-ref-42)
43. εἰμι: present, active indicative, first person singular of εἰμι: to be, exist [↑](#footnote-ref-43)
44. ἐστι(ν): present, active indicative, third person singular of εἰμι: to be, exist [↑](#footnote-ref-44)
45. εἰμι: present, active indicative, first person singular of εἰμι: to be, exist [↑](#footnote-ref-45)
46. ἐστι(ν): present, active indicative, third person singular of εἰμι: to be, exist [↑](#footnote-ref-46)
47. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-47)
48. Note that εἰμι ἐγώ is almost identical to ἐγώ εἰμι, which is very unlikely to be coincidental in this context. [↑](#footnote-ref-48)
49. εἰμι ἐγώ [↑](#footnote-ref-49)
50. φαυλίζοντες: present, active participle, masculine nominative plural of φαυλίζω: to despise [↑](#footnote-ref-50)
51. εἴπατε: aorist, active indicative or imperative, second person plural of εἶπον / λέγω: to say, speak, talk, tell [↑](#footnote-ref-51)
52. ἐφαυλίσαμεν: aorist, active indicative, first person plural of φαυλίζω: to despise [↑](#footnote-ref-52)
53. προσάγοντες: present, active participle, masculine nominative plural of προσάγω: to bring to, toward, bring [↑](#footnote-ref-53)
54. ἠλισγημένους: perfect, middle or passive participle, masculine accusative plural of ἀλισγέω: to pollute [↑](#footnote-ref-54)
55. εἴπατε: aorist, active indicative or imperative, second person plural of εἶπον / λέγω: to say, speak, talk, tell [↑](#footnote-ref-55)
56. ἠλισγήσαμεν: aorist, active indicative, first person plural of ἀλισγέω: to pollute [↑](#footnote-ref-56)
57. αὐτούς, not σε [↑](#footnote-ref-57)
58. λέγειν: present, active infinitive of λέγω: to say, speak, talk, tell [↑](#footnote-ref-58)
59. ἠλισγημένη: perfect, middle or passive participle, feminine nominative singular of ἀλισγέω: to pollute [↑](#footnote-ref-59)
60. ἐστι(ν): present, active indicative, third person singular of εἰμι: to be, exist [↑](#footnote-ref-60)
61. ἐπιτιθέμενα: present, middle or passive participle, neuter nominative plural of ἐπιτίθημι: to lay, place, put, seat, set upon [↑](#footnote-ref-61)
62. ἐξουδενώσατε: aorist, active indicative, second person plural of ἐξουδενόω: to disdain, scorn [↑](#footnote-ref-62)
63. προσαγάγητε: aorist, active subjunctive, second person plural of προσάγω: to bring to, toward, bring [↑](#footnote-ref-63)
64. προσαγάγητε: aorist, active subjunctive, second person plural of προσάγω: to bring to, toward, bring [↑](#footnote-ref-64)
65. προσάγαγε: aorist, active imperative, second person plural of προσάγω: to bring to, toward, bring [↑](#footnote-ref-65)
66. ἡγουμένῳ: present, middle or passive participle, masculine dative singular of ἡγέομαι: to go before; to lead; to rule [↑](#footnote-ref-66)
67. προσδέξεται: future, middle indicative, third person singular of προσδέχομαι: to accept, receive, welcome [↑](#footnote-ref-67)
68. λήψεται: future, middle indicative, third person singular of λαμβάνω: to carry, lift, take; here, put up with, tolerate [↑](#footnote-ref-68)
69. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-69)
70. This is a nominative plural, used as a vocative, not an indirect object. [↑](#footnote-ref-70)
71. The point being made here is that their hearts are not right, their attitudes are evil. No offering made in the Old Testament could ever be perfect; but the priests might have had a right attitude and heart about what their tropes of offerings signified: they did not…. To illustrate the wickedness of coming to God with a defiled mentality or spirit, two extreme examples are adduced: the inconceivable, unimaginable, unthinkable sacrifice of the blind or the lame/sick, even if offered to a human king. These examples did not necessarily take place: they depict something so disgusting and reprehensible as to portray the reality of defiled thinking before God. [↑](#footnote-ref-71)
72. ἐξιλάσκεσθε: present, middle or passive imperative, second person plural of ἐξιλάσκομαι: to atone, propitiate, purge [↑](#footnote-ref-72)
73. δεήθητε: aorist, passive imperative, second person plural of δέομαι / δέω: to pray; to bind [↑](#footnote-ref-73)
74. γέγονε(ν): perfect, active indicative, third person singular of γίνομαι: to become, beget, birth, create, do, invent [↑](#footnote-ref-74)
75. λή(μ)ψομαι: future, middle indicative, first person singular of λαμβάνω: to carry, lift, take; here, put up with, tolerate [↑](#footnote-ref-75)
76. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-76)
77. Interrogatives best fit the context, and are consistent with the flow of the discussion. God is not offering an opportunity for repentance here: rather, He continues with His scathing rebuke. [↑](#footnote-ref-77)
78. συγκλεισθήσονται: future passive indicative, third person plural of συγκλείω: to bar, close, lock, shut [↑](#footnote-ref-78)
79. ἀνάψεται: future middle indicative, third person singular of ἀνάπτω: to kindle, light, set on fire [↑](#footnote-ref-79)
80. ἐστι(ν): present, active indicative, third person singular of εἰμι: to be, exist [↑](#footnote-ref-80)
81. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-81)
82. προσδέξομαι: future middle indicative, first person singular of προσδέχομαι: to accept, receive, welcome [↑](#footnote-ref-82)
83. The desire, will, or wish (θέλημα) is consistently used throughout this discussion as an expression of pleasure or displeasure. [↑](#footnote-ref-83)
84. δεδόξασται: perfect, middle or passive indicative, third person singular of δοξάζω: to glorify, magnify, praise [↑](#footnote-ref-84)
85. προσάγεται: present, middle or passive indicative, third person singular of προσάγω: to bring toward [↑](#footnote-ref-85)
86. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-86)
87. βεβηλοῦτε: present, active indicative, second person plural of βεβηλόω: to defile, pollute, profane [↑](#footnote-ref-87)
88. λέγειν: present, active infinitive of λέγω: to say, speak, talk, tell [↑](#footnote-ref-88)
89. ἠλισγημένη: perfect, middle or passive participle, feminine nominative singular of ἀλισγέω: to pollute [↑](#footnote-ref-89)
90. ἐστί: present, active indicative, third person singular of εἰμι: to be, exist [↑](#footnote-ref-90)
91. ἐπιτιθέμενα: present, middle or passive participle, neuter nominative or accusative plural of ἐπιτίθημι: to lay, place, put, seat, set upon [↑](#footnote-ref-91)
92. ἐξουδένωται: present, middle or passive subjunctive, third person singular of ἐξουδενόω: to devalue, disdain, scorn [↑](#footnote-ref-92)
93. εἴπατε: aorist, active indicative or imperative, second person plural of εἶπον / λέγω: to say, speak, talk, tell [↑](#footnote-ref-93)
94. κακοπαθείας: evil + suffering [↑](#footnote-ref-94)
95. ἐστί: present, active indicative, third person singular of εἰμι: to be, exist [↑](#footnote-ref-95)
96. ἐξεφύσησα: aorist, active indicative, first person singular of ἐκφυσάω: to blow away, out [↑](#footnote-ref-96)
97. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-97)
98. εἰσεφέρετε: imperfect, active indicative, second person plural of εἰσφέρω: to bring in, carry in; ingressive use … began to [↑](#footnote-ref-98)
99. ἐνοχλούμενα: present, middle or passive participle, neuter nominative plural of ἐνοχλέω: to annoy, trouble, be unwell [↑](#footnote-ref-99)
100. φέρητε: present, active subjunctive, second person plural of φέρω: to bear, bring, carry [↑](#footnote-ref-100)
101. προσδέξομαι: future middle indicative, first person singular of προσδέχομαι: to accept, receive, welcome [↑](#footnote-ref-101)
102. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-102)
103. ἦν: imperfect, active indicative, third person singular of εἰμι: to be, exist [↑](#footnote-ref-103)
104. ὑπῆρχεν: imperfect, active indicative, third person singular of ὑπάρχω: to own, possess [↑](#footnote-ref-104)
105. θύει: present, active indicative, third person singular of θύω: to kill, offer, sacrifice, slaughter, slay [↑](#footnote-ref-105)
106. διεφθαρμένον: perfect, middle or passive participle, masculine accusative or neuter nominative or accusative singular of διαφθείρω: to break, consume, corrupt, destroy, eliminate, obliterate, ruin, spoil [↑](#footnote-ref-106)
107. εἰμι: present, active indicative, first person singular of εἰμι: to be, exist [↑](#footnote-ref-107)
108. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-108)
109. ἐγώ εἰμι [↑](#footnote-ref-109)
110. ἐπιφανὲς: epiphany [↑](#footnote-ref-110)
111. A false piety attempts to soften the pejorative sense. The Israelites had and still have a strong racial prejudice: here, God rubs their noses in it. It is the Gentiles who will become more and more faithful following the incarnation. [↑](#footnote-ref-111)
112. ἀκούσητε: aorist, active subjunctive, second person plural of ἀκούω: to hear, listen [↑](#footnote-ref-112)
113. θῆσθε: aorist, middle subjunctive, second person plural of τίθημι: to lay, place, put, seat, set; to enthrone or establish [↑](#footnote-ref-113)
114. δοῦναι: aorist, active infinitive of δίδωμι: to give, grant [↑](#footnote-ref-114)
115. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-115)
116. ἐξαποστελῶ: future, active indicative, first person singular of ἐξαποστέλλω: to send away, out; dismiss, expel [↑](#footnote-ref-116)
117. ἐπικαταράσομαι: future, middle indicative, first person singular of ἐπικαταράομαι: to curse upon [↑](#footnote-ref-117)
118. καταράσομαι: future, middle indicative, first person singular of καταράομαι: to curse [↑](#footnote-ref-118)
119. διασκεδάσω: future, middle indicative, first person singular of διασκεδάζω: to disperse, reject, scatter [↑](#footnote-ref-119)
120. ἔσται: future, middle indicative, third person singular of εἰμι: to be, exist [↑](#footnote-ref-120)
121. τίθεσθε: present, middle or passive indicative, second person plural of τίθημι: to lay, place, put, seat, set; to enthrone or establish [↑](#footnote-ref-121)
122. the calves of our lips Hosea 14:2 [↑](#footnote-ref-122)
123. ἀφορίζω: present, active indicative, first person singular of ἀφορίζω: to separate [↑](#footnote-ref-123)
124. ὦμον: shoulder [↑](#footnote-ref-124)
125. σκορπιῶ: future, active indicative, first person singular of σκορπίζω: disperse, scatter [↑](#footnote-ref-125)
126. λή(μ)ψομαι: future, middle indicative, first person singular of λαμβάνω: to carry, lift, take; here, put up with, tolerate [↑](#footnote-ref-126)
127. ἐπιγνώσεσθε: future, middle indicative, second person plural of ἐπιγινώσκω: to know specifically; discover, observe, understand [↑](#footnote-ref-127)
128. ἐξαπέσταλκα: perfect, active indicative, first person singular of ἐξαποστέλλω: to send away, out; dismiss, expel [↑](#footnote-ref-128)
129. εἶναι: present, active infinitive of εἰμι: to be, exist [↑](#footnote-ref-129)
130. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-130)
131. The exact meaning of the idiom is lost… possibly turn my back…. More to the point, God is about to cast them off His shoulder, where He has carried Israel their entire history. Alternatively, the shoulder refers to the shoulder of offering; the previous topic continues: the offering will be removed. The two ideas merge, in that, the loss of sacrifice is a loss of relationship with God: the two ideas end in the same place… void. [↑](#footnote-ref-131)
132. Yes, the offal contains dung; yet, this is not the specific idea: the reference is to the result of disemboweling the sacrificial animals. Priest and garbage will be thrown out together. [↑](#footnote-ref-132)
133. Literally, “I had expelled toward you, this commandment, the to be (present), My covenant toward the Levites”. We cannot envision a stronger negative statement. It means that God’s covenant with the Levites is broken: it no longer exists as far as Levi is concerned: the covenant is kept in Jesus. God has literally spit or vomited the covenant out: it was expelled. Revelation 3:16 contains a similar expression. [↑](#footnote-ref-133)
134. ἦν: imperfect, active indicative, third person singular of εἰμι: to be, exist [↑](#footnote-ref-134)
135. ἔδωκα: aorist, active indicative, first person singular of δίδωμι: to give, grant [↑](#footnote-ref-135)
136. φοβεῖσθαί: present, middle or passive imperative of φοβέω: to fear; respect, reverence [↑](#footnote-ref-136)
137. στέλλεσθαι: present, middle or passive infinitive of στέλλω: to send; journey, go (exclusively, without deviation); marry? [↑](#footnote-ref-137)
138. ἦν: imperfect, active indicative, third person singular of εἰμι: to be, exist [↑](#footnote-ref-138)
139. εὑρέθη: aorist, passive indicative, third person singular of εὑρίσκω: to discover, find [↑](#footnote-ref-139)
140. κατευθύνων: present, active participle, masculine nominative singular of κατευθύνω: to keep straight [↑](#footnote-ref-140)
141. ἐπορεύθη: aorist, passive indicative, third person singular of πορεύομαι: to go, march, walk [↑](#footnote-ref-141)
142. ἐπέστρεψεν: aorist, active indicative, third person singular of ἐπιστρέφω: to turn, return; repent [↑](#footnote-ref-142)
143. φυλάξεται: future, middle indicative, third person singular of φυλάσσω / φυλάττω: to guard, keep, maintain, preserve, protect, watch [↑](#footnote-ref-143)
144. ἐκζητήσουσιν: future, active indicative, third person plural of ἐκζητέω: to search out, search, seek [↑](#footnote-ref-144)
145. ἐστι(ν): present, active indicative, third person singular of εἰμι: to be, exist [↑](#footnote-ref-145)
146. ἐξεκλίνατε: aorist, active indicative, second person plural of ἐκκλίνω: to bend out; bow; pervert; avoid, shun, turn [↑](#footnote-ref-146)
147. ἠσθενήσατε: aorist, active indicative, second person plural of ἀσθενέω: to be weak; to weaken [↑](#footnote-ref-147)
148. διεφθείρατε: aorist, active indicative, second person plural of διαφθείρω: to break, corrupt, destroy, ruin, spoil [↑](#footnote-ref-148)
149. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-149)
150. John 14:6 [↑](#footnote-ref-150)
151. δέδωκα: perfect, active indicative, first person singular of δίδωμι: to give, grant [↑](#footnote-ref-151)
152. ἐξουδενουμένους: present, middle or passive participle, masculine accusative plural of ἐξουδενέω or -όω: despise, devalue, disdain, scorn. [↑](#footnote-ref-152)
153. ἀπερριμμένους: perfect, middle or passive participle, masculine accusative plural of ἀπορρίπτω: abandon, cast away, put away, reject, throw away. [↑](#footnote-ref-153)
154. ἐφυλάξασθε: aorist, middle indicative, second person plural of φυλάσσω / φυλάττω: to guard, keep, maintain, preserve, protect, watch [↑](#footnote-ref-154)
155. ἐλαμβάνετε: imperfect, active indicative, second person plural of λαμβάνω: to receive, take; seize [↑](#footnote-ref-155)
156. ἔκτισεν: aorist, active indicative, third person singular of κτίζω: to create, make; establish, form, found, invent; perpetuate [↑](#footnote-ref-156)
157. ἐγκατέλιπε(ν): aorist, active indicative, third person singular of ἐγκαταλείπω: to leave down and out; abandon, desert, forsake [↑](#footnote-ref-157)
158. βεβηλῶσαι: aorist, active infinitive of βεβηλόω: to defile, pollute, profane [↑](#footnote-ref-158)
159. ἐγκατελείφθη: aorist, passive indicative, third person singular of ἐγκαταλείπω: to leave down and out; abandon, desert, forsake [↑](#footnote-ref-159)
160. ἐγένετο: aorist, middle indicative, third person singular of γίνομαι: to become, beget, birth, create, do, invent [↑](#footnote-ref-160)
161. ἐβεβήλωσεν: aorist, active indicative, third person singular of βεβηλόω: to defile, pollute, profane [↑](#footnote-ref-161)
162. ἠγάπησε(ν): aorist, active indicative, third person singular of ἀγαπάω: to love sacrificially or selflessly [↑](#footnote-ref-162)
163. ἐπετήδευσεν: aorist, active indicative, third person singular of ἐπιτήδεύω: to practice, pursue [↑](#footnote-ref-163)
164. ἐξολεθρεύσει or ἐξολοθρεύσει: future, active indicative, third person singular of ἐξολεθρεύω or ἐξολοθρεύω: to destroy [↑](#footnote-ref-164)
165. ποιοῦντα: present, active participle, masculine accusative singular or neuter nominative or accusative plural of ποιέω: to do, make, produce [↑](#footnote-ref-165)
166. ταπεινωθῇ: aorist, passive subjunctive, third person singular of ταπεινόω: to abase, bow, confound, humble, humiliate, level, lower [↑](#footnote-ref-166)
167. προσαγόντων: present, active participle, masculine or neuter genitive plural of προσάγω: to bring toward or upon [↑](#footnote-ref-167)
168. Literally: have taken face, taking an attitude, position, or stance. The idiom indicates the holding of a variety of personal opinions that attempt to explain away what the law really says: showing partiality. [↑](#footnote-ref-168)
169. ἐμίσουν: imperfect, active indicative, first person singular or third person plural of μισέω: to hate [↑](#footnote-ref-169)
170. ἐποιεῖτε: imperfect, active indicative, second person plural of ποιέω: to do, make, produce [↑](#footnote-ref-170)
171. ἐκαλύπτετε: imperfect, active indicative, second person plural of καλύπτω: to cover, envelop, flood [↑](#footnote-ref-171)
172. ἐπιβλέψαι: aorist, active infinitive of ἐπιβλέπω: to look, observe [↑](#footnote-ref-172)
173. λαβεῖν: aorist, active infinitive of λαμβάνω: to carry, lift, take; here, put up with, tolerate [↑](#footnote-ref-173)
174. εἴπατε: aorist, active indicative or imperative, second person plural of εἶπον / λέγω: to say, speak, talk, tell [↑](#footnote-ref-174)
175. διεμαρτύρατο: aorist, middle indicative, third person singular of διαμαρτυρέω: to testify or witness against; warn [↑](#footnote-ref-175)
176. ἐγκατέλιπες: aorist, active indicative, second person singular of ἐγκαταλείπω: to desert, divorce, forsake, leave [↑](#footnote-ref-176)
177. ἐποίησε(ν): aorist, active indicative, third person singular of ποιέω: to do, make, produce [↑](#footnote-ref-177)
178. εἴπατε: aorist, active indicative or imperative, second person plural of εἶπον / λέγω: to say, speak, talk, tell [↑](#footnote-ref-178)
179. ζητεῖ: present, active indicative, third person singular of ζητέω: to seek [↑](#footnote-ref-179)
180. φυλάξασθε: aorist, middle imperative, second person plural of φυλάσσω / φυλάττω: to guard, keep, maintain, preserve, protect, watch [↑](#footnote-ref-180)
181. ἐγκαταλίπῃς: aorist, active subjunctive, third person singular of ἐγκαταλείπω: to desert, divorce, forsake, leave [↑](#footnote-ref-181)
182. μισήσας: aorist, active participle, masculine nominative singular of μισέω: to hate [↑](#footnote-ref-182)
183. ἐξαποστείλῃς: aorist, active subjunctive, second person plural of ἐξαποστέλλω: to send away, out; dismiss, expel [↑](#footnote-ref-183)
184. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-184)
185. καλύψει: future, active indicative, third person singular of καλύπτω: to cover, envelop, flood [↑](#footnote-ref-185)
186. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-186)
187. φυλάξασθε: aorist, middle imperative, second person plural of φυλάσσω / φυλάττω: to guard, keep, maintain, preserve, protect, watch [↑](#footnote-ref-187)
188. ἐγκαταλίπητε: aorist, active subjunctive, second person plural of ἐγκαταλείπω: to desert, divorce, forsake, leave [↑](#footnote-ref-188)
189. out of [↑](#footnote-ref-189)
190. παροξύναντες: aorist, active participle, masculine nominative plural of παροξύνω: to irritate, provoke; sharpen (sword, mountain) [↑](#footnote-ref-190)
191. εἴπατε: aorist, active indicative or imperative, second person plural of εἶπον / λέγω: to say, speak, talk, tell [↑](#footnote-ref-191)
192. παρωξύναμεν: aorist, active indicative, first person plural of παροξύνω: to irritate, provoke; sharpen (sword, mountain) [↑](#footnote-ref-192)
193. λέγειν: present, active infinitive of λέγω: to say, speak, talk, tell [↑](#footnote-ref-193)
194. ποιῶν: present, active participle, masculine nominative singular of ποιέω: to do, make, produce [↑](#footnote-ref-194)
195. εὐδόκησε(ν): aorist, active indicative, third person singular of εὐδοκέω: to agree, approve, consent, be content, please [↑](#footnote-ref-195)
196. ἐστι(ν): present, active indicative, third person singular of εἰμι: to be, exist [↑](#footnote-ref-196)
197. ἐξαποστέλλω: present, active indicative, first person singular of ἐξαποστέλλω: to send away, out; dismiss, expel [↑](#footnote-ref-197)
198. ἐπιβλέψεται: future, middle indicative third person singular of ἐπιβλέπω: to look upon, observe; prepare; scout [↑](#footnote-ref-198)
199. ἥξει: future, active indicative third person singular of ἥκω: to appear, come, be present [↑](#footnote-ref-199)
200. ζητεῖτε: present, active indicative, second person plural of ζητέω: to seek [↑](#footnote-ref-200)
201. θέλετε: present, active indicative, second person plural of θέλω: to desire, want, will, wish; delight [↑](#footnote-ref-201)
202. ἔρχεται: present, middle or passive indicative, third person singular of ἔρχομαι: to come [↑](#footnote-ref-202)
203. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-203)
204. ὑπομενεῖ: future, active indicative, third person singular of ὑπομένω: to long or hyper endure; abide, bear patiently, continue, remain, remember, tarry, wait [↑](#footnote-ref-204)
205. ὑποστήσεται: future, active indicative, third person singular of ὑφίστημι: to long or super stand; remain, resist, stand ground, or still, withstand. [↑](#footnote-ref-205)
206. εἰσπορεύεται: present, middle or passive indicative, third person singular of εἰσπορεύομαι: to arrive, go in [↑](#footnote-ref-206)
207. πλυνόντων: present, active participle, masculine or neuter genitive plural of πλύνω: to agitate, cleanse, rub, scrub, wash [↑](#footnote-ref-207)
208. καθιεῖται: future, middle indicative, third person singular of καθίζω: to sit down; place, put, recline, remain, set, sit [↑](#footnote-ref-208)
209. χωνεύων: present, active participle, masculine nominative plural of χωνεύω: to smelt; cast, melt [↑](#footnote-ref-209)
210. καθαρίζων: present, active participle, masculine nominative plural of καθαρίζω: to cleanse, purge, purify [↑](#footnote-ref-210)
211. καθαρίσει: future, active indicative, third person singular of καθαρίζω: to cleanse, purge, purify [↑](#footnote-ref-211)
212. χεεῖ: future, active indicative, third person singular of χέω: to pour; shed, spread out [↑](#footnote-ref-212)
213. ἔσονται: future, middle indicative, third person plural of εἰμι: to be, exist [↑](#footnote-ref-213)
214. προσάγοντες: present, active participle, masculine nominative plural of προσάγω: : to bring to, toward, bring [↑](#footnote-ref-214)
215. ἀρέσει: future, active indicative, third person singular of ἀρέσκω: to approve, please, satisfy [↑](#footnote-ref-215)
216. προσάξω: future, active indicative, first person singular of προσάγω: : to bring to, toward, bring [↑](#footnote-ref-216)
217. ἔσομαι: future, middle indicative, first person singular of εἰμι: to be, exist [↑](#footnote-ref-217)
218. ἀποστεροῦντας: present, active participle, masculine accusative plural of ἀποστερέω: to defraud, rob [↑](#footnote-ref-218)
219. καταδυναστεύοντας: present, active participle, masculine accusative plural of καταδυναστεύω: to conquer, enslave, oppress; prevail against [↑](#footnote-ref-219)
220. κονδυλίζοντας: present, active participle, masculine accusative plural of κονδυλίζω: to maltreat, to oppress, to strike [↑](#footnote-ref-220)
221. ἐκκλίνοντας: present, active participle, masculine accusative plural of ἐκκλίνω: to bend out; bow; pervert; avoid, shun, turn [↑](#footnote-ref-221)
222. φοβουμένους: present, middle or passive participle, masculine accusative plural of φοβέω: to fear; respect, reverence [↑](#footnote-ref-222)
223. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-223)
224. We believe that the force of ποιὰ is doer, as deriving from the verb form. Were it not a modern marvel, we would be tempted to translate as washing machine. In the context, we are looking for a word that parallels fire; perhaps a soap or stone… the full meaning is lost to us. Think of a person scrubbing furiously to polish and remove surface blemishes and impurities from cast metal surfaces… it’s hard, hot work. [↑](#footnote-ref-224)
225. Interesting and stern warnings considering our modern drug riddled, sex oriented society; with its crypto-Jews and other false professors, underpaid employments; and its plethora of inflation, usury, and other scams that prey primarily on widows, orphans, immigrants, and other helpless classes of society: the fear of God has, to a great extent, been lost in modern society. [↑](#footnote-ref-225)
226. Psalm 50 LXX (51 KJV) [↑](#footnote-ref-226)
227. John 3:16 [↑](#footnote-ref-227)
228. ἠλλοίωμαι: perfect, middle or passive indicative, first person singular of ἀλλοιόω: to alter, change; be other or become another [↑](#footnote-ref-228)
229. ἀπέχεσθε: present, middle or passive indicative, second person plural of ἀπέχω: to abstain, be aloof or far from; to hate? [↑](#footnote-ref-229)
230. ἐξεκλίνατε: aorist, active indicative, second person plural of ἐκκλίνω: to bend out; bow; pervert; avoid, shun, turn [↑](#footnote-ref-230)
231. ἐφυλάξασθε: aorist, middle indicative, second person plural of φυλάσσω / φυλάττω: to guard, keep, maintain, preserve, protect, watch [↑](#footnote-ref-231)
232. ἐπιστρέψατε: aorist, active imperative, second person plural of ἐπιστρέφω: to return, turn; to be converted, repent [↑](#footnote-ref-232)
233. ἐπιστραφήσομαι: future, passive indicative, first person singular of ἐπιστρέφω: to return, turn; to be converted, repent [↑](#footnote-ref-233)
234. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-234)
235. Conformity to the law is, was, always and ever will be by faith in the single victory of Christ, Who, is the perfect doer of the law. The Jews had made conformity to the law a mere matter of works of flesh… doomed to failure. [↑](#footnote-ref-235)
236. εἴπατε: aorist, active indicative or imperative, second person plural of εἶπον / λέγω: to say, speak, talk, tell [↑](#footnote-ref-236)
237. ἐπιστρέψομεν: future, active indicative, first person plural of ἐπιστρέφω: to return, turn; to be converted, repent [↑](#footnote-ref-237)
238. πτερνιεῖ: future, active indicative, third person singular of πτερνίζω: to betray, deceive, go behind the back; mock, outwit, sneak, trick [↑](#footnote-ref-238)
239. πτερνίζετέ: present, active indicative, second person plural of πτερνίζω: to betray, deceive, go behind the back; mock, outwit, sneak, trick [↑](#footnote-ref-239)
240. ἐρεῖτε: future, active indicative, second person plural of εἶπον / λέγω: to say, speak, talk, tell [↑](#footnote-ref-240)
241. ἐπτερνίσαμέν: aorist, active indicative, first person plural of πτερνίζω: to betray, deceive, go behind the back; mock, outwit, sneak, trick [↑](#footnote-ref-241)
242. εἰσι(ν): present, active indicative, third person plural of εἰμι: to be, exist [↑](#footnote-ref-242)
243. ἀποβλέποντες: present, active participle, masculine nominative plural of ἀποβλέπω: to look away [↑](#footnote-ref-243)
244. ἀποβλέπετε: present, active indicative, second person plural of ἀποβλέπω: to look away [↑](#footnote-ref-244)
245. πτερνίζετε: present, active indicative, second person plural of πτερνίζω: to betray, deceive, go behind the back; mock, outwit, sneak, trick [↑](#footnote-ref-245)
246. συνετελέσθη: aorist, passive indicative, third person singular of συντελέω: to accomplish, end, finish, fulfill, perpetuate [↑](#footnote-ref-246)
247. εἰσηνέγκατε: aorist, active indicative, second person plural of εἰσφέρω: to bring in, carry in [↑](#footnote-ref-247)
248. ἔσται: future, middle indicative, third person singular of εἰμι: to be, exist [↑](#footnote-ref-248)
249. ἐπιστρέψατε: aorist, active imperative, second person plural of ἐπιστρέφω: to return, turn; to be converted, repent [↑](#footnote-ref-249)
250. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-250)
251. ἀνοίξω: aorist, active subjunctive, first person singular of ἀνοίγω: to open [↑](#footnote-ref-251)
252. ἐκχεῶ: future, active indicative, first person singular of ἐκχέω: to pour [↑](#footnote-ref-252)
253. ἱκανωθῆναι: aorist passive infinitive of ἱκανόω: to be content, satisfy, suffice [↑](#footnote-ref-253)
254. This is reduplication, common in Hebrew, signifying emphasis: ἀποβλέποντες ὑμεῖς ἀποβλέπετε, which is literally looking away, you look away. The person who cannot look God in the eye is lying to God: the truth is being hidden. [↑](#footnote-ref-254)
255. διαστελῶ: future, active indicative, first person singular of διαστέλλω: to send through; appoint, provide [↑](#footnote-ref-255)
256. βρῶσιν: noun, feminine accusative singular of βρῶσις: a dinner, feast, table setting or spread (βρῶμα, neuter, is food, the outcome or product; βρῶσις, feminine, is the form or shape of the food) [↑](#footnote-ref-256)
257. διαφθείρω: present, active indicative, first person singular of διαφθείρω: to destroy [↑](#footnote-ref-257)
258. ἀσθενήσῃ: aorist, active subjunctive, third person singular of ἀσθενέω: to be weak, weaken; to decline, enfeeble, fail, fall, stumble [↑](#footnote-ref-258)
259. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-259)
260. μακαριοῦσιν: future, active indicative, third person plural of μακαρίζω: to bless, be or pronounce happy; to rejoice greatly? [↑](#footnote-ref-260)
261. ἔσεσθε: future, middle indicative, second person plural of εἰμι: to be, exist [↑](#footnote-ref-261)
262. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-262)
263. ἐβαρύνατε: aorist, active indicative, second person plural of βαρύνω: to burden, make heavy, weigh down; be hardened, stubborn [↑](#footnote-ref-263)
264. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-264)
265. εἴπατε: aorist, active indicative or imperative, second person plural of εἶπον / λέγω: to say, speak, talk, tell [↑](#footnote-ref-265)
266. κατελαλήσαμεν: aorist, active indicative, first person plural of καταλαλέω: to talk down; speak against [↑](#footnote-ref-266)
267. εἴπατε: aorist, active indicative or imperative, second person plural of εἶπον / λέγω: to say, speak, talk, tell [↑](#footnote-ref-267)
268. δουλεύων: present, active participle, masculine nominative singular of δουλεύω: to serve, slave [↑](#footnote-ref-268)
269. ἐφυλάξαμεν: aorist, active indicative, first person plural of φυλάσσω / φυλάττω: to guard, keep, maintain, preserve, protect, watch [↑](#footnote-ref-269)
270. ἐπορεύθη: aorist, passive indicative, third person singular of πορεύομαι: to go, march, walk [↑](#footnote-ref-270)
271. participle, the one serving, servant [↑](#footnote-ref-271)
272. This statement is true enough at face value. The Scriptures themselves dwell upon the poverty and suffering characteristic, even necessary, and Christ-like for the servants of God. Had the Israelites ever listened; will the Israelites ever listen… this seeming worthlessness in Divine service will evaporate like fog on a hot summer day. The mist will disperse, and then the genuine wealth of Divine service will appear; not in silver or gold, which the Israelites crave and hoard: but in the mystical beauty and glory of the kingdom of God, the city of God. [↑](#footnote-ref-272)
273. μακαρίζομεν: present, active indicative, first person plural of μακαρίζω: to bless, be or pronounce happy; to rejoice greatly? [↑](#footnote-ref-273)
274. ἀνοικοδομοῦνται: present, middle or passive indicative, third person plural of ἀνοικοδομέω: to rebuild, recreate, restore [↑](#footnote-ref-274)
275. ποιοῦντες: present, active participle, masculine nominative plural of ποιέω: to do, make, produce [↑](#footnote-ref-275)
276. ἀντέστησαν: aorist, active indicative, third person plural of ἀνθίστημι: to oppose, stand against, resist, withstand [↑](#footnote-ref-276)
277. ἐσώθησαν: aorist, passive indicative, third person plural of σῴζω: to save [↑](#footnote-ref-277)
278. κατελάλησαν: aorist, active indicative, third person plural of καταλαλέω: to talk down; speak against [↑](#footnote-ref-278)
279. φοβούμενοι: present, middle or passive participle, masculine nominative plural of φοβέω: to fear; respect, reverence [↑](#footnote-ref-279)
280. προσέσχε(ν): aorist, active indicative, third person singular of προσέχω: to attend, follow, heed, listen, obey [↑](#footnote-ref-280)
281. εἰσήκουσε(ν): aorist, active indicative, third person singular of εἰσακούω: to listen in, listen; to hear [↑](#footnote-ref-281)
282. ἔγραψε(ν): aorist, active indicative, third person singular of γράφω: to write [↑](#footnote-ref-282)
283. φοβουμένοις: present, middle or passive participle, masculine dative plural of φοβέω: to fear; respect, reverence [↑](#footnote-ref-283)
284. εὐλαβουμένοις: present, middle or passive participle, neuter dative plural of εὐλαβέομαι: to be afraid, dread [↑](#footnote-ref-284)
285. ἔσονταί: future, middle indicative, third person plural of εἰμι: to be, exist [↑](#footnote-ref-285)
286. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-286)
287. ποιῶ: present, active indicative or subjunctive, first person singular of ποιέω: to do, make, produce [↑](#footnote-ref-287)
288. περιποίησιν: noun, feminine accusative singular of περιποίησις: doing or making around, modifying the word, day, the action or execution day; achievement, attainment, completion, consummation, fulfillment, performance, realization [↑](#footnote-ref-288)
289. αἱρετιῶ: future, active indicative, first person singular of αἱρετίζω: to choose, to elect [↑](#footnote-ref-289)
290. αἱρετίζει: present, active indicative, third person singular of αἱρετίζω: to choose, to elect [↑](#footnote-ref-290)
291. δουλεύοντα: present, active participle, masculine accusative singular of δουλεύω: to serve, slave [↑](#footnote-ref-291)
292. He attended and He heard. Or, He attended. He heard. [↑](#footnote-ref-292)
293. ἐπιστραφήσεσθε: future, passive indicative, second person plural of ἐπιστρέφω: to turn, return; repent [↑](#footnote-ref-293)
294. ὄψεσθε: future, middle indicative, second person plural of ὁράω: to behold (archaic), look, see; perceive [↑](#footnote-ref-294)
295. δουλεύοντος: present, active participle, masculine or neuter genitive singular of δουλέω: to serve, slave [↑](#footnote-ref-295)
296. δουλεύοντος: present, active participle, masculine or neuter genitive singular of δουλέω: to serve, slave [↑](#footnote-ref-296)
297. Malachi 3:19-24 in MT [↑](#footnote-ref-297)
298. ἔρχεται: present, middle or passive indicative, third person singular of ἔρχομαι: to come [↑](#footnote-ref-298)
299. καιομένη: present, middle or passive participle, feminine nominative singular of καίω: to blaze, burn, ignite, kindle, light [↑](#footnote-ref-299)
300. φλέξει: future, active indicative, third person singular of φλέγω: to burn, be on fire, flame [↑](#footnote-ref-300)
301. ἔσονται: future, middle indicative, third person plural of εἰμι: to be, exist [↑](#footnote-ref-301)
302. ποιοῦντες: present, active participle, masculine nominative plural of ποιέω: to do, make, produce [↑](#footnote-ref-302)
303. ἀνάψει: future, active indicative, third person singular of ἀνάπτω: to be burned up, consumed [↑](#footnote-ref-303)
304. ἐρχομένη: present, middle or passive participle, feminine nominative singular of ἔρχομαι: to come [↑](#footnote-ref-304)
305. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-305)
306. ὑπολειφθῇ: aorist, passive subjunctive, third person singular of ὑπολείπω: to leave, spare [↑](#footnote-ref-306)
307. MT omits the word, Lord’s. [↑](#footnote-ref-307)
308. Revelation 8:7; 12:4 [↑](#footnote-ref-308)
309. ἀνατελεῖ: future, active indicative, third person singular of ἀνατέλλω: to raise up, rise, spring up; appear, break out [↑](#footnote-ref-309)
310. φοβουμένοις: present, middle or passive participle, masculine or neuter dative plural of φοβέω: to fear; respect, reverence [↑](#footnote-ref-310)
311. ἐξελεύσεσθε: future, middle indicative, second person plural of ἐξέρχομαι: to come out [↑](#footnote-ref-311)
312. σκιρτήσετε: future, active indicative, second person plural of σκιρτάω: to bound, leap, skip [↑](#footnote-ref-312)
313. ἀνειμένα: perfect, middle or passive participle, neuter nominative or accusative plural of ἀνίημι: to allow, let go, release [↑](#footnote-ref-313)
314. καταπατήσετε: future, active indicative, second person plural of καταπατέω: to trample, tread, walk (down and away or out of existence) [↑](#footnote-ref-314)
315. ἔσονται: future, middle indicative, third person plural of εἰμι: to be, exist [↑](#footnote-ref-315)
316. ποιῶ: present, active indicative or subjunctive, first person singular of ποιέω: to do, make, produce [↑](#footnote-ref-316)
317. λέγει: present, active indicative, third person singular of λέγω: to say, speak, talk, tell [↑](#footnote-ref-317)
318. The picture of recent birth (rebirth) is inescapable. [↑](#footnote-ref-318)
319. I’m sorry, this is more eisegesis than exegesis: but, I cannot read these words without seeing the scene from the movie *Schindler's List*, where people are being incinerated, and their ashes, falling like snowflakes, are being trodden under foot, almost as nothing. [↑](#footnote-ref-319)
320. ἀποστελῶ: future, active indicative, first person singular of ἀποστέλλω: to send, send away, send off [↑](#footnote-ref-320)
321. ἐλθεῖν: aorist, active infinitive of ἔρχομαι: to come [↑](#footnote-ref-321)
322. ἐπιφανῆ: n m epiphany [↑](#footnote-ref-322)
323. ἀποκαταστήσει: future, active indicative, third person singular of ἀποκαθίστημι: to reestablish, restore [↑](#footnote-ref-323)
324. ἐλθὼν: aorist, active participle, masculine nominative singular of ἔρχομαι: to come [↑](#footnote-ref-324)
325. πατάξω: ~~aorist, active subjunctive~~, or future, active indicative, first person singular of πατάσσω: to smite, strike [↑](#footnote-ref-325)
326. μνήσθητι: aorist, passive imperative, second person singular of μιμνήσκω: [↑](#footnote-ref-326)
327. ἐνετειλάμην: aorist, middle indicative, first person singular of ἐντέλλομαι: to command [↑](#footnote-ref-327)
328. Hlian the Thesbithn: ᾿Ηλίαν τὸν Θεσβίτην [↑](#footnote-ref-328)
329. If you have been blessed or helped by any of these meditations, please repost, share, or use any of them as you wish. No rights are reserved. They are designed and intended for your free participation. They were freely received, and are freely given. No other permission is required for their use. [↑](#footnote-ref-329)