

## **CONNECTING THE DOTS - JUST BEFORE THE SILENCE – PART 2**

*Then shall ye return, and discern between the righteous and the wicked,  
between him that serveth God and him that serveth him not. Malachi 3:18*

### **THE ACCUSED**

God is very thorough in His accusations as He divides the guilty into two groups deserving judgment:

- a) the \_\_\_\_\_ **priests** \_\_\_\_\_ – 2:1-17
- b) the \_\_\_\_\_ **people** \_\_\_\_\_ – 3:4-15

Whenever God calls Israel Jacob, the context indicates God's \_\_\_\_\_ **disapproval** \_\_\_\_\_ or judgment upon the people of Israel.

### **God's Relationship with His People during Judgment**

In verse 2, God contrasts Israel and Esau – the \_\_\_\_\_ **protected** \_\_\_\_\_ versus and the enemy.

The name, Lord of Hosts, conveys God's \_\_\_\_\_ **power** \_\_\_\_\_ to bring judgment – 1:6.

God uses two relationships to suggest chastisement rather than destruction – 1:6.

- 1) a \_\_\_\_\_ **son** \_\_\_\_\_ to his father
- 2) a \_\_\_\_\_ **servant** \_\_\_\_\_ to master

Both relationships cannot be \_\_\_\_\_ **dissolved** \_\_\_\_\_.

God expected His people to be totally dependent upon Him and to remain \_\_\_\_\_ **faithful** \_\_\_\_\_ in their walk with Him – illustrated by marriage, v. 14-17.

There was to be no spiritual adultery, for they were to stay true to Him \_\_\_\_\_ **regardless** \_\_\_\_\_ of their circumstances during “marriage.”

*For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.*

Malachi 3:6

“putting away,” or divorce, creates the \_\_\_\_\_ **wrong** \_\_\_\_\_ picture of our relationship to our Lord.

### **Priests Guilty but so too, the People**

The people could have asked questions and inquired about the teachings of God. I believe God would have \_\_\_\_\_ **led** \_\_\_\_\_ them to someone capable of teaching them about the True God.

It is only a small \_\_\_\_\_ **minority** \_\_\_\_\_ that makes the effort to grow in the Lord – 2 Peter 3:18.

*But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*