

Do We Honor God?
Malachi 1:6-14
August 7th, 2022

1. Claim: You are not _____ God (1:6a)

2. Question: “How have we _____ your name?” (1:6b)

3. Explanation:
 - a. You present _____ in your offerings. (1:7-11)

 - b. You are _____ of worship. (1:12-13)

 - c. You do not offer what you _____. (1:14)

4. Applying the Word

Questions for Discussion/Reflection on Malachi 1:6-14

1. What is the Lord’s complaint against Israel’s priests (1:6–8), and what does he point to as evidence against them?
2. Why are we often blind to our own sins, much like the priests appeared to not see what they were doing wrong until the Lord pointed it out? (see Heb. 3:13)
3. Consider verses 6 and 8. What do these human relationships (i.e., father/son, master/servant, governor/citizens) reveal about the depths of the priests’ sin? How might we make similar comparisons in our own lives?
4. How might these halfhearted expressions of worship be related to Israel’s doubting of God’s love (vv. 2–5)? How does Malachi’s oracle challenge our approach to worship?
5. How would a complete closure of the temple and a cessation of worship be better than Israel’s persistence in halfhearted worship? (v. 10)
6. Even though Israel fails to honor God in its worship, God’s plan to create worshipers for himself is not thwarted. In Malachi 1:11 the Lord declares, “From the rising of the sun to its setting my name will be great among the nations, and in every place, incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the Lord of hosts.” How is this a further indictment of Israel? How is this promise fulfilled in the New Testament?

Note: Some questions adapted from *Knowing the Bible: Malachi* by Crossway

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Big idea: God deserves honor and respect not weary, defiled worship.

Intro:

The 1998 movie, *The Truman Show*, follows a man who has lived his whole life in a world that isn't real. It's all an elaborate tv set populated with actors and watched by millions. It follows his discovery of what is really real and how he breaks out into reality.

Iris Murdoch: "We live in a fantasy world, a world of illusion. The great task in life is to find reality."

20th century author and philosopher, would recommend her works, but this line is gold.

Do we see life as it really is? Do we see ourselves accurately? Do we see ourselves as God really sees us?

Malachi began with a claim that God has loved His people.

They doubted that and didn't see God's love accurately.

As God describes how he will conquer Israel's enemies as a display of His love to Israel, that first section ends with a statement that the Lord would be glorified beyond the borders of Israel.

But then Malachi turns back within the borders of Israel. And the Lord exposes what He calls defiled worship within the people that does not honor Him.

Again, they don't see themselves accurately. God makes an accusation and they are blind to it.

God has loved them – how should they respond?

Love, honor, respect, worship. But that's not what is happening. Their worship was worthless, meaningless, apathetic

God has loved us – how should we respond?

1. Claim: You are not ***honoring*** God (1:6a)
 - a. Not as a son to father or servant to master
 - i. They were familiar with these human relationships and highly valued appropriate behavior in them.
 1. The fifth of the 10 commandments was for children to honor their parents.
 2. Both were to be listened to, spoken to with respect, obeyed
 - ii. The Lord has used the language of sons/fathers and servants/masters often to talk about His relationship with them.
 1. **Isaiah 63:16b** You, O LORD, are our Father, Our Redeemer from of old is Your name.
 2. **Isaiah 44:1** "But now listen, O Jacob, My servant, And Israel, whom I have chosen:
 - iii. "Honor" is the word *kabod*, meaning glory.
 - iv. "respect" is the word *mora*, for fear.
 1. He loves his people (1:1-5) but should be appropriately feared by his people, just like a father.
 2. I get on the ground and wrestle with my kids, we play silly games, we joke around, and yet they need to know it isn't appropriate or acceptable to mumble something disrespectful and slam the door.

- b. Who specifically does God charge with disrespect?
- i. The priests! The very people within God's chosen people whose lives were devoted to service to the Lord and should have been most concerned with His holiness.
 - ii. "Familiarity breeds contempt"
 1. Robert Alden in EBC: But spiritual leaders, both ancient and modern alike, have often run the risk of treating sacred things as ordinary. Intimate familiarity with holy matters conduces to treating them with indifference.
 - iii. The specific target is "priests who despise my name"
 1. This is a problem that starts with leadership, which is why there must be a high bar of character and teaching for leaders
 - a. 1 Tim 3 and Titus 1 on character
 - b. **James 3:1** Let not many *of you* become teachers, my brethren, knowing that as such we will incur a stricter judgment.
 - c. If we want to see churches reformed, we must address leaders. Leaders must address themselves.
 2. But it also shows the need for Christ as the great high priest, the great shepherd and overseer of our souls in a way that no person can
 - a. **Hebrews 7:26-27** For it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; ²⁷ who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the *sins* of the people, because this He did once for all when He offered up Himself.
- c. What does it mean to despise God's name? Why is his name emphasized?
- i. Adam – to despise God's name is to despise who God is, to despise the self-revelation of God, the character of God. And to despise God's name is also to despise the presence of God, since God 'makes his name dwell' in the temple.
 - ii. God's name is His revealed character and His presence among His people in the temple.
 1. **1 Kings 8:29** that Your eyes may be open toward this house night and day, toward the place of which You have said, 'My name shall be there,' to listen to the prayer which Your servant shall pray toward this place.
 - iii. God's name is a major concern in the book of Malachi
 1. Mal. 1:11 "For from the rising of the sun even to its setting, My name *will be* great among the nations...for My name *will be* great among the nations," says the LORD of hosts.
 2. Mal. 1:14 "... for I am a great King," says the LORD of hosts, "and My name is feared among the nations."
 3. Mal. 2:2a "If you do not listen, and if you do not take it to heart to give honor to My name," says the LORD of hosts, "then I will send the curse upon you
 4. Mal. 2:5 "My covenant with him was *one of* life and peace, and I gave them to him *as an object of* reverence; so he revered Me and stood in awe of My name.
 5. Mal. 3:16 Then those who feared the LORD spoke to one another, and the LORD gave attention and heard *it*, and a book of remembrance was written before Him for those who fear the LORD and who esteem His name.

6. Mal. 4:2 "But for you who fear My name, the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall.

2. Question: "How have we **despised** your name?" (1:6b)

- a. The claim, question, explanation pattern is a structural and rhetorical device, not necessarily literal quotes. In other words, they might not have said these words out loud. But from God's perspective they might as well have.
- b. They had a major blind spot and did not see reality clearly.
- c. As one author puts it, there was an immense gap between their perception of reality and God's perception.
- d. The passage will go on to explain how they have done this. It's an answer that will span into chapter 2 as well.

3. Explanation:

a. You present **defiled food** in your offerings. (1:7-11)

i. Ortlund - The priests' question, "How does a defiled sacrifice defile you?" shows they have not understood the full significance of the table at which they minister and the presence before whom they stand. In the OT, the temple is God's own dwelling place, standing as a holy center amid a world corrupted by uncleanness, sin, and death.

1. Is it possible that we are despising the Lord and we don't even realize it?

ii. They were to only offer the best sacrifices, animals without defect.

1. **Deuteronomy 15:21** "But if it has any defect, *such as* lameness or blindness, *or any serious defect*, you shall not sacrifice it to the LORD your God.

2. **Why?**

a. Pictured God's holiness

b. Foreshadowed the perfect life of Christ to come

c. Others were of thanksgiving to God – how wrong to offer something messed up that another person wouldn't want.

i. Imagine bringing a birthday present to someone but it was just an old beat up item from your house. It was a used, dirty crock pot that you've had for 20 years and were about to throw away anyways. And you're not bringing it because you can't afford anything more. You just bought yourself a new crockpot and you have plenty of money. You just didn't want to go through the effort to go to the store and buy something nice. How would the recipient interpret your gift? What would it say about them and what you thought of them?

ii. That's the parallel when he asks whether they would offer it to their governor.

iii. It's better to close the temple than profane the sacrifices! (1:10)

1. Better to close the gates, better to close the temple than to profane the sacrifice in this way.

2. If they are open and people are going through the motions of sacrifices, they might deceive themselves into thinking what they were doing was acceptable to God. It is doing more harm than good.

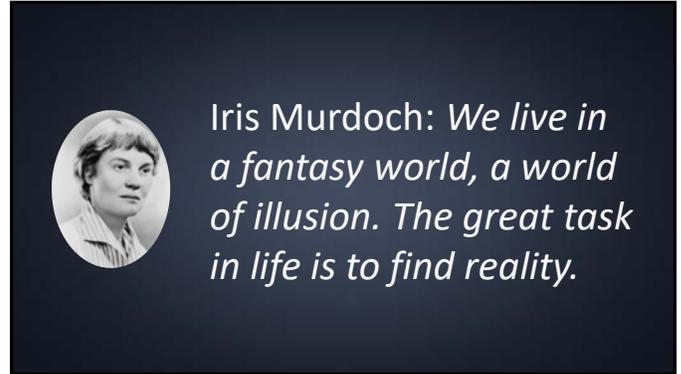
- i. Their actions were condemned in vv. 7-8. Here their attitudes are condemned.
- ii. They saw apparently that it was defiled – that they weren't offering the right animals – but they did not stop or correct it.
- iii. They grew tiresome of the whole process.
- iv. What is going on when we grow weary of worship? When the thought of gathering for worship bores us?
 - 1. Sometimes we can evaluate the way our gathering is structured – the content of the sermon and the musical worship, for example.
 - 2. But we also need to examine our hearts. What are we wanting? What are we expecting?
- c. You do not offer what you **vow**. (1:14)
 - i. In addition to the need to offer a sacrifice free from blemish, the Lord says through Malachi that some are vowing to do the right thing but not following through, adding another layer to their disobedience.
 - ii. Vows were not required but if someone vowed they were obligated to fulfill it.
 - 1. **Deuteronomy 23:21-22** "When you make a vow to the LORD your God, you shall not delay to pay it, for it would be sin in you, and the LORD your God will surely require it of you. ²² "However, if you refrain from vowing, it would not be sin in you.

4. Applying the Word

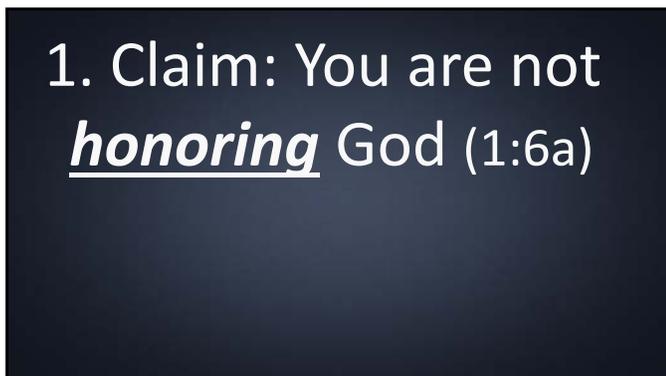
- a. What would God say to us?
 - i. "I have loved you"
 - ii. Would He repeat similar words as to the people of Israel?
 - 1. Do we treat others better than we treat Him?
 - 2. Who is most important in our decision making? What another person thinks or what God thinks? Who comes first in what matters in church life and worship?
 - 3. What if we gave our spouse the same focus we give God? What if we approached friendships with the same as God?
 - 4. Are we lazy and disinterested in worship?



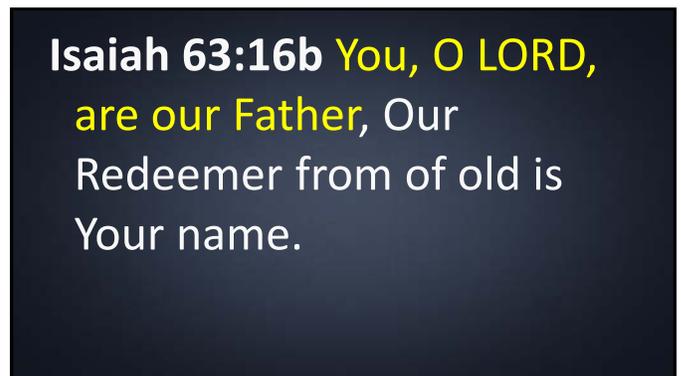
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Isaiah 44:1 "But now listen,
O Jacob, **My servant**, And
Israel, whom I have chosen:

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James 3:1 Let not many *of
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judgment.

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Hebrews 7:26-27 For it was fitting for us
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1:11 "For from the rising of the sun even to its setting, **My name will be great** among the nations...for **My name will be great among the nations**," says the LORD of hosts.

1:14 "... for I am a great King," says the LORD of hosts, "and **My name is feared** among the nations."

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2:2a "If you do not listen, and if you do not take it to heart to **give honor to My name**," says the LORD of hosts, "then I will send the curse upon you

2:5 "My covenant with him was *one of* life and peace, and I gave them to him *as an object of* reverence; so he revered Me and **stood in awe of My name**.

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3:16 Then those who feared the LORD spoke to one another, and the LORD gave attention and heard *it*, and a book of remembrance was written before Him for those who fear the LORD and who **esteem His name**.

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16

My name will be great among the nations,
 and
 in every place is going to be offered to My name,
 for
 My name will be great among the nations,"

17

b. You are weary of
 worship. (1:12-13)

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c. You do not offer
 what you vow. (1:14)

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Deuteronomy 23:21-22 "When you
 make a vow to the LORD your God,
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