

MALACHI

THE WRITER: Malachi is likely his proper name, though the word itself simply means "my messenger." This is the O.T. word that also means "angel."

THE TIME OF THE BOOK: Around 450-400 B.C. About 100 years before, approximately 50,000 Jewish people had returned to Palestine under the leadership of Ezra. They had built the second temple, but soon their initial enthusiasm had worn off. There had been a revival under Nehemiah, but again the priests and people had backslidden and become mechanical in their observance of the law. Yet they could not understand why God was so dissatisfied with them.

THE METHOD OF THE BOOK: question and answer. There are 23 questions in the book. Notice seven key ones at 1:2, 1:6, 1:7, 2:17, 3:7, 3:8, 3:13.

THE THEME OF THE BOOK: 2 Timothy 3:5.

GOD'S LOVE FOR ISRAEL, 1:1-5

I. His love declared, 1:2a

Notice the same declaration of God's love for Israel in Jer. 31:3 and Rom. 11:29. The church also has the same promise, John 13:1. *Exh. 1:4*

II. His love doubted, 1:2b - *Strong distrust of God*

Doubts of God's love often comes when we look at what we do not have, rather than looking thankfully at what we do have.

III. His love demonstrated, 1:3-5

A. By the choice of Jacob and rejection of Esau. "Love" = elect; "hate" = reject. This choice was done before the babies were born, Gen. 25:23; Rom. 9:10-12. Outwardly, Esau's character was better than Jacob's (who was his whole life a schemer), but inwardly he was a secular or sensuous man (Heb. 12:16). *Gen 26:1*

B. By the judgment on Edom.

1. Edomites refused to let Israel pass through their territory on the way to Canaan, Numb. 20:14 and 21:4. *Yes Is not to hate Deut 32:7*

2. Edomites opposed Saul, David, Solomon, Jehoshaphat, and Jehoram. From 13th to 6th centuries B.C. they settled in region S. of Dead Sea of which Sela or Petra was the capital. When Jerusalem was invaded (605-586) the Edomites did what is described in Obadiah 11-14.

3. They were idolators, 2 Chron. 25:14, 20.

4. After 585 the Edomites were dislodged and settled in Idumaea (near Masada). Herod the Great was an Edomite. *by Edomites who were the stone-carvers. 1:4 wild land vs holy land Zech 2:12*

5. In the millennium Israel will occupy the territory of Edom (Obad. 19). *Jerusalem in rebellion ag. Rome + was almost obliterated by Tyro in 70*

C. By His relation to the nations, v. 5. Rev. 19:19.

Concl. All this conflict between Edom and Israel started with 2 people. See Jas. 1:15.

Ch 1 Edom
Defective sac. animals

MALACHI (2)

At 1:6 begins the list of complaints God levels against Israel. Actually you might regard 1:2-4 as the first complaint, namely, ingratitude.

God's Complaint: Cheating, 1:6-14

I. Characteristics of Their Cheating, 1:6-8

- A. It was illogical, 6
1. A father can expect honor (Deut. 32:18; Exod. 4:22).
 2. A master can expect respect (Isa. 41:3). A master (1) controls and (2) provides.
 3. A name indicates to whom one belongs (Matt. 22:21).

- B. It was illegal, 7-8
- 7 - food = sacrifice Lev 21:6 Table = altar of burnt off - all pieces of offering*
1. The nature of their sin. The law strictly forbade offering defective animals (Lev. 22:20-25; Deut. 15:21).
 2. The ramifications of their sin. *Lev 22:9 - should die*
 - a. It was as if they said that they despised the table of the Lord, 7. *b. It was evil 8a*
 - b. It showed less respect for God than for their governor, 8b

Note: they did not cease to bring sacrifices; they merely brought God their second best.

II. Consequences of Their Cheating, 1:10-14

- A. Their offerings were unacceptable and they might as well close up the temple, 10 (Amos 5:5). *300 yrs before*
- B. Their place of privilege would be given to Gentiles, 11 (John 4:21-24).
- C. The priests are cheated, 12. But they deserved to be cheated since they were the ones who permitted the people to bring defective animals.
- D. Worship became a tiresome duty, 13.
- E. God curses the cheater, 14.

III. Cure for Their Cheating, 1:9

Pray for God's forgiveness. Remember that sin affects others.

*Land of hosts - of armies
Rom 9:24
Jer 51:4
7x used 1:6-14
Land in other vs. 7, 12, 13*

MALACHI (3)

God's third complaint was specifically levelled at the priests (2:1-9). They were simply not doing their job. Not only were priests to offer the proper sacrifices but they also were charged with teaching the Mosaic law to the people.

Deut 33:10 Lev 10:4 Ezek 44:23

I. The Complaint, 2:1-2

The priests were not giving honor to the name of the Lord. Honor means importance, heaviness, weight. Both priests and people had failed to show honor to God by not respecting the relationship they had with God (1:6) and by not following the rules God had given (1:14).

That God was lighter.

Ex 25:1 - intricate

II. The Consequences of Unfaithfulness, 2:2-3

A. Curse their blessings, 2. That is, take away the priests' portions of the offerings.

Deut. 14:27-29

B. Rebuke their offspring or seed. That is, corrupt the seed so there would be no crops. *- or children.*

C. Disgrace the priests. *Ex 24:14 - you taken away = removed from office*

III. The Charges against the Priests, 2:4-9

A. Did not revere the Lord, 5 (1 Pet. 2:17).

but how come - alert to his house.

B. Did not teach the rules of the covenant, 6-7.

instruction = torch - messengers of God

Prov 15:2

C. Caused many to stumble, 8 (Heb. 12:13).

Num 18:7-8, 19-21 or 8-24

turned back - of Num 25:11 + Dim 12:3

D. Not being impartial, 9 (1 Tim. 5:21).

Jer 2:

Mal 2 Cf 1 Thess 2

v6 truth + might living = healthy doctrine.

IV. The Condemnation, 9a

THE 4TH COMPLAINT, 2-10-12: MIXED MARRIAGES

I. The Prohibition against Mixed Marriages, Exod. 34:16; Deut. 7:3.

12-

(23:3 Marriage + Ammonite)

*1 Tim 1:10, 6:3
2 Tim 1:13 4:3
T. 5:1, 9, 13
2:1, 2.*

II. The Reasons for the Prohibition, 2:10

A. God is the Father of Israel and mixed marriages involve those outside His family (Exod. 4:22).

B. God is the Creator and has the right to give His creatures laws.

C. Mixed marriages break His laws. *Deut 7:3-4 Exod 9:1-2, 10-12 Neh 13:23-27 Josh 23:12-17*

III. The Characterizations of this Sin, 2:11

A. Treachery. *= break faith with respect to prior agreement in cov.*

B. Abomination. *detestable thing*

C. Profanity. *in sanctuary or cov. or holiness itself.*

D. Idolatry. (Neh. 13:23-28)

IV. The Punishment for this Sin, 12

A. Cut off posterity.

B. Cut off fellowship. *even the parents off.*

*Priest = Gp. Ps
Prophets = specialists
Saw grace*

MALACHI (4)

God's fifth complaint against His people concerned divorce. In a sense, the 4th and 5th complaints may be linked together as charging unfaithfulness (unfaithfulness in contracting mixed marriages, and unfaithfulness in divorcing).

I. God's Attitude toward Divorce, 2:16.

Hate=oppose. See also 1 Cor. 7:10.

Some other things God opposes are: (1) Esau, 1:3; (2) plotting evil against one's neighbor and swearing falsely, Zech. 8:17; (3) hypocritical worship, Amos 5:21; (4) falsehood, Prov. 13:5; (5) unjust gain, Prov. 28:16. (6) *Divorce mailed Ps 119:113*

*Ps 119:104, 128
119:163*

*(7) Permitted impurity Ps 117
Ezek 3:8 Amos 5:15*

II. Ramifications of Divorce, 2:13-16

A. Broke fellowship with God, 13. These are the tears of men who had divorced their wives to marry pagans and then discovered that God no longer accepted their offerings. (Some understand the tears to be those of the divorced wives who had no one to turn to but God).

B. Broke faith or covenant or pledge with mate, 14. Some of these marriages were long standing ones.

C. Broke oneness, 15. "One" may refer to: (1) one wife for Adam, thus supporting monogomy; or (2) one flesh in marriage; or (3) one covenant nation to whom God remained faithful. "Godly seed" may refer to the nation Israel or to children (mixed and broken marriages make it more difficult to rear godly seed).

D. Broke protection for the wife, 16. Protection, which covering with a garment symbolized (Ruth 3:9) was replaced with violence in a divorce.

E. Deal treacherously - broke faith with Jewish wife

Additional Note on Marriage.

The union in marriage is not only sexual but of all aspects of the two persons. 1 Cor. 6:16 is not saying that every sexual union is a marriage but that adultery is a very serious sin. If sexual union makes a marriage, then a raped person would be married.

The covenant or pledge in marriage seems to be a basic biblical emphasis which has gotten lost today. Note Prov. 2:17. Also Ezra 10:44, Nehemiah 10:30 (about 12 years later) and Nehemiah 13:23 (about 30 years later).

Deut 24:1-4 - Conditions 1-3, Conclusion 4. Recognized divorce was happening. Indecency of adultery laws death. Prob. exposure 23:14

*Did not one make them
Did not He make one { 1 wife
1 child of them = 1 couple
1 flesh*

*2 Cor 6:14 - yoke of marriage
partnership*

*McC. Value system
different*

KT + did that he make one? Yet had he the residue of the spirit. & why one

*NIV It is not the head made them one. In flesh & spirit they are his. & why the
You were united to your wife by the head. In God's mind plan when you married the 2 of you became 1 person in His sight.*

Esau, defecation animals
def. priests, mixed messages, divorce
In Rom + Minist in judgment, etc
-1

0:*

MALACHI (5)

God's 6th complaint against the people, 2:17, is that they were impious or impertinent. The other charges were thanklessness (Esau), cheating (sick animals), unfaithful priests, marriage with pagans, divorces.

I. The Charge against the People--they wearied the Lord with their words.

II. The Proofs of the Charge

A. The said, "Everyone who does evil is good in the sight of the Lord." (Rom. 6:15, 17). *of Isa 5:20, Rom 12:15*

B. They said that God delights in those who do evil.

C. They said that God doesn't judge. "Where..." *John 17:15* *By asking God to reveal justice they were asking for Jud. on Selva*

III. The Certainty of Judgment, 3:1-5

A. The forerunner of the Judge, 3:1a (Matt. 11:7-11). *no precedent from Mal to Jn*
clean way - remove every stumbling block - of parents in 2:8. Jn 24:31 clean house + Jn tried to clean IS

B. The coming of Messiah, 3:1b

1. Note His names: Lord (Master as in 1:6 and 12), Owner of the temple (John 2:14-15; Matt. 17:26), messenger of the [new] covenant [with *angel of Lord* new priesthood].

2. Remember the times "Lord of hosts" was used in chapter 1. It is also used in 2:2; 2:12; 2:16; 3:1, 5, 7, 10, 11, 12, 14, 17; 4:1, 3. *Sovereign (powerful) + against evil.*

3. Notice that 2 Persons of the Trinity are seen in this verse. *4. Note subtlety - Howl Mt 2:3. Jn Bap Jn 1:31-34*

IV. The Characteristics of His Judgment, 3:2

A. Figures of the judgment. Like fire which purifies, soap which cleanses (see Jer. 2:22), purifying which removes everything foreign, and refining (different word in 3) which filters out all impurities.

B. Extent of the judgment. On priests, 3 and whole nation, 5.

C. Sins to be judged, 5. Sorcerers (Exod. 22:18); adulterers (Exod. 20:14; Lev. 19:12); oppressors (Lev. 9:13; Exod. 22:22-24); those who do injustice to aliens (Deut. 24:17). These sins were because the people did not fear the Lord. *Ex 7:11 Deut 18:11*
3 legal terms - draw near, judgment, witness

D. Result of the judgment, 4. Cleanse the offerer and the offering will be right. *As in Temp of Moses*

E. Time of this judgment. Probably both comings of Christ are in view.

V. The Promise, 3:6

Compare Psa. 89:34. Violate=profane in 2:10. Alter=change. The designation "sons of Jacob" shows that the entire nation is in view.

Seek & delight -
① Son of man
② some did have Messianic hope in New Temp.

MALACHI (6)

God's 7th complaint was that the people were robbing Him by not paying their tithes.

I. The Charge, 3:7-8

A. The statement of it. In general, Israel had turned aside from God's laws during all of their history. In this they followed the priests (2:8). Note Exod. 32:8; Isa. 31:6. Specifically, they were robbing God by not paying their tithes and giving their offerings. In summary, they has strayed from God's path.

Acts 7:51

B. The reaction to it. "How shall we return?" "How have we robbed God?" The first question may indicate some wanted to return, though the second question clearly shows their indifference.

Apparently there were 2 annual tithes: one for the maintenance of the Levites and included 1/10th of all produce (crops, fruit, oil, wine) and all animals (Lev. 27:30). The Levites gave a tithe of their tithes to the priests (Numb. 18:21-32). A second tithe was brought to Jerusalem for the Lord's feast (Deut. 12:5-7; 14:22). Every third year this second tithe was kept at home and used to benefit the poor (Deut. 14:28).

The offerings were the wave and heave offerings, the breast and thigh of animals offered as peace offerings (Lev. 7:31-3). See Neh. 13:10. It may have included some other offerings like firstfruits.

II. The Curse, 3:9

This is the 3rd time the matter of a curse appears in this book (1:14; 2:2). It involved scarcity of food (vv. 10-11). Robbing God is a strange way to express gratitude to Him for all He has done.

III. The Challenge, 3:10

Test God! (v. 10). Bringing the whole tithe would prove God's faithfulness. The storehouses were either rooms within the temple or lean-to's against the side of the temple where the tithes were stored.

Neh 13:10

IV. The Promises, 3:10-12

A. Abundance, 3:10-11. Evidently the people were experiencing drought. If they would fill the storehouses in God's temple, then He would open His storehouse in heaven and send rain (Deut. 28:12 and Gen. 7:2). He would rebuke the devourer (worms, Deut. 28:39, or locusts, Joel 1:4) so as to have an abundant harvest.

2 Chron 3:10-11

B. Respect, 3:12. From other nations.

There are 4 important passages in the N. T. concerning giving. They are: Matthew 6, 1 Cor. 16:2; 2 Cor. 8-9, and 1 Timothy 6.

*put God's
needs supplied*

*Personal
Periodic
Private
Proportional
Grace 8:1
+ food 8:3
8:12
Superior
8:16-19
9:8, 10 supply
pledge 9:5*

*6:16-19 - contentment
6:17-19
1 Jm 3:17*

MALACHI (7)

God's 8th complaint against His people concerned their harsh, arrogant words against Him.

I. The Charge against the People, 3:13a

"Strong words" against the Lord. Strong in what sense? The word means "to overpower" and indicates that the people's words had won out over the Lord's words. What the people were saying was weightier than what the Lord said.

2 Sam 24:4

words 2:17 also

Both related to people not paying whole tithes.

II. The Reaction to the Charge, 3:13b

They showed the same callousness to God's charge as they had shown to previous charges. Especially see 2:17.

III. The Validity of the Charge, 3:14

A. They said that it was vain or empty or futile to serve God.

B. They said there was no profit in keeping His laws. The word "profit" means just that and shows their self-centeredness in their relation to God's laws. "What do we get out of it in material benefits," they were saying. See Gen. 37:26.

Gen 37

To keep His charge involves:

- (1) loving Him, Deut 11:1;
- (2) not practicing any of the abominations of the pagans (Lev. 18:30) which included incest, adultery, offering children to Molech, homosexuality, bestiality;
- (3) obedience of the priests (Lev. 22:9).

Isa 57:2-7

C. They said they walked in mourning before the Lord without any results. They implied that God did not keep His promises. However, their mourning was only external. They were attempting to manipulate God without true repentance.

and in self-punishment (Is 49:7-8)

IV. The Blasphemy that Resulted from Ignoring God's Charge, 3:15

A. The arrogant are called blessed. The arrogant are (1) proud (Prov. 21:24), presumptuous (Deut. 1:43), oppressive (Ps. 119:122), and murderous (Exod. 21:14). The people called the arrogant blessed; God said they were cursed (Ps. 119:21). That was the blasphemy.

God curses them Ps 119:21

B. Evil doers prosper (compare 3:7).

C. Evil doers test God and get away with it. But that is a short-sighted view of life here and in eternity.

MALACHI (8)

In 2:17 the people were condemned for their words, and that verse is followed by a warning of coming judgment. Likewise, in 2:13-16 condemnation for wrong words is followed by warning of judgment (4:1-6). But first there are words of encouragement to the faithful few (3:16-18).

I. In judgment God discerns between the righteous and wicked (3:16-18).

A. The righteous remnant, 3:16-17

1. Their characteristics.

(1) They fear (revere) the Lord. Note Prov. 1:7 and 1 Pet. 2:17.

(2) They esteemed His name. Throughout the book God has been looking for those who would hold Him in high regard (1:6; 3:5; and by contrast 2:5). Note what is said of Christ in Isa. 53:3. *held in low esteem*

(3) They encourage each other.

(4) They serve God. The word "serve" is sometimes translated "worship" (as in Exod. 3:12; 12:31), for service is worship. *Rom. 1:9 Phil 3:3 Rom 12:1-2*

2. Their assurance.

(1) God hears, remembers and records the words and deeds of the righteous (v. 16). This answers the question of 2:17, "Where is the God of justice?" He is in heaven taking note of everything that goes on. *→*

Notice some books: (1) Book of physical life, Exod. 32:32; Ps. 68:28; (2) book of eternal life, Rev. 3:5; 13:8; 17:8; 20:12; (3) books of works, Dan. 7:10; Rev. 20:12; (4) book of the law, Exod 24:7; Josh. 1:8; (5) books of various kinds of records, Exod. 17:14; 1 Kings 11:41; Esther 2:23 and 6:1-3.

(2) God will spare them (v. 17). *- or They will be my own possession on The day I take action*

B. The wicked.

1. Their characteristic--they do not serve (worship) God.

2. Their condemnation. They will not be spared.

II. In Judgment God will destroy the wicked and reward the righteous (4:1-3)

A. The judgment of the wicked, 4:1.

1. When? On the day of the Lord (Zeph. 1:14-18).

2. On whom? The arrogant and wicked. See 3:15.

3. How complete? Totally. Not annihilation, but complete exclusion from fellowship with God (2 Thess. 1:9).

B. The promises to the righteous, 4:2-3.

1. Righteousness and healing will be diffused over the earth. *Sin or Son Rom 8:11 God is Son of Abraham*

2. Freedom like released calves.

3. Victory over evil, 4:3. *Lk 1:78 2 Pet 1:19*

III. Final exhortation, promise and warning, 4:4-6

A. The exhortation--keep the law of Moses which God gave, 4:4.

B. The promise--the coming of Elijah, 4:5. See Matt. 11:14; 17:11-12; Luke 1:17 Rev. 11:5-6. "Fathers" are the godly ancestors, like the patriarchs and David. "Children" are the disobedient in Malachi's day and in every generation.

C. The warning, 4:6. Curse. This is a different word from 1:14; 2:2; 3:9 and means to utterly destroy, Deut. 7:2; 20:17-18. Masoretes in the Middle Ages repeated v. 5 after v. 6 so that the O.T. would not end so harshly.

9 9d 3:13

What did they say to each other? 2:17 + 3:14-15

It is not futile to serve God

There is profit (in eternity) in obeying His laws.

God of justice is alive in heaven