

Outline of Malachi

1:1	Opening
1:2-5	Oracle 1: Yahweh's love for Israel
1:6-2:9	Oracle 2: Priest's Indifference
2:10-16	Oracle 3: Mixed Marriages and Divorces
2:17-3:6	Oracle 4: Problem of God's Justice
3:7-12	Oracle 5: Sin of Robbing God
3:13-4:3	Oracle 6: The Arrogant and the Humble
4:4-6	Concluding Promise and Warning

Author

Malachi means "my messenger". Concerning textual dating he did not refer to any datable person or event, so we must infer from the text. Malachi must have written after the Temple had been rebuilt because he referred to worship there (1:6-14; 2:7-9,13; 3:7-10). This dates him after the Temple was rebuilt in 515BC. For a number of reasons Malachi probably wrote during the time of Nehemiah (445-420BC). More specifically he probably wrote during the years that Nehemiah was away from Jerusalem (432-425BC). His purpose was to confront the people of their sins and to encourage them to pursue holiness. His style differs from other prophets by employing a confrontational approach,

POST-EXILE PROPHET'S EMPHASIS

HAGGAI	ZECHARIAH	MALACHI
Material	Material Spiritual	Spiritual

instead of simply delivering a message to his audience.

Summary

The people did not learn their lesson while in exile. They grew skeptical of God's love (1:2), careless in worship

MALACHI

Malachi's burden and message is the love of Yahweh, the sins of the priests and of the people, and the Day of the LORD. His style is like God having a dialogue with his people.. "Ye say" is contrasted with "Thus saith the LORD of hosts".

(1:7), indifferent to truth (2:6-7), disobedience to the Covenant (2:10), faithless in their marriages (2:15; 3:5), and stingy in their offerings (3:8). Even though the returnees were back in their own land, life was not easy because they lived under Gentile (Persian)

MALACHI CONVERSATION TECHNIQUE

1			2			3		
Statement of a Charge			People's Denial of the Charge			Evidence to Support the Charge		
• 1:2	• 2:17	• 3:13	• 1:2	• 2:17	• 3:13			
• 1:6	• 3:7		• 1:6	• 3:7				
• 1:7	• 3:8		• 1:7	• 3:8				

rule. They intermarried with Gentiles (2:11), and divorce was common (2:16). Thus the spiritual, and moral tone of the nation was very low. Malachi used the Mosaic Covenant as the ruler by which he measured Israel's conduct. He would point out examples of covenant unfaithfulness and urged them to return to that covenant. His notable messianic prophecy deals with Messiah's forerunner (3:1; 4:5). He would be like Elijah, and would call the Israelites to repentance (Mt.11:14; 17:12-13; Mk.9:11-13; Lu.1:17). Malachi used the question and answer method extensively. He charged them with seven specific sins. They responded by challenging his criticism saying, "How have we done that?" (1:2,6,7; 2:17; 3:7,8,13). Their response shows a hardness of heart, and resistance to deal with the internal conditions in their heart. They were

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successful in changing external conditions such as rebuilding the altar, the Temple, and the walls of Jerusalem. But they were not successful in changing the internal conditions of the heart. Malachi revealed three things to move them to spiritual restoration. (1) God's unfailing love; (2) Their failures; (3) Secrets to strength

HEBREW PLAY ON WORDS

(1:1; 3:1)

English:

"Behold, I will send my messenger"

Hebrew Alternate Translation:

"Behold, I will send Malachi"

including fearing the Lord, think on the name of the Lord, and having fellowship with the faithful. Two evils of the day were formalism and scepticism. We certainly can see the beginnings of the Pharisees (formalism) and the Sadducees (scepticism) which we see in Christ's years on the earth.



CHRIST IN MALACHI

- After the preparation by God's messenger (Mi.3:1), suddenly, the Messiah Himself will come to His Temple who was the Lord Jesus Christ.