

Malachi 1:6-14

Six disputes:

1. 1:2-5 – God has a covenant with Israel
2. 1:6-2:9 – Israel does not fear God and they despise His Temple in Jerusalem
 1. God says, Israel despises me and gives me no honor.
 2. Israel says, “How have we despised your name?”
 3. God says look at your worship practices in the temple
 - a. People bring lame sacrifices
 - b. Priests/Levites accepted the people’s lame sacrifices
3. 2:10-16 – Israel is not faithful to Covenant(s) (Mosaic and Marriage)
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

- This second dispute is presented in two parts:
 - 1:6-14 - The Lord is despised by the priests (and the people of Israel)
 - 2:1-9 - The priests are warned for their failure to:
 - Honor YHWH
 - Teach the people
- The priestly blessing that was intended in Numbers 6:23-27 will be turned into a curse in 1:14 and 2:2:

“The Lord spoke to Moses, saying,

‘Speak to Aaron and his sons, saying,

“Thus you shall bless the people of Israel: you shall say to them,

‘The Lord bless you and keep you;

the Lord make his face to shine upon you and be gracious to you;

the Lord lift up his countenance upon you and give you peace.’

“So shall they put my name upon the people of Israel, and I will bless them.”

- Numbers 6:23-27

Malachi 1:14 – “*Cursed be the cheat who has a male in his flock, and vows it, and yet sacrifices to the Lord what is blemished. For I am a great King, says the Lord of hosts, and my name will be feared among the nations.*”

Malachi 2:2 – “*If you will not listen, if you will not take it to heart to give honor to my name, says the Lord of hosts, then I will send the curse upon you and I will curse your blessings. Indeed, I have already cursed them, because you do not lay it to heart.*”

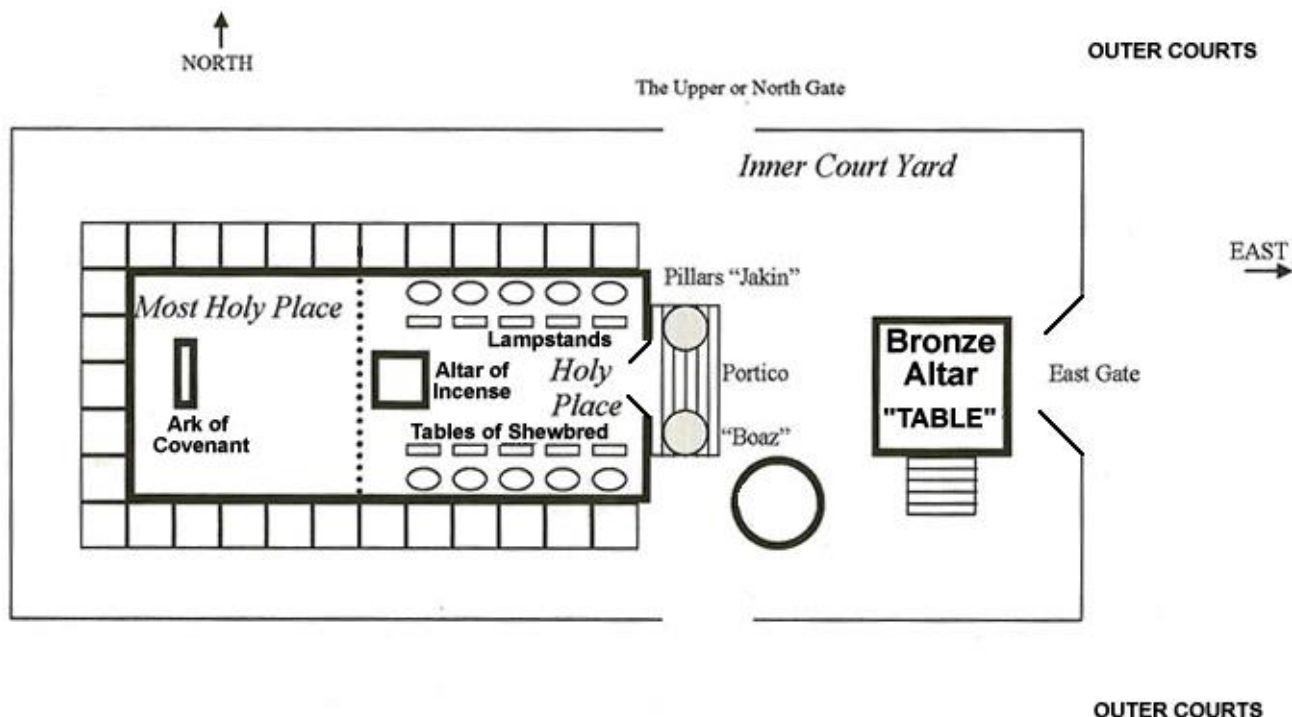
- Malachi uses
 - exclamatory words,
 - “Now” or *attah* (1:9; 2:1)
 - “Behold” or *hen* (2:6)
 - Vocative,
 - “O priests!” or *hak·kō·hă·nîm* (1:6; 2:1)
 - “you” referring to the priests

Malachi 1:6 – A son honors his father, and a servant his master. If then I am a father, where is my honor? And if I am a master, where is my fear? says the Lord of hosts to you, O priests, who despise my name. But you say, ‘How have we despised your name?’

3519 [e]	346 [e]	589 [e]	1 [e]	518 [e]	113 [e]	5650 [e]	1 [e]	3513 [e]	1121 [e]	
ḵə-bō-w-dī	'ay-yêh	'ā-nî	'āb	wə'im-	'ā-dō-nāw;	wə'e-ḵəḇed	'āb	ye-ḵab-bêd	bên	
?	קְבוּלִי	אֵיךְ	אֲנִי	אָב	וְאִם	אֲדַגִּי	וְעָבַד	אָב	יִכְבֵּד	בֶּן 6
[is] My honor	where	I	am the Father	Then if	[his] master	and a servant	[his] father	honors	A son	
N-msc 1cs	Interrog	Pro-1cs	N-ms	Conj-w Conj	N-mpc 3ms	Conj-w N-ms	N-ms	V-Piel-Imperf-3ms	N-ms	

3548 [e]	6635 [e]	3068 [e]	559 [e]	4172 [e]	346 [e]	589 [e]	113 [e]	518 [e]	
hak-kō-hā-nîm	lā-ḵem	šə-bā'ō-wṭ,	Yah-weh	'ā-mar	mō-w-rā'î	'ay-yêh	'ā-nî	'ā-dō-w-nîm	wə'im-
הַכֹּהֲנִים	לְכֶם	שְׂבָאוֹת	יְהוָה	אָמַר	מִוְרָאֵי	אֵיךְ	אֲנִי	אֲדוֹנִים	וְאִם
priests	to you	of hosts	Yahweh	says	[is] My reverence	where	I	[am] a Master	and if
Art N-mp	Prep 2mp	N-cp	N-proper-ms	V-Qal-Perf-3ms	N-msc 1cs	Interrog	Pro-1cs	N-mp	Conj-w Conj

8034 [e]	853 [e]	959 [e]	4100 [e]	559 [e]	8034 [e]	959 [e]
šə-me-ḵā.	'et-	bā-zî-nū	bam-meh	wa'ā-mar-tem	šə-mî,	bō-w-zê
שְׁמִי	אֶתְ	בְּזִינוּ	בְּמָה	וְאָמַרְתֶּם	שְׁמִי	בוֹזֵי
Your name	-	have we despised	in what [way]	And yet you say	My name	who despise
N-msc 2ms	DirObjM	V-Qal-Perf-1cp	Prep-b Interrog	Conj-w V-Qal-ConjPerf-2mp	N-msc 1cs	V-Qal-Prtcpl-mpc



1. God is Father and deserves the honor. As the creator of man and the one who established Israel: *“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?”* – Deuteronomy 32:6
2. God is Master and deserves the respect or reverence since Israel was chosen to be YHWH servant.

3. The reference to priest is the word *kohen* which is inclusive making no distinction between priest and Levites in rank of function. They were:
 - a. Ritual, worship leaders
 - b. Teachers
 - c. At this time (as in Haggai and Zechariah) the *kohen* (“priests”) were the national leaders. There was no king.
4. “show contempt” is a verb from that shows an ongoing, habitual state that was repeated over and over.
 - a. The priests had broken their legal covenant requirement of sacred service
 - b. This is the same sin stated earlier in the chapter that Esau had committed
 - i. Esau had despised or shown contempt for his birthright
 - ii. Now, Israel (Jacob) was responding to God the same way as Esau
 - c. Their failure to teach the Law and the rituals was going to lead the entire community into disaster...again
5. Israel’s response was, “How?” which reveals their disrespect and impudence
6. “Name” of the Lord or his reputation:
 - a. is used 8x in this second dispute
 - b. Name is a term to represent the essence of God’s nature, his being, who he is.
 - c. Character of God which produces the fruit of the Spirit and to which Christians are to be transformed into
 - d. God wanted to prove his covenant faithfulness (*hesed*, “love”) to Israel for the world to see
 - e. Israel was failing to allow God to reveal himself to the nations

1:7 – By offering polluted food upon my altar. But you say, ‘How have we polluted you?’ By saying that the Lord’s table may be despised.

1351 [e]	4100 [e]	559 [e]	1351 [e]	3899 [e]	4196 [e]	5921 [e]	5066 [e]
gê·'al·nū·kâ;	bam-meh	wa·'ă-mar-tem	mə·gō·'āl,	le-ḥem	miz-be-ḥî	'al-	mag·gî·šîm
גַּאֲלֵנוּךְ	בַּמָּה	וַאֲמַרְתֶּם	מִגֹֹּאֵל	לֶחֶם	—	מִזְבְּחִי	עַל־
have we defiled You	in what [way]	but say	defiled	food	My altar	on	[You] offer
V-Piel-Perf-1cp 2ms	Prep-b Interrog	Conj-w V-Qal-ConjPerf-2mp	V-Pual-Prtcpl-ms	N-ms	N-msc 1cs	Prep	V-Hifil-Prtcpl-mp

1931 [e]	959 [e]	3068 [e]	7979 [e]	559 [e]
hū.	nib-zeh	Yah·weh	šul·ḥan	be·'ē-mā·rə·ḵem
הוּא:	נִבְזֶה	יְהוָה	שֻׁלְחָן	בְּאִמְרָתְכֶם
is	contemptible	of Yahweh	the table	by saying
Pro-3ms	V-Nifal-Prtcpl-ms	N-proper-ms	N-msc	Prep-b V-Qal-Inf 2mp

1. Polluted food:
 - a. Deuteronomy 15:19-21 -

“All the firstborn males that are born of your herd and flock you shall dedicate to the Lord your God. You shall do no work with the firstborn of your herd, nor shear the firstborn of your flock. You shall eat it, you and your household, before the Lord your God year by year at the place that the Lord will choose. But if it has any blemish, if it is lame or blind or has any serious blemish whatever, you shall not sacrifice it to the Lord your God.”
 - b. Leviticus 22:17-25 -

“And the Lord spoke to Moses, saying, “**Speak to Aaron and his sons and all the people of Israel** and say to them, When any one of the house of Israel or of the sojourners in Israel

presents a burnt offering as his offering, for any of their vows or freewill offerings that they offer to the Lord, if it is to be accepted for you it shall be a male **without blemish**, of the bulls or the sheep or the goats. You shall **not offer anything that has a blemish**, for it will not be acceptable for you. And when anyone offers a sacrifice of peace offerings to the Lord to fulfill a vow or as a freewill offering from the herd or from the flock, to be accepted **it must be perfect; there shall be no blemish in it**. Animals **blind or disabled or mutilated or having a discharge or an itch or scabs you shall not offer to the Lord** or give them to the Lord as a food offering on the altar. You may present a bull or a lamb that has a part too long or too short for a freewill offering, but for a vow offering it cannot be accepted. Any animal that has its testicles bruised or crushed or torn or cut you shall not offer to the Lord; you shall not do it within your land, neither shall you offer as the bread of your God any such animals gotten from a foreigner. Since there is a blemish in them, because of their mutilation, they will not be accepted for you.”

2. “By offering” or “by putting” is a verb form again indicating a repeated behavior. This is the people and the priests habitual pattern.

1:8 – **When you offer blind animals in sacrifice, is that not evil? And when you offer those that are lame or sick, is that not evil? Present that to your governor; will he accept you or show you favor? says the Lord of hosts.**

6455 [e]	5066 [e]	3588 [e]	7451 [e]	369 [e]	2076 [e]	5787 [e]	5066 [e]	3588 [e]
pis-sê-ah	tag-gî-šū	wə-kî	rā',	'ên	liz-bō-ah	'iw-wēr	tag-gi-šūn	wə-kî-
פֶּסֶחַ	תִּגְּשׁוּ	וְכִי	רָע	אֵין	לְזִבְחָ	עֵר	תִּגְּשׁוּן	וְכִי 8
the lame	you offer	and when	evil	[Is it] not	as a sacrifice	the blind	you offer	And when
Adj-ms	V-Hifil-Imperf-2mp	Conj-w Conj	Adj-ms	Adv	Prep-l V-Qal-Inf	Adj-ms	V-Hifil-Imperf-2mp Pn	Conj-w Conj

176 [e]	7521 [e]	6346 [e]	4994 [e]	7126 [e]	7451 [e]	369 [e]	2470 [e]
'ow	hā-yir-šə-kā	lə-pe-hā-te-kā,	nā	haq-rî-bê-hū	rā';	'ên	wə-ḥō-leh
אוּ	יִרְצֶה	לְפָנֶיךָ	נָא	תִּקְרִיבֵהוּ	רָע	אֵין	וְחֹלֵה
or	would he be pleased with you	to your governor	then	Offer it	evil	[Is it] not	and sick
Conj	V-Qal-Imperf-3ms 2ms	Prep-l N-msc 2ms	Interjection	V-Hifil-Imp-ms 3ms	Adj-ms	Adv	Conj-w V-Qal-Prtcpl-ms

6635 [e]	3068 [e]	559 [e]	6440 [e]	5375 [e]
šə-bā-'ō-wt.	Yah-weh	'ā-mar	pā-ne-kā,	hā-yiś-šā
זְבָאוֹת:	יְהוָה	אָמַר	תִּקְרֶה	הַיִּשָּׂא
of hosts	Yahweh	says	you	would he accept favorably
N-cp	N-proper-ms	V-Qal-Perf-3ms	N-cpc 2ms	V-Qal-Imperf-3ms

1. Priests were to establish the value and worth of a sacrifice and many other things. The priests could (should) reject an unworthy sacrifice:
“He shall stand the animal before the priest, and the priest shall value it as either good or bad; as the priest values it, so it shall be. But if he wishes to redeem it, he shall add a fifth to the valuation.”
 -Leviticus 27: 11-14
2. This had been a problem in Eli’s day with his corrupt sons and also in Ezekiel’s day.
3. “Is that not evil?” is meant to be an interrogation process of the guilty party.

1:9 – **And now entreat the favor of God, that he may be gracious to us. With such a gift from your hand, will he show favor to any of you? Says the Lord of hosts.**

3027 [e] mî-yed·kem	2603 [e] wî·hā·nê·nū;	410 [e] 'el	6440 [e] pē·nê-	4994 [e] nā	2470 [e] ḥal·lū-	6258 [e] wə·'at·tāh
מִיָּדְכֶם	וַיְחַנְּנוּ	אֵל	פְּנֵי	בָּא	חַלְּלוּ	וְעַתָּה 9
by your hands	that He may be gracious to us	God's	favor	I pray	entreat	But now
Prep-m N-fsc 2mp	Conj-w V-Qal-ConjImperf-3ms 1cp	N-ms	N-mpc	Interjection	V-Piel-Imp-mp	Conj-w Adv

6635 [e] šə·bā·'ō·wṭ.	3068 [e] Yah·weh	559 [e] 'a·mar	6440 [e] pā·nîm,	4480 [e] mik·kem	5375 [e] hā·yis·śā	2063 [e] zōṭ,	1961 [e] hā·yə·tāh
צְבָאוֹת:	יְהוָה	אָמַר	פְּנִים	— מִכֶּם	הַיִּשָּׂא	זֹאת	הַיְתָה
of hosts	Yahweh	says	favor	you	will He accept favorably	this	[While] is being [done]
N-cp	N-proper-ms	V-Qal-Perf-3ms	N-mp	Prep 2mp	V-Qal-Imperf-3ms	Pro-fs	V-Qal-Perf-3fs

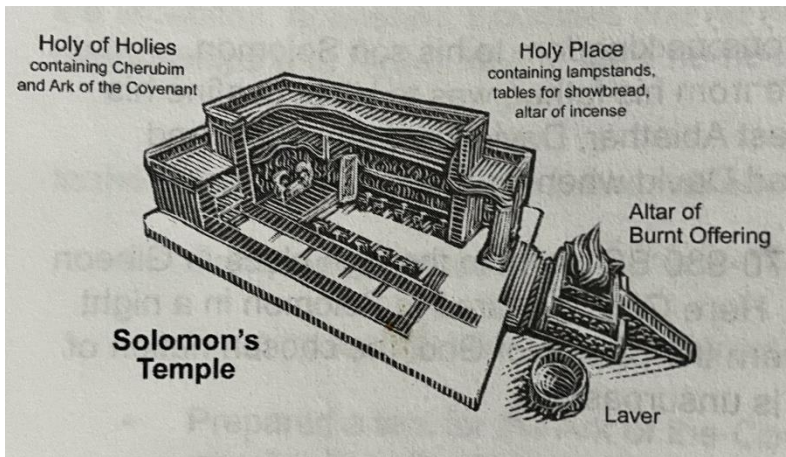
1. This verse is a sarcastic mockery of the priests and the people.
2. The Lord is mockingly quoting the priests whose role was to be the mediator for the people. The priests were to ask God for:
 - a. “favor” – *pene* – literally means “face” and is a request for God “to soften his face”
 - b. “to entreat” – *hallu* – “to be weak or sick”
 - c. “*hanan*” – “to show favor”, “to be gracious”

1:10 - Oh that there were one among you who would shut the doors, that you might not kindle fire on my altar in vain! I have no pleasure in you, says the Lord of hosts, and I will not accept an offering from your hand.

369 [e] 'en-	2600 [e] ḥin·nām;	4196 [e] miz·bē·hî	215 [e] tā·'î·rū	3808 [e] wə·lo-	1817 [e] dē·lā·tā·yim,	5462 [e] wə·yis·gōr	1571 [e] bā·kem	4310 [e] gam·mî
אֵין	תִּנָּם	מִזְבְּחִי	תֹאכִירוּ	וְלֹא־	דְלֹתַיִם	וַיִּסְגֹּר	בְּכֶם	גַּם־
Have no	in vain	[on] My altar	you would kindle fire	so that not	the doors	and who would shut	among you	[is there] even
Adv	Adv	N-msc 1cs	V-Hifil-Imperf-2mp	Conj-w Adv-NegPrt	N-fd	Conj-w V-Qal-ConjImperf-3ms	Prep 2mp	Conj

3027 [e] mî-yed·kem.	7521 [e] 'er·sheh	3808 [e] lo-	4503 [e] u·min·hāh	6635 [e] šə·bā·'ō·wṭ.	3068 [e] Yah·weh	559 [e] 'a·mar	2656 [e] bā·kem,	2656 [e] hē·peš	לִי
מִיָּדְכֶם:	אֶרְשֶׂה	לֹא־	וּמִנְחָה	צְבָאוֹת	יְהוָה	אָמַר	בְּכֶם	חֶפְצִי	לִי
from your hands	will I accept	nor	and an offering	of hosts	Yahweh	says	in you	pleasure	I
Prep-m N-fsc 2mp	V-Qal-Imperf-1cs	Adv-NegPrt	Conj-w N-fs	N-cp	N-proper-ms	V-Qal-Perf-3ms	Prep 2mp	N-ms	Prep 1cs

1. God’s desire is to stop the whole process. Shut the temple doors. Close it down.
2. Result:
 - a. Unemployed priesthood
 - b. God’s plan of be worshipped and made known throughout the nations through Israel would fail.
3. Reason:
 - a. Unacceptable offerings
 - b. No benefit to Israelites
 - c. No advancement of God’s plan
4. The offerings are bad, but the priestly work is worthless. The priests should make the correction.



1:11 – For 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.

4725 [e]	3605 [e]	1471 [e]	8034 [e]	1419 [e]	3996 [e]	5704 [e]	8121 [e]	4217 [e]	3588 [e]
mā-qō-wm,	ū-bə-kāl	bag-gō-w-yim,	šə-mī	gā-dō-wl	mə-bō-w-'ōw,	wə-'aḏ-	šə-meš	mim-miz-rah-	kī
מְקוֹם	וּבְכָל־	בְּגוֹיִם	שְׁמִי	גָדוֹל	מְבֹרָאָו	וְעַד־	שֶׁמֶשׁ	מִמִּזְרַח־	כִּי 11
place	and in every	among the Gentiles	My name	[shall be] great	its going down	and even to	of the sun	from the rising	For
N-ms	Conj-w, Prep-b N-msc	Prep-b, Art N-mp	N-msc 1cs	Adj-ms	N-msc 3ms	Conj-w Prep	N-cs	Prep-m N-msc	Conj

559 [e]	1471 [e]	8034 [e]	1419 [e]	3588 [e]	2889 [e]	4503 [e]	8034 [e]	5066 [e]	6999 [e]
'a-mar	bag-gō-w-yim,	šə-mī	gā-dō-wl	kī-	ṭə-hō-w-rah;	ū-min-hāh	liš-mī	mug-gaš	muq-tār
אָמַר	בְּגוֹיִם	שְׁמִי	גָדוֹל	כִּי־	טְהוֹרָה	וּמִנְחָה	לְשִׁמִּי	מִגֵּשׁ	מִקְטָר
says	among the nations	My name	shall be great	for	a pure	and offering	to My name	[shall be] offered	incense
V-Qal-Perf-3ms	Prep-b, Art N-mp	N-msc 1cs	Adj-ms	Conj	Adj-fs	Conj-w N-fs	Prep-l N-msc 1cs	V-Hofal-Prtcpl-ms	N-ms

6635 [e]	3068 [e]
שֶׁבָּאוֹת־	יְהוָה
of hosts	Yahweh
N-cp	N-proper-ms

1. God chose Jacob (not Esau) to continue the covenant of Abraham
 - a. Genesis
 - b. Genesis 22:17-18 – “I will surely bless you, and I will surely multiply your offspring as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of his enemies, and **in your offspring shall all the nations of the earth be blessed**, because you have obeyed my voice.”
2. “Name” is repeated 3x in this verse. YHWH is to be a GREAT name among the nations.
 - a. In spite of Israel’s failure, God will accomplish his plan
 - b. The nations themselves (all around the globe, sunrise to sunset);
 - i. God’s name will be great in the nations (2x)

ii. Incense and offerings will be offered to YHWH around the globe

3. This is speaking of a future time when God's kingdom is over the earth

- a. Church age it begins
- b. Kingdom Age it is fulfilled

1:12 – But you profane it when you say that the Lord's table is polluted, and its fruit, that is, its food may be despised.

1931 [e]	1351 [e]	136 [e]	7979 [e]		559 [e]	853 [e]	2490 [e]	859 [e]
hū,	mə·gō·'āl	'ā·dō·nāy	šul·ḥan		be·'ē·mā·rə·kəm,	'ō·w·tōw;	mə·ḥal·lə·līm	wə·'at·tem
הוּא	—	מְגַאֵל	אֲדֹנָי	שֻׁלְחַן	בְּאָמְרְכֶם	אוֹתוֹ	מְחַלְלִים	וְאַתֶּם 12
is		defiled	of Yahweh	the table	in that you say	it	profane	But you
Pro-3ms	V-Pual-Prtcpl-ms	N-proper-ms	N-msc		Prep-b V-Qal-Inf 2mp	DirObjM 3ms	V-Piel-Prtcpl-mp	Conj-w Pro-2mp

	400 [e]	959 [e]	5108 [e]
	'ā·kə·lōw.	niḅ·zeh	wə·nī·bōw
	אֲכָלוֹ:	נִבְּזָה	וְנִיבּוֹ
	its food	[is] contemptible	and its fruit
	N-msc 3ms	V-Nifal-Prtcpl-ms	Conj-w N-msc 3ms

1:13 – But you say, 'What a weariness this is,' and you snort at it, says the Lord of hosts. You bring what has been taken by violence or is lame or sick, and this you bring as your offering! Shall I accept that from your hand? says the Lord.

6635 [e]	3068 [e]	559 [e]	853 [e]		5301 [e]	4972 [e]	2009 [e]	559 [e]
še·bā·'ō·wṭ,	Yah·weh	'ā·mar	'ō·w·tōw,		wə·hip·paḥ·tem	mat·tə·lā·'āh	hin·nēh	wa·'ā·mar·tem
—	זְבָאוֹת	יְהוָה	אָמַר	אוֹתוֹ	וְהִפַּחְתֶּם	מַתְלָאָה	הִנֵּה	וְאַמַּרְתֶּם 13
	of hosts	Yahweh	says	it	and you sneer at	what a weariness	Oh	and You say
	N-cp	N-proper-ms	V-Qal-Perf-3ms	DirObjM 3ms	Conj-w V-Hifil-ConjPerf-2mp	N-fs	Interjection	Conj-w V-Qal-ConjPerf-2mp

853 [e]	935 [e]	2470 [e]	853 [e]	6455 [e]	853 [e]	1497 [e]	935 [e]
'eṭ-	wa·hā·bē·tem	ha·ḥō·w·leh,	wə·'eṭ-	hap·pis·sē·aḥ	wə·'eṭ-	gā·zūl,	wa·hā·bē·tem
אֵת-	וְהִבֵּאתֶם	—	הַחֹלִיָּה	וְאֵת-	הַפְּסוּחַ	וְאֵת-	הַגָּזוּל
	thus you bring		the sick	and	the lame	and	the stolen
DirObjM	Conj-w V-Hifil-ConjPerf-2mp	Art V-Qal-Prtcpl-ms	Conj-w DirObjM	Art Adj-ms	Conj-w DirObjM	V-Qal-QalPassPrtcpl-ms	Conj-w V-Hifil-ConjPerf-2mp

	3068 [e]	559 [e]	3027 [e]	853 [e]	7521 [e]	4503 [e]
	s	Yah·weh.	'ā·mar	mī·yed·kəm	'ō·w·tāh	ha·'er·šeh
ס .	יְהוָה:	אָמַר	?	מִיָּדְכֶם	אוֹתָהּ	הֲאָרְצָה !
-	Yahweh	says		from your hand	this	Should I accept
Punc	N-proper-ms	V-Qal-Perf-3ms		Prep-m N-fsc 2mp	DirObjM 3fs	V-Qal-Imperf-1cs
						Art N-fs

1. The priests have become bored with the ritual
2. The teaching of the Word and the practice of the sacrifice is a burden to the priest. It is weariness.

1:14 – Cursed be the cheat who has a male in his flock, and vows it, and yet sacrifices to the Lord what is blemished. For I am a great King, says the Lord of hosts, and my name will be feared among the nations.

5087 [e]	2145 [e]	5739 [e]	3426 [e]	5230 [e]	779 [e]			
we·nō·dér	zā·kār,	be·'ed·rōw	we·yêš	nō·w·kél,	we·'ā·rūr			
וְנָתַר	זָכָר	בְּעֶדְרוֹ	וַיֵּשׁ	נוֹכֵל	וְאָרוּר 14			
and takes a vow	a male	in his flock	and who has	[be] the deceiver	But cursed			
Conj-w V-Qal-Prtcpl-ms	N-ms	Prep-b N-msc 3ms	Conj-w Adv	V-Qal-Prtcpl-ms	Conj-w V-Qal-QalPassPrtcpl-ms			
3068 [e]	559 [e]	589 [e]	1419 [e]	4428 [e]	3588 [e]	136 [e]	7843 [e]	2076 [e]
Yah·weh	'ā·mar	'ā·nī,	gā·dō·wl	me·lek	kī	la·dō·nāy;	mā·šə·hāt	we·zō·bē·ah
יְהוָה	אָמַר	אֲנִי	גָדוֹל	מֶלֶךְ	כִּי	לַאֲדֹנָי	מִשְׁחַת	זֹבְחֵי
Yahweh	says	I	[am] a great	King	for	to the Lord	what is blemished	but sacrifices
N-proper-ms	V-Qal-Perf-3ms	Pro-1cs	Adj-ms	N-ms	Conj	Prep-l N-proper-ms	V-Hofal-Prtcpl-ms	Conj-w V-Qal-Prtcpl-ms
				1471 [e]	3372 [e]	8034 [e]	6635 [e]	
				bag·gō·w·yim.	nō·w·rā	ū·šə·mî	šə·bā·'ō·wt,	
				בְּגוֹיִם:	נוֹרָא	וּשְׁמִי	שְׂבָאוֹת	
				among the nations	[is to be] feared	and My name	of hosts	
				Prep-b, Art N-mp	V-Nifal-Prtcpl-ms	Conj-w N-msc 1cs	N-cp	

1. God reminds Israel of who he is and what they already know.
2. God is now the great King in Israel
3. God will be the Great, feared king in the nations in the future