

Malachi 2:10-16

Six disputes:

1. **1:2-5** – God has a covenant with Israel
 - a. **Nation does not recognize God in history or daily life**
 2. **1:6-2:9** – Israel does not fear God and they despise His Temple in Jerusalem
 - a. **Priest do not teach the Word of God**
 3. **2:10-16** – Israel is not faithful to Covenant(s) (Mosaic and Marriage)
 - a. **Men are not faithful to wives**
 4. **2:17-3:5** – God has grown weary as Israel accuses Him of being unjust
 5. **3:6-12** – God does not change, the Abrahamic and Mosaic Covenants are intact
 6. **3:13-21** – Israel says it is useless to serve the Lord
- The second disputation 2;10-16 can be divided into two parts:
 - 2:10-12 – Israelite men who have improper marriages
 - Jewish men have married foreign women for social and financial advantages
 - 2:13-16 – Israelite men who divorce their wives
 - Jewish men have divorced their Jewish wives to marry foreign women

Malachi 2:10 – **Have we not all one Father? Has not one God created us? Why then are we faithless to one another, profaning the covenant of our fathers?**

4069 [e]	1254 [e]	259 [e]	410 [e]	3808 [e]	3605 [e]	259 [e]	1 [e]	3808 [e]
mad·dū·a',	bə·rā·'ā·nū;	'e·hād	'él	hā·lō·w	lə·kul·lā·nū,	'e·hād	'āb	hā·lō·w
מדוע	בראנו	אחד	אל	הלא	לכלנו	אחד ?	אב	הלא 10
why	created us	<u>one</u>	God	Has not	all	one	Father	Have we not
Interrog	V-Qal-Perf-3ms 1cp	Number-ms	N-ms	Adv-NegPrt	Prep-l N-msc 1cp	Number-ms	N-ms	Adv-NegPrt

1 [e]	1285 [e]	2490 [e]	251 [e]	376 [e]	898 [e]
'ä·bō·tē·nū.	bə·rīt	lə·hāl·lél	bə·'ā·hīw,	'iš	nib·gad
? אבותינו:	ברית	לחלל	באחי	איש	נבגד
of the fathers	the covenant	by profaning	with another	<u>one</u>	do we deal treacherously
N-mpc 1cp	N-fsc	Prep-l V-Piel-Inf	Prep-b N-msc 3ms	N-ms	V-Qal-Imperf-1cp

"bagad" = בגד
/baw-gad/

1. Shift from second-person in previous verse(s) to first-person in 2:10 intensifies the accusation as the wording gives the appearance of Israel pleading logically for the unity that they do not have:
 - a. 2:8-9 – “You have turned...You have caused...You have corrupted...So I make you despised...You do not keep my ways...”
 - b. 2:10 – “Have we not all one Father? Has not one God created us? Why then are we faithless to one another, profaning the covenant of our fathers?”
2. This section or this third dispute begins with Israel asking themselves:

“*Why then are we faithless to one another?* (1:10)

And, this disputation ends after a series of corrective warnings with God advising Israel:

“*So guard yourselves in your spirit, and do not be faithless.*” (1:16)

3. “to act treacherously”, “to act faithlessly” – bagad /baw-gad/ בגד – here “nib-gad” meaning “do we deal treacherously”.
 - a. בגד or *bagad* meaning “to act treacherously” is used 5x in this third dispute to identify the people of Israel “breaking faith” or “dealing treacherously” in a covenant relationship.
 - i. 2:10 – “Why then are we faithless to one another.”
 - ii. 2:11 – “Judah has been faithless.”
 - iii. 2:14 – “the wife of your youth, to whom you have been faithless.”
 - iv. 2:15 – “let none of you be faithless to the wife of your youth.”
 - v. 2:16 – “So guard yourselves in your spirit, and do not be faithless.”
4. YHWH is:
 - a. The “father” who started Israel
 - i. Moses writes in Deuteronomy 32:6 – “Do you thus repay the Lord, you foolish and senseless people? Is not he your father, who created you, who made you and established you?”
 - b. The God who created Israel
5. “one” is repeated 2x in this verse indicating the singleness of the origin of Israel’s existence. YHWH is the Only.
6. “Profaning the covenant of our fathers”
 - a. “Profane” – chalah /khalal/ - means “to bore”, “to pierce”
 - b. “Covenant” –
 - i. Deut. 7:3-4 – “*You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, for they would turn away your sons from following me, to serve other gods. Then the anger of the Lord would be kindled against you, and he would destroy you quickly.*”

2:11 – Judah has been faithless, and abomination has been committed in Israel and in Jerusalem. For Judah has profaned the sanctuary of the Lord, which he loves, and has married the daughter of a foreign god.

3588 [e]	3389 [e]	3478 [e]	6213 [e]	8441 [e]	3063 [e]	898 [e]
kī	ū-bī-rū-šā-lim;	bə-yiś-rā-’ēl	ne-’eś-tāh	wə-tō-w-’ē-bāh	yə-hū-dāh,	bā-ge-dāh
כי	ובירושלם	בישראל	נעשתה	ותועבה	יהודה	בגדה
for	and in Jerusalem	in Israel	has been committed	and an abomination	Judah	has dealt treacherously
Conj	Conj-w, Prep-b N-proper-fs	Prep-b N-proper-ms	V-Nifal-Perf-3fs	Conj-w N-fs	N-proper-ms	V-Qal-Perf-3fs

5236 [e]	410 [e]	1323 [e]	1166 [e]	157 [e]	834 [e]	3068 [e]	6944 [e]	3063 [e]	2490 [e]
nē-kār.	’ēl	bat-	ū-bā-’al	’a-hēb,	’ā-šer	Yah-weh	qō-deš	yə-hū-dāh,	hīl-lēl
נכר:	אל	בת	ובעל	אהב	אשר	יהוה	קדש	יהודה	חלל
a foreign	of god	the daughter	and He has married	He loves	which	of Yahweh	holy [institution]	Judah	has profaned
N-ms	N-msc	N-fsc	Conj-w V-Qal-ConjPerf-3ms	V-Qal-Perf-3ms	Pro-r	N-proper-ms	N-msc	N-proper-ms	V-Piel-Perf-3ms

1. Judah is described as being or committing:
 - a. “faithless” –
 - i. To the covenant
 - ii. To YHWH

- iii. To the marriage covenant and the purpose of the marriage covenant
 - b. “abomination” –
 - i. “abomination” or “detestable” or “abhorrent” is used to refer to:
 - 1. Idol worship in Deut. 7:25-26
 - 2. Perverse sexual activity in Lev. 18:27, 29, 30
 - 3. Occult practices in Deut. 18:9-14
 - 4. Human sacrifice in Deut. 18:9-14
 - ii. Abomination
 - 1. “committed in Israel”
 - 2. “committed in Jerusalem”
 - c. “profaned” –
 - i. “profaned the sanctuary”
 - ii. Literally in the Hebrew “Judah has profaned holy of Yahweh which he loves”
- 2. Judah’s sin was “married the daughter of a foreign god”
 - a. “daughter of a foreign god” refers to:
 - i. Non-Israelite woman
 - ii. A woman from a culture that worshipped other gods
 - iii. A woman who had been dedicated to the cult or shrine of a foreign god
 - iv. A woman who had an allegiance to a god other than YHWH
 - v. A woman who was more committed to her foreign god than the Jewish man she was marrying was committed to his God, YHWH
 - vi. If a man was willing to cross that line, then he would be willing to turn away from YHWH
 - b. The Mosaic Law forbid marrying foreign women because they were affiliated with foreign gods:
 - i. Exodus 34:13-16 – *“You shall tear down their altars and break their pillars and cut down their Asherim (for you shall worship no other god, for the Lord, whose name is Jealous, is a jealous God), lest you make a covenant with the inhabitants of the land...and you take of their daughters for your sons, and their daughters whore after their gods and make your sons whore after their gods.”*
 - ii. Deuteronomy 7:3-4 – *“You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, for they would turn away your sons from following me, to serve other gods. Then the anger of the Lord would be kindled against you, and he would destroy you quickly.”*
 - iii. Deuteronomy 13:6-10 – *“If your brother, the son of your mother, or your son or your daughter or the wife you embrace or your friend who is as your own soul entices you secretly, saying, ‘Let us go and serve other gods,’ which neither you nor your fathers have known, some of the gods of the peoples who are around you, whether near you or far off from you, from the one end of the earth to the other, you shall not yield to him or listen to him, nor shall your eye pity him, nor shall you spare him, nor shall you conceal him. But you shall kill him. Your hand shall be first against him to put him to death, and afterward the hand of all the people. 1 You shall stone him to death with stones, because he sought to draw you away from the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. And all Israel shall hear and fear and never again do any such wickedness as this among you.”*

- c. Women from other nations and cultures who joined the nation of Israel through marriage and feared YHWH as their God were welcomed and are recorded in OT Scripture. These foreign women were not rejected because these women feared YHWH:
 - i. Joseph married Asenath in Genesis 41:45
 - ii. Moses married Zipporah in Exodus 2:21
 - iii. Salmon of the tribe of Judah married Rahab who was the mother of Boaz (Ruth 4:21; 1 Chron. 2:11)
 - iv. Boaz married Ruth in Ruth 4:13
- 3. The reason a foreign wife at this time in Israel's post-exile period would be especially appealing is for financial, trade and security reasons.
 - a. The economic situation in Judah was bleak due to:
 - i. Lack of trade
 - ii. Lack of business connections
 - iii. Drought and poor crop yield
 - b. Intermarriage into the established cultures, families and trade guilds would be a requirement.
 - i. These foreign trade guilds and businesses were already well established in the provinces around Judah when Israel returned from Babylon.
 - ii. It was easier to marry into a business than it was to start from scratch.
 - c. As young girls the women were often dedicated to the gods which were part of the guild and economic system of the foreign lands.
 - d. Marrying a foreign woman, or the daughter of a foreign god, was often about business and personal security.

2:12 – May the Lord cut off from the tents of Jacob any descendant of the man who does this, who brings an offering to the Lord of hosts!

168 [e] mê·'ā·ho·lē	6030 [e] wə·'ō·neh,	5782 [e] 'ēr	6213 [e] ya·'ā·sen·nāh	834 [e] 'ā·šer	376 [e] lā·'iš	3068 [e] Yah·weh	3772 [e] yak·rēt	
מֵאֹהֶלַי	וְעֹנֶה	עֵר	יַעֲשֶׂנָה	אֲשֶׁר	לְאִישׁ	יְהוָה	יִכְרֹת	12
from the tents	and aware	being awake	does this	who	the man	Yahweh	May cut off	
Prep-m N-mpc	Conj-w V-Qal-Prtcl-pl-ms	N-ms	V-Qal-Imperf-3ms 3fse	Pro-r	Prep-l, Art N-ms	N-proper-ms	V-Hifil-Imperf.Jus-3ms	
			6635 [e] p̄	3068 [e] Yah·weh	4503 [e] min·hāh,	5066 [e] ū·mag·gīš	3290 [e] ya·'ā·qōb;	
	פ	צְבָאוֹת:	לַיהוָה	מִנְחָה	וּמִגִּישׁ	וּמִגִּישׁ	יַעֲקֹב	
	-	of hosts	to Yahweh	an offering	and yet who brings	and yet who brings	of Jacob	
	Punc	N-cp	Prep-l N-proper-ms	N-fs	Conj-w V-Hifil-Prtcl-pl-ms	N-proper-ms		

1. Here is a curse to the man and his descendants who marries a daughter of a foreign god
2. “cut off” means “to cut off” and “to cut down”
 - a. It is not clear if this means killed, excommunicated, driven from Israel, cursed by the Lord, or something else.
 - b. It is clear it is a penalty that the Lord will oversee it's fulfillment
3. The man who marries a foreign daughter of a foreign god and yet enters the temple to worship will be “cut off”
4. “Awake and Aware” in the Hebrew may indicate anyone else who is involved or aware of this sin.

5. This issue is God created Israel for himself with the intention of reaching the nations with his glory. It is contrary to God’s plan and a violation of his Covenant with Israel for a man to bring the “glory” of a foreign god into Israel and into the temple courts of YHWH
 - a. The problem is this man has broken the covenant and been faithless.
 - i. The plan of God will suffer
 - ii. The people of God will suffer
 - b. The answer is to remain loyal:
 - i. To God
 - ii. To the Covenant
 - iii. To the nation
 - iv. To the wife

The second issue (which was really the initial issue before marrying the foreign women) was the Jewish men divorcing their Jewish wives. The men would do this in order to marry someone else, and in this context, they were marrying “a daughter of a foreign god” for financial and business advancement.

2:13 – And this second thing you do. You cover the Lord's altar with tears, with weeping and groaning because he no longer regards the offering or accepts it with favor from your hand.

603 [e]	1065 [e]	3068 [e]	4196 [e]	853 [e]	1832 [e]	3680 [e]	6213 [e]	8145 [e]	2063 [e]
wa'ā-na-qāh;	bə-kī	Yah-weh,	miz-bāh	'et-	dim-'ah	kas-sō-wt	ta'ā-šū,	šē-nīt	wə-zōt
וְאָנָקָה	בְּכִי	יְהוָה	מִזְבַּח	אֶת-	דְּמְעָה	כִּסּוֹת	תַּעֲשׂוּ	שְׁנִית	וְזֹאת
and groaning	with weeping	of Yahweh	the altar	-	with tears	You cover	you do	the second [thing]	And this [is]
Conj-w N-fs	N-ms	N-proper-ms	N-msc	DirObjM	N-fs	V-Piel-Inf	V-Qal-Imperf-2mp	Number-ofs	Conj-w Pro-fs
	3027 [e]	7522 [e]		3947 [e]	4503 [e]	413 [e]	6437 [e]	5750 [e]	369 [e]
	mī-yed-kem.	rā-šō-wn		wə-lā-qa-ḥat	ham-min-ḥāh,	'el-	pe-nō-wt	'ō-wd,	mē-'ēn
	מִיְדָכֶם:	רְצוֹן		וְלִקְחַת	הַמִּנְחָה	אֶל-	פְּנוֹת	עוֹד	מֵאִין
	from your hands	with goodwill		nor receive [it]	the offering	unto	so He does regard	anymore	not
	Prep-m N-fsc 2mp	N-ms		Conj-w, Prep-l V-Qal-Inf	Art N-fs	Prep	V-Qal-Inf	Adv	Prep-m Adv

1. This verse connects back to 2:12 when the man who has married the foreign woman shamelessly enters the Temple of YHWH to seek his favor.
2. “weeping and groaning” – “with weeping and groaning” is *beki wa'anaqah* or /be-ki wa 'a nay qah/
3. Unstated and unrevealed is how does the man know YHWH “no longer regards the offering or accepts it with favor”? How does he know?
 - a. His conscience?
 - b. The lack of results or lack of future blessings?
 - c. Direction of the smoke?
 - d. ?????
 - e. Or, is it simply that right now the prophet Malachi is telling the man, “Your offering is not accepted. You are rejected by YHWH.”

2:14 – But you say, “Why does he not?” Because the Lord was witness between you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant.

5271 [e]	802 [e]	996 [e]	996 [e]	5749 [e]	3068 [e]	3588 [e]	5921 [e]	4100 [e]	5921 [e]	559 [e]
ne'û-re-kā,	'ê-šet	û-bên	bê-ne-kā	hê-'îd	Yah-weh	kî-	'al	māh;	'al-	wa'â-mar-tem
נְעוּרַיִךְ	אִשְׁתְּךָ	וּבֵין	בֵּינֶךָ	הָיִדְךָ	יְהוָה	כִּי-	עַל	מָה	עַל-	וְאַמַּרְתֶּם 14
of your youth	the wife	and	Between you	has been witness	Yahweh	that	because	what	why	And yet you say
N-mpc 2ms	N-fsc	Conj-w Prep	Prep 2ms	V-Hifil-Perf-3ms	N-proper-ms	Conj	Prep	Interrog	Prep	Conj-w V-Qal-ConjPerf-2mp

1285 [e]	802 [e]	2278 [e]	1931 [e]	898 [e]	859 [e]	834 [e]
bê-ri-te-kā.	wê-'ê-šet	hā-ber-te-kā	wê-hî	bāh,	bā-gad-tāh	'at-tāh
בְּרִיתְךָ	וְאִשְׁתְּךָ	חַבֵּרְתְּךָ	וְהִיא	בָּהּ	בְּגַדְתָּהּ	אִתָּהּ
covenant	and your wife by	your companion	and yet she [is]	against	have dealt treacherously	you
N-fsc 2ms	Conj-w N-fsc	N-fsc 2ms	Conj-w Pro-3fs	Prep 3fs	V-Qal-Perf-2ms	Pro-2ms

- The man seems genuinely confused as to what has gone wrong. The man says, “Why does he not?”
- YHWH was the witness of the covenant made between the Jewish man and his Jewish wife.
 - “acting as witness” is a judicial position overseeing both sides of the contract
 - YHWH is the covenant witness and is responsible for inflicting the curse of the broken marriage covenant.
- “treacherous” or “faithless” or “breaking faith” is used for the third time in this verse.
- Here the treachery is done by the man to his first wife, or his Jewish wife from his youth.
- “companion” or “partner” – *habeerteka* – finds the root of this word used as a verb in architectural construction to refer to a “seam” or a “joint” and indicates a permanent bound”
 - A wife is not a business or property that can be bought and sold. Or, used for advancement and then discarded when no longer productive.
 - A wife is a covenant partner, a permanent bond, a connected joint holding the structure together.
- The wife is described in this verse in three ways:
 - “wife of your youth” – the man is violating his commitment to a young bride
 - “your companion” (“your partner”) – the man is separating the joint of a structure
 - “wife by covenant” – the man is breaking a contract, violating a sworn covenant
- The man is forsaking his covenant, a contract. He is acting treacherously.

2:15 – **Did he not make them one, with a portion of the Spirit in their union? And what was the one God seeking? Godly offspring. So guard yourselves in your spirit, and let none of you be faithless to the wife of your youth.**

1245 [e]	259 [e]	4100 [e]	7307 [e]	7605 [e]	6213 [e]	259 [e]	3808 [e]
mə-baq-qêš	hā'e-hād,	û-māh	lōw,	rû-ah	û-šə-'ar	'a-sāh,	'e-hād
מְבַקֵּשׁ	הָאֶחָד	וּמָה	לֹו	רוּחַ	וְשָׂר	עָשָׂה	אֶחָד
He seeks	one	and why	To him	of the Spirit	and Having a remnant	did He make [them]	one
V-Piel-Prtcpl-ms	Art Number-ms	Conj-w Interrog	Prep 3ms	N-cs	Conj-w N-msc	V-Qal-Perf-3ms	Number-ms

898 [e]	408 [e]	5271 [e]	802 [e]	7307 [e]	8104 [e]	430 [e]	2233 [e]
yib-god.	'al-	ne'û-re-kā	û-bê-'ê-šet	bê-rû-hā-kem,	wê-niš-mar-tem	'è-lo-him;	ze-ra'
יִבְגְּד:	אֵל-	נְעוּרַיִךְ	וּבְאִשְׁתְּךָ	בְּרוּחְכֶם	וְנִשְׁמַרְתֶּם	אֱלֹהִים	זֶרַע
let deal treacherously	none	of his youth	and with the wife	to your spirit	therefore take heed	Godly	offspring
V-Qal-Imperf-3ms	Adv	N-mpc 2ms	Conj-w, Prep-b N-fsc	Prep-b N-msc 2mp	Conj-w V-Nifal-ConjPerf-2mp	N-mp	N-msc

- “One” – This “one” can be translated two ways:
 - “one” the subject of the verb “to do” or “to make”. As in:
 - “Has not one made?”
 - “Has not he made one?”
 - “one” is the object of the third-person verb (“he made”). As in:

- i. “Has not the Lord made them one”
 - ii. “Did he not make one being.”
2. The point either way is God made this relationship to last:
 - a. If it be at the Creation of man and woman
 - b. If it be at the time of the marriage covenant
 - c. If it be the ONE God made this marriage
 - d. If it be God made the man and woman ONE in a covenant of marriage
3. The wording of “having a remnant” and “of the Spirit” is difficult to translate
 - a. Sometimes the word *shear* meaning “rest”, “residue”, “remnant” is understood to be the word *se-er* meaning “flesh” or “body”. So, this would say “he made them flesh and spirit”
 - b. Or, the two (man and wife) now have a “spirit” making the two spirits also one spirit.
4. “What was the one God seeking? Godly offspring!”
 - a. This can simply refer to godly children
 - b. But, in context it seems to be emphasizing that God was doing all of this so that he might have a “godly nation”, “a people of his own”, “a holy nation”.
 - i. He is talking about the husband and wife being “godly”
 - ii. He is talking about a nation dedicated to YHWH
 - iii. Indeed, it would involve the parents having a godly family with godly children, but it is also talking about a godly culture and an obedient nation that would bless the world.
 - c. A man divorcing his wife would destroy all of it:
 - i. The nation
 - ii. The culture
 - iii. The wife; and the man
 - iv. And, without being mentioned, the family and the children.
5. Advice on how to avoid this disaster:
 - a. “Guard yourselves in your spirit”
 - b. Do not be “faithless to the wife of your youth” or “Stop being faithless to the wife”
 - i. Fourth time “faithless” or “treacherous” is mentioned

2:16 – “For the man who does not love his wife but divorces her, says the Lord, the God of Israel, covers his garment with violence, says the Lord of hosts. So guard yourselves in your spirit, and do not be faithless.”

3830 [e]	5921 [e]	2555 [e]		3680 [e]	3478 [e]	430 [e]	3068 [e]	559 [e]	7971 [e]	8130 [e]	3588 [e]	
le·bū·šōw,	'al-	hā·mās		wə·kís·sáh	yíś·rā'·él,	'ē·lō·hē	Yah·wəh	'a·mar	šal·lah,	šā·nē	kī-	
לבושו	על-	חַמַּס		וְכִסָּה	יִשְׂרָאֵל	אֱלֹהֵי	יְהוָה	אָמַר	שָׁלַח	שָׂנֵא	כִּי	16
one's garment	with	violence		for it covers	of Israel	God	Yahweh	says	divorce	that He hates	For	
N-msc 3ms	Prep	N-ms	Conj-w V-Piel-ConjPerf-3ms		N-proper-ms	N-mpc	N-proper-ms	V-Qal-Perf-3ms	V-Piel-Inf	V-Qal-Perf-3ms	Conj	
		898 [e]		3808 [e]		7307 [e]		8104 [e]	6635 [e]	3068 [e]	559 [e]	
s		tib·gō·dū.		wə·lō		bə·rū·hā·kem		wə·niš·mar·tem	šə·bā'ō·wṭ;	Yah·wəh	'a·mar	
ס		תִּבְגְּדוּ:		וְלֹא		בְּרוּחְכֶם		וְנִשְׁמַרְתֶּם	שְׂבָאוֹת	יְהוָה	אָמַר	
-		you do deal treacherously		that not		to your spirit		Therefore take heed	of hosts	Yahweh	says	
Punc		V-Qal-Imperf-2mp	Conj-w Adv-NegPrt		Prep-b N-msc 2mp	Conj-w V-Nifal-ConjPerf-2mp			N-cp	N-proper-ms	V-Qal-Perf-3ms	

1. The man “hates” and “divorces” his wife.
2. This act is an act of *hamas*, or “violence”