

# The Book of Malachi

## Chapter 2

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- In the last verses of Chapter 1, God was speaking to the people and priests about the corrupted offerings they gave to Him. This is no “hard break” between the chapters as we continue to focus on the priests that had been complacent in those unacceptable offerings.
- Great thought by J. Vernon McGee – “Since all true believers are priests in the age in which we live, this prophecy of Malachi’s which is directed to priests has real meaning for us.”
- vs. 2 – God speaks so harshly to the priests because they had a responsibility to know, do, and be what God had commanded.
- vs. 3 – The dung from a sacrifice associate with a priest’s sin was burned outside the camp (Leviticus 4:11-12, 8:17) and was not acceptable as a sacrifice to God. Here God is saying that the unfaithful priests will be refused and consumed just as the dung from those sacrifices was.
- vs. 4-6 – The covenant of service between God and the tribe of Levi is summarized in Deuteronomy 33:8-11. They had no portion of the Promised Land but were scattered throughout to be teachers of God’s commandments and servants of those commandments. God says that until this time their performance was acceptable.
- vs. 7 – This is the standard, the duty to which the priest strove to uphold. The priests were to be the messengers of God’s truth.
- vs. 8 – The priests had failed in their duty and in doing so let Israel drift away from God. “Everything rises and falls on leadership.” – Lee Roberson.
- vs. 9 – God can not and will not allow His Name and His Truth to be continually dragged through the mud. He will be glorified even if through judgment.
- vs. 10-11 – We change targets here from the priests to the tribe of Judah. He is addressing this tribe specifically just as He dealt with the tribe of Levi (the priests). My assumption is that the tribe of Judah were the rulers and elites, being the tribe of David.
- vs. 11 – A common problem in the Old Testament (dare I say today also?) was intermarriage between God’s people and the heathen. See Judges 3:6 and I Kings 11:1-8 (especially vs. 4) for the natural results. To add to this sin, we will see in the following verses that they were divorcing their Jewish wives to marry these heathen wives. Why are they doing this? Likely to build power and wealth through marriage alliances.
- vs. 12 – “God is no respecter of persons” – Acts 10:34. Also Romans 2:11.
- vs. 13-14 – Dialogue #4 – Rejection and Unfaithfulness

- How could God reject a sacrifice? Because of unrepentant sin (which was on top of the corrupted sacrifice!)
- vs. 13 – Whose tears are covering the altar? Is it the tears of the men for God's rejection of their sacrifice? Is it the tears of the wronged Jewish wives that had been set aside by their husbands? I think the language of the verse points to it being the men.
- vs. 15 – The language is a bit clunky here, and I like how B.H. Carroll treats it: "The general meaning seems to be this: Did not God, when he first made man, make one man and one woman, although he had the residue of the spirit of life and might have made a thousand women for one man, if he had chosen to do so. He had all the power, yet he made one man and one woman. And why one? Because he sought a godly seed; because he sought a pure offspring. Therefore he made one man for one woman and one woman for one man, in order that the best results might thereby come."
- vs. 16 – This is strong language on the subject of divorce. It was allowed in the Mosaic Law (Deuteronomy 24:1-5) as a concession to the hardness of men's hearts (Matthew 19:8). There are cases where sin is so great that divorce is allowed (Matthew 19:9), but that is not what is happening here. This is a frivolous as it can get when it comes to divorce: lust or power.
- vs. 17 – Dialogue #5 – Evil Prospering
  - The age-old question: Why do the evil prosper? God address this in the next chapter.