

7/2/17

Mal. 2

Malachi continues to address the priest who had been the worst violators of God's word, as God continued to call them to repentance in view of their sin.

2:1-9 The curse against the priest.

2:1-2 The priest are addressed regarding the curse.

- 1) The priests were those in the service of God to mediate for the people. vs. 1
 - a) The High Priest, the family of Aaron.
 - b) The **servicing priest of the families of the Kohathites, Gershonites and Merarites.**
- 2) The warning is two-fold regards not giving glory to God's name. vs. 2a-c
 - a) If you will not hear.
 - b) If you will not take it to heart. to give glory to My name.
- 3) The authority is by the LORD of hosts, the captain of the armies of heaven. vs. 2d-h
 - 1) I will send a curse upon you.
 - 2) I will curse your blessing.
 - 3) Yes, I have curse them already. Deut 27:15-26; 28:15-68; Lev. 26
- 4) The reason, "Because you do not take it to heart. vs. 2i

* Here God is seeking and desiring repentance. Mal. 2:16; 3:7, 16; 4:2

2:3 The curse would confirm their spiritual defilement.

- 1) God would rebuke their descendents.
- 2) God would reject them by defiling them with the animals bowels and inners to be removed outside the camp. Ex. 29:14; Lev. 4:12; 16:27

2:4-7 The covenant of God with Levi.

- 1) The curse of God would serve to affirm it was He bringing it on them and for some to turn some and continue in the covenant of Levi. vs. 4
- 2) The covenant of God was with Levi. vs. 5
 - a) Life and peace (salvation) Num. 1:47-53; 3:40-51; 25:12-13; Deut. 33:8-11
 - b) God gave them to him that he might fear Me.
 - c) Levi was reverent before God's name.
- 3) The covenant of God affected his life. vs. 6
 - a) The law of truth was in his mouth.
 - b) Injustice was not found in his mouth.
 - c) He walked with God in peace and equity.
 - d) He turned many away from iniquity.
- 4) The covenant gave Levi certain responsibilities towards God. vs. 7

- a) For the lips of the priest to keep knowledge, study and know God's word. 2Tim. 2:15
- b) The people should seek the law from his mouth, to be taught by him. Lev. 10:11; Deut. 17:9-11; 2Tim. 3:16-17
- c) For he is the messenger of the LORD of hosts. Mal. 1:1; 2:7; 3:1

2:8-9 The accusation by God for the priests violating their responsibilities.

- 1) But you have departed from the way. vs. 8a
 - 2) You have caused many to stumble at the law. vs. 8b
 - 3) You have corrupted the covenant of Levi. vs. 8c
 - 4) The authority, "Says the LORD of hosts. vs. 8d
 - 5) The consequences, "Therefore I also have made you contemptible and base before the people. vs. 9a
 - 6) The reason is two-fold. vs. 9b
 - a) Because you have not kept My ways.
 - b) But have shown partiality in the law. Mic. 3:11; Ja. 2:4
- therefore He made them contemptible.

2:10-17 **The disobedient people indicted.**
(Prophet speaks to the people in 3rd person.)

2:10-12 The people were being unequally yoked.

- 1) God accuses them of being unfaithful to His covenant of marrying non-Jews. vs. 10a-b
 * Ex. 19:5; Lev. 20:24; Deut. 7:3-4; Neh. 13:1-3
 * The rhetorical question of having one Father and Creator confirmed their guilt. This was treachery to the nation.
- 2) God accuses them of dealing treacherously with one another by profaning the covenant of the fathers, His holy institution of marriage by marrying unbelievers. vs. 10c
 * 1Kings 11:1-2; Ezra 9:1-9; Neh. 13:26-29
- 3) Judah dealt treacherously "bagad", to act deceitful and unfaithful. vs. 11a
- 4) Israel had committed abomination and in Jerusalem. vs. 11b
 - a) "You shall not lie with a male as with a woman. It is an **abomination**." Lev. 18:22
 - b) "A woman shall not wear anything that pertains to a man, nor shall a man put on a woman's garment, for all who do so are an **abomination** to the LORD your God." Deut. 22:5
 - c) "Cursed is the one who makes a carved or molded image, an **abomination** to the LORD, the work of the hands of the craftsman, and sets it up in secret." And all the people shall answer and say, 'Amen!' Deut. 27:15

- 5) Judah profaned the LORD's holy institution which He loves, He has married the daughter of a foreign god. vs. 11c-d
- a) "Do not be **unequally yoked** together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? And what accord has Christ with Belial? Or what part has a believer with an unbeliever? And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them And walk among *them*. I will be their God, And they shall be My people." 1Cor. 6:14-16f
- b) The command comes with a promise, "Therefore "Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you. I will be a Father to you, And you shall be My sons and daughters, Says the LORD Almighty. Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 1Cor. 6:17-7:1
- 6) God would cut off those who were guilty, being fully aware of their sin "awake and aware" and they still come to offer sacrifice

without any sense of conviction or disturbed conscience. vs. 12

- a) A conscience can be seared. 1Tim. 4:2
 b) We are to have a good and pure and pure conscience. 1Tim. 1:19; 3:9

2:13-15 The people were divorcing their wives.

- 1) They were coming to God's altar in hypocrisy even tears but God saw through them and rejected them. vs. 13
- a) The word weep "b@kiy" means convulsively overflowing with tears.
 b) The word crying "anaqah", means groanings and lamentations.
 c) The word goodwill "ratsawn", means with pleasure of favor.
- 2) God was a witness to their treachery towards their wives. vs. 14
- a) Malachi quotes their dishonorable sarcastic words, "Yet you say, "For what reason?". vs. 14a-b
 b) God had witnessed the treacherous conduct of a man towards his wife, who had been his wife from his youth and now divorced her to marry another, probably younger. vs. 14c
 c) **She** had been his companion by the covenant of marriage for life, faithful and loyal. vs. 14d
- 3) God desired marriages bonded to Yahweh seeking godly offspring to perpetuate a

godly seed and to bring forth His son.
through them. vs. 15

- a) Malachi used more rhetorical questions to affirm their treachery to God, providing his own answer. vs. 15a-d
- b) God warns them of their motives leading to actions of treachery with the wife of their youth. vs. 15e-f

2:16-17 The people were making God one with their sins.

- 1) Malachi gave God's statement on divorce "He hates divorce". vs. 16a
 - a) Jesus was confronted by the Pharisees regarding divorce about the concession given by Moses in the law. Deut. 24:1-4
 - b) Jesus made it clear that adultery was the only grounds for divorce. Matt. 5:31; 19:1-10
 - c) Paul says remarriage is allowed, only to another believer, when there is the **death** of a mate, divorce for adultery and abandonment of the believer by an unbelieving mate. 1Cor. 7:10-16, 39
- 2) Malachi gave the reason God hated divorce, "It covers one's garment with violence" declared the LORD of hosts. vs. 16b-c
 - a) Results in injustice and injury to his wife when he pledged to cover with his garment, symbolic of vow as provider and protector.

- b) Boaz covered Ruth with his garment as the Kinsman redeemer, the goel.
- 3) Malachi gives God's warning to take heed to one's spirit in such treachery. vs. 16d-e
- 4) Malachi declared God was wearied with their words. vs. 17a
 - a) Their response is one of insult to God's perfect knowledge, "Yet you say, In what way have we wearied Him?" vs. 17b-c
 - a) They were saying everyone who was doing evil was good in the sight of the Lord and that God delighted in them. vs. 17d-e (making God one with sin)
 - c) They were taunting God, "Or, Where is the God of justice?" vs. 17f-g
 - 1)) Indicating God didn't object to their evil sin or worst yet that He condoned their sin. Is. 1:14-15; 43:24
 - 2)) Verse 17 is a pivotal verse, being transitional which ends chapter two, but also begins chapter 3 showing that God is not one with sin and He is a God of justice who will come to judge sin!