

I. Malachi

a. Purpose: We will look at the authorship, purpose and other aspects of the book of Malachi so we would be more familiar with this part of the Bible and yearn to study it for ourselves.

b. Authorship

i. Why it is written by Malachi

1. Reason #1 why it is by Malachi: The introduction identifies this is from Malachi: “*The oracle of the word of the Lord to Israel through Malachi.*” (**Malachi 1:1**)

ii. Reason #2 why it is by Malachi: Historic view is that it is Malachi

a. According to Jewish Tradition that was recorded in the Talmud: " The Gemara answers: Since his prophecy is written together with those of Haggai, Zechariah, and Malachi in one book of the Twelve Prophets, and Haggai, Zechariah, and Malachi were the last of the prophets, he is counted with them” (Baba Bathra 14b)¹

b. While historical view can err yet it fits with the biblical data we have seen.

iii. About Malachi

1. The name Malachi means “”My messenger.”²

2. Malachi is not named anywhere else in the Bible and the book of Malachi says nothing more about him than the mere fact that the Lord spoke through him according to **Malachi 1:1**.³

3. Some have believed that “Malachi” is not really a name but an anonymous designation of the person speaking as God’s messenger.⁴

4. Further arguing the point that Malachi is not the name is the fact that in **Malachi 3:1** also used the phrase “*My Messenger*” of a future prophet to come.⁵

5. But the rest of the prophetic books bear the names of their authors, so there is no reason to think this is not the case here.⁶

6. Also for **Malachi 3:1** we can understand it as a play on words on the name of the prophet writing the book.⁷

7. Malachi is a post-Exilic prophet.

¹ Source: https://www.sefaria.org/Bava_Batra.14b.9?lang=bi&with=all&lang2=en.

² Craig Blaising, “Malachi” in *Bible Knowledge Commentary* (Colorado Springs, Colorado: Victor), 1573.

³ Eugene Merrill, “The Book of Malachi” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 17126-17127.

⁴ Craig Blaising, “Malachi” in *Bible Knowledge Commentary* (Colorado Springs, Colorado: Victor), 1573.

⁵ Craig Blaising, “Malachi” in *Bible Knowledge Commentary* (Colorado Springs, Colorado: Victor), 1573.

⁶ Eugene Merrill, “The Book of Malachi” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 17122-17123.

⁷ Craig Blaising, “Malachi” in *Bible Knowledge Commentary* (Colorado Springs, Colorado: Victor), 1573.

- a. **Malachi 1:8** mentioned “*governor*” which the Hebrew *pehâ* is an official position in the postexilic era as seen **Nehemiah 2:9; Haggai 1:1, 1:14; 2:2,2:21**.⁸
 - b. Malachi was a prophet during a time in which the Temple was rebuilt and regularly operating according to **Malachi 1:6-14, 2:7-9, 2:13, 3:7-10**.⁹
 - c. Purpose
 - i. According to Richard Mayhue Malachi is about “disintegration of a nation”¹⁰
 - ii. According to Andrew Hill: “The prophet calls postexile Israel to repentance for the purpose of covenant renewal with Yahweh (1:2-5; 3:7). This will enable the priests and people of God to restore proper temple worship (1:10-14; 3:9-10) and practice social justice within the community (3:5)”¹¹
 - d. Structure
 - i. Shorter Outline outline¹²
 1. God's Pronouncements against Israel (1-3:15)
 2. God's Promise to Israel (3:16-4:6)
 - ii. Longer outline
 1. Introduction (1:1)
 2. God's Election of Israel (1:2-5)
 3. The Sacrilege of the Priests (1:6-2:9)
 - a. The Sacrilege of Priestly Service (1:6-14)
 - b. The Sacrilege of the Priestly Message (2:1-9)
 4. The Rebellion of the People (2:10-16)
 - a. The Disruption of the Covenant (2:10-13)
 - b. The Illustration of the Covenant (2:14-16)
 5. Resistance to God (2:17– 4:3)
 - a. Resistance through Self-Deceit (2:17– 3:5)
 - b. Resistance through Selfishness (3:6-12)
 - c. Resistance through Self-Sufficiency (3:13-4:3)
 6. Restoration through God (4:4-6)
 - e. Closer look at Malachi
 - i. Possible chiasm¹³
 1. A. **1:1** Present Messenger
 - a. B. **1:2-5** God’s love for Jacob and hatred of Esau
 - i. C. **1:6-14** Blemished offerings

⁸ Eugene Merrill, “The Book of Malachi” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 17136-17137.

⁹ Eugene Merrill, “The Book of Malachi” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 17138-17139.

¹⁰ Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master’s Seminary), 91.

¹¹ Andrew Hill, “Malachi” in *A Survey of the Old Testament* (Grand Rapids: Zondervan), 701.

¹² Richard Mayhue, *Ordination Practicum Syllabus* (Sun Valley, California: Self-Published for The Master’s Seminary), 91.

¹³ Modified from <https://www.chiasmusxchange.com/large-scale-chiasmus/malachi/>.

1. D. 2:1-9 Failure of the priesthood
 - a. E. 2:10-16 An unfaithful people
2. D'. 2:17-3:5 Purification of the priesthood
 - ii. C'. 3:6-12 Robbing God of offerings
 - b. B'. 3:13-4:3 God's loves the righteous and hates the wicked
2. A'. 4:4-6 Future Messenger
- ii. There's a quick word about Edom (1:2-5) before focusing on Israel.
- iii. Sins
 1. Defiled priestly role: 1:6-14.
 2. Priest not faithful to deliver God's instruction: 2:7-9.
 3. Idolatry (presented as spiritual harlotry): 2:10-12.
 4. Marriage unfaithfulness/divorce: 2:14-16.
- iv. Consequences: Multiple times God mentioned He will curse them: 1:14, 2:2.
- v. Grace
 1. God promises that one day God will show up at His temple:
 - a. God says it about Himself: "*Behold, I am going to send My messenger, and he will clear the way before Me.*" (1:1a)
 - b. Confirmed also with this statement: "*And the Lord, whom you seek, will suddenly come to His temple*" (1:1b)
 2. Then in Malachi 3:2 the question is brought up of who can endure His coming which is followed by 3:3 with the statement that the coming Lord will purify.
 3. Before the Lord arrive though God promises to send "*My messenger, and he will clear the way before Me.*" (1:1a).
 4. In Malachi 4:5 this one is called "*Elijah.*"
 5. In Malachi 4:6a this "*Elijah*" is described with the following kind of ministry: "*He will restore the hearts of the fathers to their children and the hearts of the children to their fathers...*"
 6. The purpose is then stated: "*so that I will not come and smite the land with a curse*" (v.6b)
- f. Place of this book in the Canon
 - i. Who is the Messenger who will clear the way? The New Testament identifies who He is.
 1. Jesus in Matthew 11:10 quotes Malachi 3:1.
 2. Jesus in Matthew 11:11 says it is John the Baptist.
 3. Since John the Baptist prepares the Way for Jesus as the Messiah, we can conclude Jesus is the one in Malachi 3:1 in which God Himself will come and also purify according to Malachi 3:3!
 - ii. Recall Malachi 4:6b of God stating "*I will not come and smite the land with a curse*"
 1. It is true with Christ; His first coming was not to smite the land.
 2. Instead Christ got smitten and cursed instead: "*Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, "Cursed is everyone who hangs on a tree"*" (Galatians 3:13)

