

# **Second Baptist Church of Doylestown**

## **Bible Study Notes**

### **4-17-19**

#### **Malachi 1**

##### **Israel Doubts God's Love - Verses 1-5**

<sup>1</sup> A prophecy: The word of the LORD to Israel through Malachi. <sup>2</sup> "I have loved you," says the LORD. "But you ask, 'How have you loved us?' "Was not Esau Jacob's brother?" declares the LORD. "Yet I have loved Jacob, <sup>3</sup> but Esau I have hated, and I have turned his hill country into a wasteland and left his inheritance to the desert jackals." <sup>4</sup> Edom may say, "Though we have been crushed, we will rebuild the ruins." But this is what the LORD Almighty says: "They may build, but I will demolish. They will be called the Wicked Land, a people always under the wrath of the LORD."<sup>5</sup> You will see it with your own eyes and say, 'Great is the LORD—even beyond the borders of Israel!'

**1:1** Malachi, the last Old Testament prophet, preached after Haggai, Zechariah, and Nehemiah—about 430 B.C. The temple had been rebuilt for almost a century, and the people were losing their enthusiasm for worship. Apathy and disillusionment had set in because the exciting messianic prophecies of Isaiah, Jeremiah, and Micah had not been fulfilled. Many of the sins that had brought the downfall of Jerusalem in 586 B.C. were still being practiced in Judah. Malachi confronted the hypocrites with their sins by portraying a graphic dialogue between a righteous God and his hardened people.

**1:2** God's first message through Malachi was "I have loved you." Although this message applied specifically to Israel, it is a message of hope for all people in all times. Unfortunately, many people are cynical about God's love, using political and economic progress as a measure of success. Because the government was corrupt and the economy poor, the Israelites assumed that God didn't love them. They were wrong. God loves all people because he made them; however, his eternal rewards go only to those who are faithful to him.

**1:2-5** The phrase "Esau I have hated" does not refer to Esau's eternal destiny. It simply means that God chose Jacob, not his brother Esau, to be the one through whom the nation of Israel and the Messiah would come (see Romans 9:10-13). God allowed Esau to father a nation, but this nation, Edom, later became one of Israel's chief enemies. The story of Jacob and Esau is found in Genesis 25:19-26. Because God chose Jacob and his descendants as the nation through whom the world would be blessed, God cared for them in a special way. Ironically, they rejected God after he chose them.

##### **Breaking Covenant Through Blemished Sacrifices - Verses 6-14**

<sup>6</sup> "A son honors his father, and a slave his master. If I am a father, where is the honor due me? If I am a master, where is the respect due me?" says the LORD Almighty. "It is you priests who show contempt for my name. "But you ask, 'How have we shown contempt for your name?' <sup>7</sup> "By offering defiled food on my altar. "But you ask, 'How have we defiled you?' "By saying that the LORD's table is contemptible. <sup>8</sup> When you offer blind animals for sacrifice, is that not wrong? When you sacrifice lame or diseased animals, is that not wrong? Try offering them to your governor! Would he be pleased with you? Would he accept you?" says the LORD Almighty. <sup>9</sup> "Now plead with God to be gracious to us. With such offerings from your hands, will he accept you?"—says the LORD Almighty. <sup>10</sup> "Oh, that one of you would shut the temple doors, so that you would not light useless fires on my altar! I am not pleased with you," says the LORD Almighty, "and I will accept no offering from your hands. <sup>11</sup> My name will be great among the nations, from where the sun rises to where it sets. In every place incense and pure offerings will be brought to me, because my name will be great among the nations," says

the LORD Almighty. <sup>12</sup> "But you profane it by saying, 'The Lord's table is defiled,' and, 'Its food is contemptible.'" <sup>13</sup> And you say, 'What a burden!' and you sniff at it contemptuously," says the LORD Almighty. "When you bring injured, lame or diseased animals and offer them as sacrifices, should I accept them from your hands?" says the LORD. <sup>14</sup> "Cursed is the cheat who has an acceptable male in his flock and vows to give it, but then sacrifices a blemished animal to the Lord. For I am a great king," says the LORD Almighty, "and my name is to be feared among the nations.

**1:6-14** God charged the priests with failing to honor him (to the point of showing contempt for his name) and failing to be good spiritual examples to the people. The temple had been rebuilt in 516 B.C., and worship was being conducted there, but the priests did not worship God properly—they were not following his laws for the sacrifices. Ezra, the priest, had sparked a great revival around 458 B.C. However, by Malachi's time, the nation's leaders had once again fallen away from God, and the people right along with them. The worship of God was no longer from heartfelt adoration; instead, it was simply a burdensome job for the priests.

**1:6-8** God's law required that only perfect animals be offered to God (see, for example, Leviticus 1:3). But these priests were allowing the people to offer blind, crippled, and diseased animals to God. God accused them of dishonoring him by offering imperfect sacrifices, and he was greatly displeased. The New Testament says that our lives should be living sacrifices to God (Romans 12:1). If we give God only our leftover time, money, and energy, we repeat the same sin as these worshipers, who didn't want to bring anything valuable to God. What we give God reflects our true attitude toward him.

**1:7-8** The people sacrificed to God wrongly through (1) expedience—being as cheap as possible, (2) neglect—not caring how they offered the sacrifice, and (3) outright disobedience—sacrificing their own way and not as God had commanded. Their methods of giving showed their real attitudes toward God. How about your attitude? Do expedience, neglect, or disobedience characterize your giving?

**1:10** As intermediaries between God and the people, priests were responsible for reflecting God's attitudes and character. By accepting imperfect sacrifices, they were leading the people to believe that God accepted those sacrifices as well. But God says, "I am not pleased with you." As Christians, we are often in the same position as these priests because we reflect God to our friends and family. What image of God's character and attitudes do they see in you? If you casually accept sin, you are like these priests in Malachi's day, and God is not pleased with you.

**1:11** A theme that can be heard throughout the Old Testament is affirmed in this book—"My name will be great among the nations." God had a chosen people, the Jews, through whom he planned to save and bless the entire world. Today God still wants to save and bless the world through all who believe in him—Jews and Gentiles. Christians are now his chosen people, and our pure offering to the Lord is our new life in Christ. Are you available to God to be used in making his name honored by the nations? This mission begins in our homes and in our neighborhoods, but it doesn't stop there. We must work and pray so that God's name will be honored everywhere.

**1:13** Worship was a "burden" to these priests. Too many think that following God is supposed to make life easy and more comfortable. They are looking for a God of convenience. The truth is that it often takes hard work to live by God's high standards. He may call us to face poverty or suffering. But if serving God is more important to us than anything else, what we must give up is of little importance compared to what we gain—eternal life with God.