

## A Better Covenant

Malachi 3:1-6

### Introduction:

- A. The Bible is divided into two parts – the O\_\_\_\_\_ Testament and the N\_\_\_\_\_ Testament.
  - 1. Testament is another name for Covenant and refers to a sort of will where those in the covenant receive an i\_\_\_\_\_.
  - 2. The Old Covenant (Ex 19:5)
    - a. Made with the H\_\_\_\_\_ people only and not with any other ethnic group.
    - b. Anyone outside the Hebrew group had to become part of the Hebrew community in order to enter into this covenant (e.g. R\_\_\_\_\_ the harlot, Ruth and Zipporah).
    - c. The Hebrew community in Malachi's time were rebellious and the priests were c\_\_\_\_\_.
  - 3. The New Covenant – is alluded to in Malachi 3:1
- B. Today we are going to learn about this New Covenant and how it is the better covenant.

### It is without fault (1)

- A. The word Malachi means my m\_\_\_\_\_ and in verse 1 Yahweh states, *I am going to send My messenger and he will clear the way before Me.*
  - 1. Malachi 4:5 states that Yahweh would send Elijah the p\_\_\_\_\_ before the day of the LORD.
    - a. Jewish tradition believed that Elijah would reappear during a P\_\_\_\_\_ celebration and usher in the Messianic age.
    - b. Jesus identified John the Baptist as E\_\_\_\_\_ and as the fulfilment of this prophecy (Matt 17:10-13).
    - c. John the Baptist claimed that he was the messenger that was to prepare the way for Yahweh (Matt 3:3 quotes Is 40:3).
  - 2. Therefore, Malachi 3:1 refers to John the Baptist as Yahweh's messenger, *I am going to send My messenger, and he will clear the way before Me.*
    - a. John the Baptist was not actually Elijah but was a t\_\_\_\_\_ of Elijah.
    - b. Typology was a common Hebrew understanding (e.g. Ezek 37:25 calls the Messiah, D\_\_\_\_\_)
- B. Who is the person that comes to the t\_\_\_\_\_ suddenly and who is the messenger of the covenant (Mal 3:1)?
  - 1. The Hebrew word translated as Lord is Adonai and was the common title for the M\_\_\_\_\_ or Christ (When

LORD is in all capitals, it represents the Hebrew name of God, Yahweh - see Ps 110:1 for the use of both words).

2. Jesus's first public appearance at the temple was at the beginning of His earthly ministry when He drove out the m\_\_\_\_\_ from the temple courts (Jn 2:13-16)
  3. Jesus was the m\_\_\_\_\_ of the New Covenant (Lk 22:20)
- C. The Old Covenant was not without fault, but the New Covenant is faultless (Heb 8:6,7; 9:11-14)
1. The Old Covenant was based on the work of imperfect people in keeping the laws, but the New Covenant is based on the work of the perfect Jesus.
  2. Under the Old Covenant, imperfect priests offered up s\_\_\_\_\_ for past sins, but under the New Covenant the perfect Jesus offered Himself as a one-time sacrifice for sins of the past, present, and future.
  3. Therefore the New Covenant is the better covenant.

**It is without conditions (4,6)**

- A. Mal 3:4 states that Judah's and Jerusalem's offering will be pleasing to Yahweh.
1. Though many translations read offerings (plural), the Hebrew text has the word in the s\_\_\_\_\_.
    - a. If it were pluralized, it would refer to a\_\_\_\_\_ sacrifices.
    - b. Since it is singular, it refers to a specific, one-time sacrifice – Jesus, the L\_\_\_\_\_ of God who takes away the sin of the world
  2. Verse 4 is prophesying that the people of Israel will eventually embrace Jesus as their s\_\_\_\_\_ and verse 6 prophesies that Yahweh will preserve the people and save them.
- B. The Old Covenant was full of people who were not saved
1. Jer 31:32 calls these people covenant b\_\_\_\_\_.
  2. They did not fulfill the conditions that God had set in the Old Covenant.
- C. The New Covenant promises are unconditional (Jer 31:33,34)
1. Yahweh will write His laws on everyone's h\_\_\_\_\_.
  2. Yahweh will be everyone's God and all in the covenant will collectively be His p\_\_\_\_\_.
  3. Everyone in the New Covenant will personally k\_\_\_\_\_ Yahweh.
  4. All sins will be f\_\_\_\_\_;

### **It is without favoritism (3:2,3)**

- A. Under the Old Covenant, there was favoritism - out of all the people groups of the world, God chose the H\_\_\_\_\_ people to be His people.
1. This was misunderstood to mean that if one was born into the Hebrew race and kept the laws that they would i\_\_\_\_\_ the kingdom of God.
  2. Jesus corrected this misunderstanding
    - a. He called the Pharisees, sons of h\_\_\_\_\_ (Matt 23:15)
    - b. He told Nicodemus that he had to be b\_\_\_\_\_ again, or born from above, born spiritually (Jn 3:3,7)
- B. Under the New Covenant
1. 1Pet 2:10 - God will call those who were N\_\_\_\_\_ His people, His people
  2. Rev 5:9,10 – Jesus will include people from every tribe, tongue, nation, and kind of people.
  3. Ethnic Israel will be the l\_\_\_\_\_ people group to be included.
    - a. Mal 3:2,3 refers to the p\_\_\_\_\_ of the sons of Levi (the priests) who will present to the Lord one offering (the Hebrew text is singular not plural as some versions read). This offering will be J\_\_\_\_\_
    - b. Rom 11:25-32 teaches that once God is done saving the Gentile world, He will save the people of Israel.
    - c. Rom 11:15 states that if God's rejection of the ethnic Israel sparked the salvation of the world, what will God's acceptance of them spark? The answer is given – the resurrection of the d\_\_\_\_\_!
  4. There are no conditions to fulfill for those who are in the New Covenant.

### **Conclusion:**

- A. This does not mean that God will save e\_\_\_\_\_ individual.
1. Malachi 3:5 states that God will bring j\_\_\_\_\_ against the sorcerers, adulterers, liars, oppressors.
  2. 1Cor 6:9,10 states that sinners (and a list is given) will not i\_\_\_\_\_ God's kingdom
- B. Those in a faith relationship with Jesus are under the New Covenant.
1. Believers are never called sinners but s\_\_\_\_\_ (1Cor 6:11)
  2. Believers cannot break the New Covenant because it is unbreakable.
  3. The New Covenant is the better covenant because it is without fault, without conditions, and without favoritism.