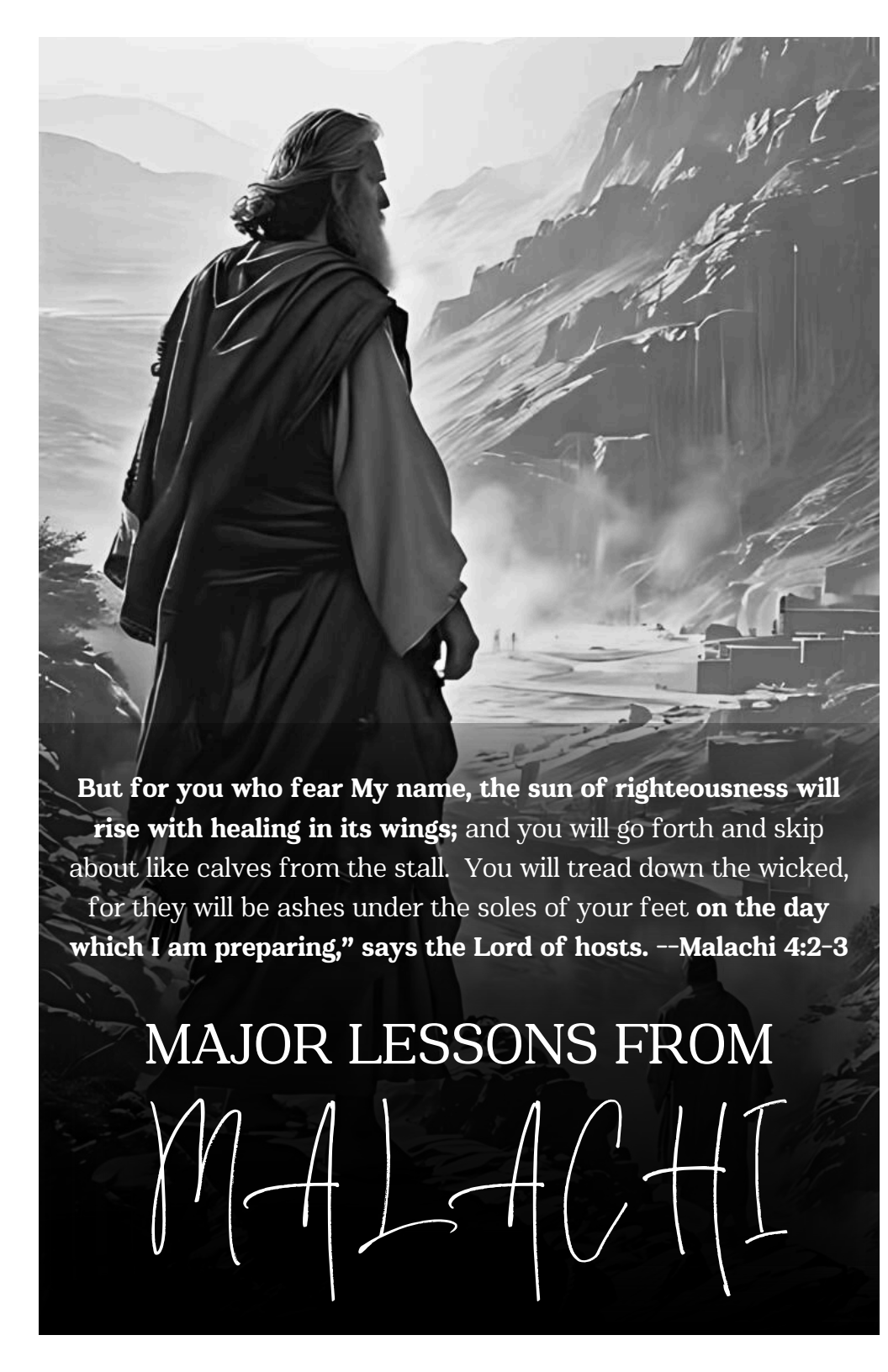


MAJOR LESSONS FROM

MALACHI

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**But for you who fear My name, the sun of righteousness will rise with healing in its wings;** and you will go forth and skip about like calves from the stall. You will tread down the wicked, for they will be ashes under the soles of your feet **on the day which I am preparing,”** says the Lord of hosts. --Malachi 4:2-3

MAJOR LESSONS FROM

MALACHI



## TITLE:

The title is derived from the prophecy's author, Malachi.

With this last work in the Minor Prophets, followed shortly after by the historical book of \_\_\_\_\_, God closes the Old Testament canon.

## AUTHOR AND DATE:

Some have suggested that this book was written anonymously, noting that the name *Malachi*, meaning "*my messenger*" or "*the LORD's messenger*," could be a \_\_\_\_\_ rather than a proper name.

The name Malachi occurs nowhere else in the Old Testament, nor is any background material provided about the author.

However, since all the other prophetic books have identified their author in the introductory heading, this suggests that Malachi was indeed the name of the last Old Testament writing prophet in Israel.

Jewish tradition identifies him as a member of the Great Synagogue that collected and preserved the \_\_\_\_\_.

Looking at internal evidence exclusively, the date of the prophecy points to the late fifth century BC, most likely during Nehemiah's return to Persia ca. 433-424 BC (Neh. 5:14; 13:6).

\_\_\_\_\_ were being made at the second temple (1:7-10; 3:8), which was finished in 516 BC (Ezra 6:13-15). Many years had passed since then, and the priests had become increasingly complacent and corrupt (1:6-2:9).

Malachi's reference to the "governor" (1:8) speaks of the time of Persian dominance in Judah while Nehemiah was revisiting Persia (Neh. 13:6); and his emphasis on the Law (4:4) coincides with a similar focus by Ezra and Nehemiah (cf. Ezra 7:14, 25, 26; Neh. 8:18).

Malachi shared other concerns with Ezra and Nehemiah as well, such as—

- marriages to \_\_\_\_\_ wives, (2:11–15; cf. Ezra 9, 10; Neh. 13:23–27),
- withholding of tithes (3:8–10; cf. Neh. 13:10–14),
- and social injustice (3:5; cf. Neh. 5:1–13).

Nehemiah came to Jerusalem in 445 BC to rebuild the \_\_\_\_\_, and returned to Persia in 433 BC. He later returned to Israel (ca. 424 BC) to deal with the sins Malachi described (Neh. 13:6).

So it is likely that Malachi was written during the period of Nehemiah's absence, almost a century after Haggai and Zechariah began to prophesy.

Similar to Revelation 2–3, in which Christ writes about the conditions of the churches, here God writes through Malachi to impress upon Israel His thoughts about the spiritual condition of the nation.

## **BACKGROUND AND SETTING:**

Only around 200,000 exiles had returned to Judah from Babylon (538–536 BC).

The temple had been rebuilt under the leadership of Zerubbabel (516 BC) and the sacrificial system renewed.

Ezra had returned in 458 BC, followed by Nehemiah in 445 BC.

After being back in the land of Israel for only a century, the ritual of the Jews' religious \_\_\_\_\_ led to hard-heartedness toward God's great love for them, and to widespread departure from His Law by both people and priest.

Malachi rebuked and condemned these abuses, forcefully indicting the people and calling them to repentance.

When Nehemiah came from Persia the second time (ca. 424 BC), he vigorously rebuked the leadership and the people for these same abuses in the temple and priesthood (Neh. 13:4-14), for the violation of the \_\_\_\_\_ rest (Neh. 13:15-22), and for marrying Gentile women (Neh. 13:23-29).

As over two millennia of Old Testament history since Abraham concluded, none of the glorious promises of the Abrahamic, Davidic, and New Covenants had been fulfilled yet in their ultimate sense.

Although there had been some high points in Israel's history—e.g., the times of Joshua, David, and Josiah—the Jews had seemingly lost much of God's national favor and blessing.

Beyond this, the long anticipated \_\_\_\_\_ had not arrived and did not seem to be in sight.

So, Malachi wrote the capstone prophecy of the Old Testament in which he delivered God's message of judgment on Judah for their continuing sin, and God's promise that one day in the future, when the Jews would repent, Messiah would be revealed, and God's covenant promises would be fulfilled.

Then there were over 400 years of divine \_\_\_\_\_, with only Malachi's words still ringing condemnation in their ears, before another prophet arrived with a message from God.

That was John the Baptist preaching,  
*"Repent, for the Kingdom of Heaven is at hand!"* (Mat. 3:2).

Messiah had come.

## KEY WORDS IN MALACHI:

\_\_\_\_\_ : Hebrew (יּוֹם) *yom*—3:2, 17; 4:1, 3, 5—has a variety of uses in the Old Testament. It can refer to the daylight hours in contrast to the night (Amos 5:8), or to a twenty-four-hour day, such as a certain day of the month (Gen. 7:11). It may also refer to a time period, such as the “*time*” of harvest (Prov. 25:13), or even to a year (2 Sam. 13:23). The word is used in the significant phrase “*the Day of the LORD*” (Isa. 2:12; Ezek. 13:5; Joel 1:15; Zeph. 1:14). For the prophets, the Day of the Lord would be the future day when God would decisively triumph over all His foes. That day would be a day of great rejoicing and blessing for God’s faithful servants (Isa. 2:2–4), whereas for God’s enemies it would be a day of “*darkness*” (Amos 5:18).

\_\_\_\_\_ : Hebrew (בָּחַן) *bachan*—3:10—means “*to try*” or “*to put to the test*” (Job 23:10; Psa. 139:23; Zech. 13:9). The word can mean “*to test*” in the sense of separating or discriminating one thing from another (Job 34:3). When this word is used to depict God’s “*testing*” of people, it means the proving of individuals in such a way that his or her \_\_\_\_\_ becomes more established (Psa. 66:10–12; Jer. 17:10; 20:12). Malachi’s challenge to the Israelites to *try* God is a rare instance in which people are encouraged to test the faithfulness of the Lord (3:10). This word for *try* can be contrasted with another Hebrew verb for testing—(נָסָה) *nasah*. That word is frequently used in a negative sense, to describe the way Israel was testing God with their unbelief (Ex. 17:7; Ps. 78:18; 95:9). The Law of Moses warned the Israelites not to tempt God (Deut. 6:16); it was a mark of spiritual adultery (Mat. 12:38, 39). According to James, God tests people in order to grant them the crown of life, but He tempts no one (James 1:12–14).



## KEY NAMES IN MALACHI:

**Malachi** (מַלְאָכִי)—prophet to Judah; last of the Old Testament prophets until John the Baptist; the name *Mal'aki* ("My \_\_\_\_\_") is probably a shortened form of *Mal'akya*, "Messenger of Yahweh," and it is appropriate to the book which speaks of the coming of the "Messenger of the covenant" (2:7; 3:1).

**The \_\_\_\_\_** (כֹּהֵן) *kohen*—revealed their unfaithfulness by marrying foreign wives and giving false interpretation of the Law (1:7-8; 2:1-9)

**The people of Judah** (יִשְׂרָאֵל)—married foreign wives and fell into idolatry (2:11-17)

## HISTORICAL AND THEOLOGICAL THEMES:

Malachi marks the close of Old Testament prophecy, and the beginning of four hundred years of silence between the Old and New Testaments.

Having apparently learned little from their captivity, the people soon lapse into many of the same sins that resulted in their exile in the first place—covetousness, idolatry, mixed marriages with \_\_\_\_\_, abuse of the poor, and calloused hearts.

In a question-and-answer format, Malachi highlights Judah's hardheartedness and pronounces God's curse upon all who practice such things.

It will remain for John the Baptist—the promised forerunner who would come in the power and spirit of \_\_\_\_\_—to bring a hope-filled message, "Behold! The Lamb of God" (John 1:29).

The Lord repeatedly referred to His covenant with Israel (2:4, 5, 8, 10; 3:1), reminding them, from His opening words, of their unfaithfulness to His love/marriage relationship with them (1:2-5).

God's \_\_\_\_\_ for His people pervades the book. The people, however, thought that their love relationship with their God could be maintained by formal ritual alone, no matter how they lived.

Therefore, in a penetrating rebuke of both priests (1:6-2:9) and people (2:10-16), the prophet reminds them that the Lord's coming, which they said they were seeking (3:1), would be in judgment to refine, purify, and purge (3:2, 3).

The Lord wanted not only outward compliance to the Law, but an inward \_\_\_\_\_ as well (*cf.* Mat. 23:23). The prophet assaults the corruption, wickedness, and false security of the people by directing his judgments against their hypocrisy, infidelity, compromise, divorce, false worship, and arrogance.

Malachi set forth his prophecy in the form of a dispute, employing the question-and-answer method. The Lord's accusations against His people were frequently met by \_\_\_\_\_ questions from the people (1:2, 6, 7; 2:17; 3:7, 8, 13). At other times, the prophet presented himself as God's advocate in a lawsuit, posing rhetorical questions to the people based on their defiant criticisms (1:6, 8, 9; 2:10, 15; 3:2).

Malachi indicted the priests and the people on at least six counts of willful sin:

- (1) repudiating God's \_\_\_\_\_ (1:2-5);
- (2) refusing God His due honor (1:6-2:9);
- (3) rejecting God's faithfulness (2:10-16);
- (4) redefining God's righteousness (2:17-3:5);
- (5) robbing God's \_\_\_\_\_ (3:6-12);
- (6) and reviling God's grace (3:13-15).

There are three interludes in which Malachi rendered God's judgment:

- (1) to the priests (2:1-9);
- (2) to the nation (3:1-6);
- (3) and to the \_\_\_\_\_ remnant (3:16-4:6).

## KEY DOCTRINES IN MALACHI:

**The Lord's covenant with \_\_\_\_\_**—(2:10; 3:1; 25:12; *cf.* Ezek. 34:25)

**The Lord's covenant with \_\_\_\_\_**—(2:4, 5, 8; *cf.* Num. 3:44-48; 18:8-24; Deut. 33:8-11)

**Israel's \_\_\_\_\_**—(2:11, 14, 16; 3:7, 8, 13-15; *cf.* Josh. 7:1; 1 Chron. 5:25; Ezra 9:4; Psa. 78:8; Isa. 1:21; Ezek. 44:10; Hos. 1:2; Rom. 9:31-32)

**The \_\_\_\_\_ of the Lord**—(3:1-3; 4:1-2; *cf.* Isa. 40:3; Joel 2:11; Nah. 1:6; Mat. 11:10; Mark 1:2; Luke 1:76; 7:27; John 1:23)

## GOD'S CHARACTER IN MALACHI:

God is \_\_\_\_\_—1:2, 3

God is great—1:11, 14b

God is to be feared—1:14c

God is the \_\_\_\_\_—3:2-3, 5

God is righteous—4:2

# CONTRIBUTION TO THE BIBLE

Malachi's structure is built upon a recurring pattern of:

- accusation (“*You are robbing Me!*”–3:8a),
- interrogation (“*How have we robbed You?*”–3:8b),
- and refutation (“*In tithes and offerings*”–3:8c).

Over and over, the false conclusions and rationalizations of the people–“*but you say*” and similar expressions, which appear more than a dozen times–are overcome by irrefutable and convicting arguments.

Of the 55 verses in Malachi, \_\_\_\_\_ are spoken by God, the highest proportion of all the prophets.

Though most of his book is judgment-related, Malachi ends on a note of \_\_\_\_\_, looking forward to the ministry of the forerunner of the Messiah.

And while Joel and Zephaniah present the theme of “*the day of the Lord*” with greater intensity than Malachi (3:2, 17; 4:1, 3, 5), they also end on a theme of hope and blessing.

Malachi is a fitting conclusion to the Old Testament because it underscores the sinful human condition and the judgment it deserves, but it also anticipates God's \_\_\_\_\_ in the work of the coming Messiah, and it ends on a beautiful note of hope.

“*He [the coming Messianic forerunner] will **restore the hearts** of the fathers to their children and the hearts of the children to their fathers, so that I will **not** come and smite the land with a curse*” (Malachi 4:6).

# CHRIST IN MALACHI:

## The Coming of Christ

- As Messenger of the covenant, Christ comes to His temple (3:1) and \_\_\_\_\_ His people (3:3). **Fulfilled** when Christ cleanses the temple (John 2:14-17) and sanctifies His people through His death (Heb. 13:12).
- Messiah's coming brings judgment (4:1). **Fulfilled** when those whose names are not in the Book of Life are cast into the Lake of Fire (Rev. 20:11-15).
- As the Sun of Righteousness, Christ's coming brings \_\_\_\_\_ for His people (4:2). **Fulfilled** when Christ heals the multitudes; and ultimately all sickness will pass away (Mat. 12:15; Rev. 21:4).
- Messiah's \_\_\_\_\_ prepares for the coming of the Lord (3:1, 4:5). **Fulfilled** when John the Baptist announces Christ (Mat. 3:1-3; 11:10).

## ANSWERS TO TOUGH QUESTIONS

**Question #1**– In what ways does John the Baptist fulfill Malachi's final prophecy in which God promises to send Elijah "*before the coming of the great and dreadful day of the LORD*" (4:5)?

The identity and meaning of Malachi's "*Elijah*" has been debated.

Was this prophecy fulfilled in John the Baptist, or is it yet to be fulfilled?

Could God have been announcing the reincarnation of Elijah?

Evidence seems to weigh in favor of seeing Malachi's prophecy fulfilled by \_\_\_\_\_.

Not only did the angel announce that John the Baptist would “*go before Him in the spirit and power of Elijah*” (Luke 1:17), but John himself stated that he was not Elijah (John 1:21).

We conclude that John was *like* Elijah:

1. \_\_\_\_\_ in “*spirit and power,*” and
2. externally in rugged independence and nonconformity.

To the Jews who received the Messiah, John would be the Elijah spoken of (Mat. 11:14; 17:9-13).

But, since the Jews as a whole refused the King, then another Elijah-like prophet would be sent in the future, perhaps as one of the two witnesses (Rev. 11:1-14).

## OUTLINE:

### **I. The Condemnation of Israel's \_\_\_\_\_ (1:1-2:16)**

*A. Reminder of God's Love for Israel (1:1-5)*

*B. Rebuke of the Priests (1:6-2:9)*

1. Contempt for God's altar (1:6-14)
2. Contempt for God's name (2:1-3)
3. Contempt for God's Law (2:4-9)

*C. Rebuke of the People (2:10-16)*

### **II. The Declaration of Israel's Judgment and \_\_\_\_\_ (2:17-4:6)**

*A. Coming of a Messenger (2:17-3:5)*

*B. Challenge to Repent (3:6-12)*

*C. Criticism by Israel Against the Lord (3:13-15)*

*D. Consolation to the Faithful Remnant (3:16-4:6)*

# THE MEAT OF THE BOOK OF MALACHI

Malachi's message is said to be *"to Israel"* (1:1) though in fact he was speaking to the southern kingdom of Judah.

The explanation is that *"Israel"* was originally the name given to the entire Jewish nation; then after the nation was divided, it was used to mean the ten tribes of the northern kingdom, later taken captive to Assyria (722 B.C).

The two tribes of the southern kingdom of *"Judah"* were later deported to Babylon (586 BC). When the people of Judah returned to their land after 70 years in Babylon, they once again took, as a nation, their God-given name of "\_\_\_\_\_."

This is the nation Malachi has in mind.

When Malachi came on the scene, Haggai and Zechariah had already died—and so had the religious renewal their ministries had sparked.

The temple and the walls of Jerusalem had been rebuilt, but the spiritual and social life of the nation had been reduced to rubble.

Both Haggai and Zechariah had promised glorious things for the nation, BUT there seemed no sign of these, and people were becoming disillusioned and disheartened.

There was a growing skepticism about God's covenant \_\_\_\_\_ for His people, for their religion had degenerated into meaningless ritual, and they had lost any concern for godly living.

To make matters worse, the nation was in the throes of severe economic recession. It had slipped from the best of times to the worst of times.

This is the background to Malachi's message, which is called:  
*"The oracle of the word of the Lord"* (1:1).

The word "oracle" comes from a Hebrew verb (אָמַר) meaning "to carry a \_\_\_\_\_" and reflects the weight of responsibility Malachi felt when delivering his message.

He was not offering his opinion on the current state of the nation's affairs.

He was bringing God's Word to the people, and he was \_\_\_\_\_ to do so.

### Quote:

*"There are two classes of preachers—the good preachers who have something to **say**, and the poor preachers who **have** to say something. But there is yet another and higher class. It consists of those who both have something to **say** and who **have** to say it. Such are the prophets." –Albert Knudson*

Malachi's message is given in the form of a series of \_\_\_\_\_ between God and His people.

These dialogues include God charging the people with sin, the people questioning the charge, then God vindicating His charge.

The issues raised range from public worship to personal morality—issues that are not confined to Malachi's day, BUT are highly relevant to us as well.

## The Covenant

God begins the first dialogue with the sublimely simple statement, "I have \_\_\_\_\_ you" (1:2).

How did the Israelites respond? In an incredibly insolent way. They said: "How have you loved us?" (1:2)

God had made wonderful promises to them through Haggai and Zechariah.



Perhaps they thought that IF God had meant what He said, surely the nation would be in much better shape.

BUT they were making the classic mistake of judging God by their present \_\_\_\_\_ AND NOT by what He had revealed of His nature and purposes.

In the absence of a "quick fix" to their predicaments, they felt justified in casting aspersions on God's character.

God's response was to give them a refresher course on part of their nation's history.

The great patriarch Abraham, with whom God made the covenant that undergirded Israel's very existence, was the father of twin sons, \_\_\_\_\_ and \_\_\_\_\_.

Although Esau was born a few moments before Jacob, God had already told their mother, Rebekah, that he would serve his younger brother—the exact opposite of what was customary at that time.

As they grew up, the two brothers often confronted each other and eventually went their separate ways, becoming the heads of two nations—\_\_\_\_\_ (the name Esau took) and Israel (the name God gave to Jacob).

Edom became a byword for arrogance and bitter opposition against Israel; and as we saw in Obadiah, Edom's antagonism reached a \_\_\_\_\_ climax in 586 BC, when they apparently took advantage of Babylon's invasion of Judah, to plunder and kill alongside them.

It's important to understand that God had sovereignly chosen to bestow His blessing on Jacob and his descendants, and to execute terrible judgment on Esau and his ungodly descendants, \_\_\_\_\_ *the brothers were born.*

Now, in His message through Malachi, God headlines the nation's history: *"Was not Esau Jacob's brother?" declares the Lord. "Yet I have loved Jacob; but I have hated Esau, and I have made his mountains a desolation and appointed his inheritance for the jackals of the wilderness" (1:2-3).*

When Malachi wrote these words, God's people had been settled back in their land for over half a century, while Edom had been ransacked by the Nabateans and swept into the desert.

The Edomites' arrogant response was to swear that they would one day recapture their land, but they failed to reckon with God's terrible and irresistible \_\_\_\_\_ on them:

*"Though Edom says, 'We have been beaten down, but we will return and build up the ruins'; thus says the Lord of hosts, 'They may build, but I will tear down; and men will call them the wicked territory, and the people toward whom the Lord is indignant forever'" (1:4).*

This awful warning was fulfilled to the letter some 500 years later when the \_\_\_\_\_ nation of Edom was wiped out.

God had therefore revealed His special love for His people, not merely by frustrating the plans of their enemy, Edom, and eventually eliminating Edom altogether, BUT ALSO by declaring His unchangeable love for those who put their trust in Him.

Sadly, Israel's spiritual \_\_\_\_\_ had become so clouded that they were unable to see this, and had reached the stage where they had no assurance of God's presence.

In one of his psalms David once cried out,  
"\_\_\_\_\_ **the Lord**, O my soul, and \_\_\_\_\_ **none of His benefits**" (Psalm 103:2).

However, the people Malachi addressed failed on both counts.

## **A Perverted Priesthood**

The second (and longest) dialogue is between God and Israel's spiritual leaders.

God begins by reminding them of a proverbial statement of social morality:  
*"A son honors his father, and a servant his master" (1:6).*

He then points out that although He was their Father (Deut. 32:6) and their Master, they did the opposite:

*"Then if I am a Father, where is My honor? And if I am a Master, where is My respect?" (1:6).*

\_\_\_\_\_ for parents and masters was part of the Mosaic Law, but the priests failed to honor their heavenly Father and sovereign Master, the ONE to Whom they owed their very existence.

The priests were so out of touch with reality they didn't even \_\_\_\_\_ their sin and wondered, *"How have we despised Your name?" (1:6).*

God answered, *"You are presenting defiled food upon My altar. But you say, 'How have we defiled You?'" (1:7).*

God's reply was very specific.

Old Testament Law required that animals offered in sacrifice had to be perfect, without a \_\_\_\_\_ of any kind.

Those that were not perfect must never be offered (Lev. 22:21).

Yet these priests were ignoring what the Law said and offering animals that were *"blind," "lame," and "sick"* (1:8).

These were animals that presumably their owners were glad to get rid of.

**Quote:**

*"Sacrifice is the giving up of something we genuinely value in order to express our devotion to God. But the 'sacrificing' of diseased animals was like offering someone as a birthday present the contents of our dustbin [trash can]!"*

–John Benton

Thus, their behavior was an \_\_\_\_\_ to God, as He pointed out by ironically asking, *“Why not offer it to your governor? Would he be pleased with you? Or would he receive you kindly?”* (1:8).

In addition, the priests’ hearts were not in what they were doing. They moaned, *“My, how tiresome it is!”* (1:13).

They acted as if they were in a boring job instead of a privileged \_\_\_\_\_. The phrase *“you disdainfully sniff at it”* (1:13) could legitimately read, *“you snort at it.”* In today’s vernacular, they were turning their noses up at the worship of God.

They had lost sight of His majesty and glory and had no real \_\_\_\_\_ with Him. Their religious ceremonies had become drudgery instead of a delight.

At no point do any of the prophets condemn the people’s time-honored religious rituals, as they were the \_\_\_\_\_ means of leading the people to repentance and faith; but God was never going to be hoodwinked by priests merely going through the motions.

**Quote:**

*“They called the people to return to orthodoxy, not to abandon their history. They called for a return to the terms of the original covenants that God had made with them, to obedience to the Law that God had revealed through Moses, and, most importantly, to the practice of true worship as distinguished from all forms of idolatry and hypocrisy.” – R.C. Sproul*

A second indictment against the priests centered on their \_\_\_\_\_:  
*“For the lips of a priest should preserve knowledge, and men should seek instruction from his mouth; for he is the messenger of the Lord of hosts. But as for you, you have turned aside from the way; you have caused many to stumble by the instruction; you have corrupted the covenant of Levi,” says the Lord of hosts*” (2:7-8).

The priests were not only prostituting the sacrifices by offering second-rate animals, they were failing to teach the truth of God's holy Law, and as a result "caused many to stumble" (2:8).

Quote:

*"Preaching is the most amazing, the most thrilling activity that one can ever be engaged in, because of all that it holds out for us in the present, and because of the glorious endless possibilities in an eternal future." –Martyn Lloyd Jones*

Quote:

*"The Christian preacher is to be neither a speculator who invents new doctrines which please him, nor an editor who excises old doctrines which displease him, but a steward, God's steward, dispensing faithfully to God's household the truths committed to him in the Scriptures, nothing more, nothing less and nothing else."*  
– Dr. John Stott

This is light years away from what one so often sees on so-called "Christian" television programs.

Shamelessly tearing Scripture out of context, these "Christian" charlatans prepare viewers for the punchline by passionately assuring them that IF they will simply "sow a seed" to support the preacher's ministry ("All major credit cards accepted") the donors will be guaranteed a \_\_\_\_\_ in their lives, delivering them from their physical, financial, and relational difficulties.

Diseases will be healed, malignant tumors will vanish, debts will disappear, and fractured relationships will be restored.

Claims like these are aired twenty-four/seven, AND YET it's hard to believe that anybody could believe such unbiblical nonsense for a single minute.

Jesus did not shed His blood to guarantee that His followers get the best jobs, or to boost their bank balances, or to keep them in perfect physical condition.

He died in order to deliver people from the \_\_\_\_\_ and power of sin, and eventually from its very presence.

### Quote:

*"I would sooner expect a frog to sit down and play Beethoven's 'Moonlight Sonata' than expect to see some of the slick preachers of this hour preaching with an anointing that would cause godly fear among the people." – Leonard Ravenhill*

The Apostle Paul pointed the way to truly Biblical preaching when he told his young protégée Timothy to:

*"... preach the Word; be ready in season and out of season; reprove, rebuke, exhort with great patience and instruction" (2 Timothy 4:2).*

Every Christian preacher and teacher should have these words indelibly etched on his heart. A preacher's mandate is not to find some new "truth" but rather, to preach and teach the old truths with conviction and passion.

The priests of Malachi's day had completely lost such a vision, and the spiritual life of the nation \_\_\_\_\_ greatly as a result.

## **Wrecking the Covenant**

Malachi himself takes part in the next dialogue, which he begins by asking two rhetorical questions:

*"Do we not all have one Father? Has not one God created us?" (2:10).*

Malachi is not referring to the universal fatherhood of God and brotherhood of man, but rather to God as the Father of His \_\_\_\_\_ people.

Malachi's question harks back to the fact that in establishing His covenant at Sinai, God had forged a unique spiritual relationship with Israel, setting them apart from the rest of mankind and calling them "my sons" and "my daughters" (Isa. 43:6).

Malachi leaned on this covenant \_\_\_\_\_ theme in asking, "Why do we deal treacherously each against his brother so as to profane the covenant of our fathers?" (2:10).

He mentions two ways in which people had broken faith.

The first was that they had "\_\_\_\_\_ the daughter of a foreign god" (2:11), something expressly forbidden in the Law of Moses (Deut. 7:3-4).

This blatant disobedience was an *abomination* in God's eyes, not on racial grounds, BUT because the brides concerned were pagans, worshipping "a foreign god."

The same principle is underlined in the New Testament. God's clear word to Christians is: "**Do not be bound together with \_\_\_\_\_**; for what partnership have righteousness and lawlessness, or what fellowship has light with darkness? Or what harmony has Christ with Belial, or what has a believer in common with an unbeliever?" (2 Cor. 6:14-15)

This same principle is repeated in the advice given to Christian widows. "A wife is bound as long as her husband lives; but if her husband is dead, she is free to be married to whom she wishes, **only in the \_\_\_\_\_**" (1 Cor. 7:39).

There are no loopholes here. The Christian who chooses to marry a non-Christian in the hope that their spouse will get saved is committing not one, but many sins.

They are \_\_\_\_\_ with God, denying the authority of the Bible as His Word, creating an unnecessary division in the unity of the church (Malachi calls it being "faithless to one another") and guaranteeing that the marriage will start off on the wrong foot, with man and wife divided where they should be most firmly united—in their spiritual lives.

Yes, God MAY graciously save the unconverted spouse, BUT many more unequally-yoked marriages end in separation or divorce.

Christians are called to marry only within the faith, then to live together until death parts them, and to do so in a loving and \_\_\_\_\_ relationship that reflects the beautiful bond between Christ and His bride, the Church.

The second sin pinpointed by Malachi was that of a person \_\_\_\_\_  
*"the wife of your youth . . . though she is your companion and your wife by covenant"*  
(2:14).

Marriage was not just a legal contract, but a spiritual covenant to which *"the Lord has been a witness"* (2:14).

Breaking that covenant was a serious sin, and no amount of emotion (cf. 2:13), trying to sweet-talk God into letting them do what they wanted, would solve the problem.

In no uncertain terms God says,  
*"For I \_\_\_\_\_ **divorce**, says the Lord, the God of Israel"* (2:16).

He also said that the person divorcing his wife *"covers his garment with wrong"* (2:16), a phrase suggesting that he smothers himself in sin.

He could hardly have used \_\_\_\_\_ language.

Addressing the same subject, Jesus pointed out that Old Testament teaching (Deut. 24:1-4) did not justify divorce, but was given because of *"your hardness of heart"* (Mat. 19:8).

He then added, *"And I say to you, whoever divorces his wife, except for immorality, and marries another woman **commits adultery**"* (Mat. 19:9).

As in Malachi's time, divorce is seen in many countries today as a perfectly acceptable option.



But God says something entirely different.

Every divorce involves \_\_\_\_\_ of some kind, and God hates sin of every kind.

This is why in His command, through Malachi, to every married person, He puts His finger on the spot and says: *“So take heed **to your spirit**, that you do not deal **treacherously**”* (2:16).

With Ephesians 5:22-23 in mind, one scholar adds an important point in a combined comment on both sins identified by Malachi:

Quote:

*“Confining marriage to the limits of the community of faith and remaining faithful within marriage are crucial in the Bible **because marriage is the principal \_\_\_\_\_ for the relationship of Christ and His Church**”*. –Iain Duguid

## Questioning God's Providence

The next dialogue is very brief, but it says a great deal. God opens it with the accusation, *“You have \_\_\_\_\_ the Lord with your words”* (2:17).

When the people protest, *“How have we wearied Him?”* they are told, *“By saying, ‘Everyone who does evil is good in the sight of the Lord, and He delights in them.’ Or by asking, ‘Where is the God of justice?’”* (2:17).

The people had leaped to the monstrous conclusion that since evil men seemed to be enjoying God's favor, God could no longer claim to be just.

The question *“Where is the God of \_\_\_\_\_?”* was tantamount to denying God's existence.

Skepticism as to whether God exists, or whether He means all that He says, or does all that He claims or promises has a long history.

The very first \_\_\_\_\_ in the Bible was one Satan asked Eve, the first woman in human history:

*"Indeed, has God said, 'You shall not eat from any tree of the garden'?" (3:1)*

From the moment she and Adam took the bait and fell into sin, questioning God's providence has been embedded into mankind's corrupted DNA.

Even the prophet Jeremiah was affected and complained, *"Why has the way of the wicked prospered? Why are all those who deal in treachery at ease? You have planted them, they have also taken root; they grow, they have even produced fruit" (Jer. 12:1b-2a).*

One of the psalmists went even further and admitted that at one point, *"...I was envious of the arrogant as I saw the prosperity of the wicked" (Psa. 73:3).*

It wasn't until the psalmist *"came into the sanctuary of God"* that he *"perceived their end"* (Psa. 73:17).

It's only when our relationship with God is alive and growing that we can put our circumstances into the right \_\_\_\_\_.

There is a sense in which the dialogue ends with God's explanation of how the people's complaint had wearied Him, but He adds a dramatic announcement to the effect that He is not indifferent to the sins of either believers or unbelievers, but is going to intervene in a way that will make it clear He will judge **sin** wherever He finds it.

A king visiting his people would often send messengers to prepare the way for his coming, and God's promise to Malachi was:

*"Behold, I am going to send My messenger, and he will clear the way before Me" (3:1).*

Although Malachi's name means "*my messenger*," he is not the one God has in mind here, as later he is more specific: "*Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord*" (4:5).

This " \_\_\_\_\_ " was to be John the Baptist, the immediate forerunner of Jesus who came on the scene 400 years later. We know this because at one point in His ministry Jesus quoted Malachi, then said of John, "*. . . he is Elijah who is to come*" (Mat. 11:14).

This confirmed the words spoken before John the Baptist was born, when the angel Gabriel told his father, Zachariah, that when the child grew up he would "*turn many of the sons of Israel back to the Lord their God*" and "*go as a forerunner before Him in the spirit and power of Elijah*" (Luke 1:16, 17).

However, there was to be a further, greater Messenger.

God had predicted the arrival of John the Baptist by announcing, *A voice is calling: "Clear the way for the LORD in the wilderness; make smooth in the desert a highway for our God"* (Isa. 40:3; Mark 1:1-3).

Now, God tells the people of Malachi's day, "*And the Lord, Whom you seek, will suddenly come to His temple; and the Messenger of the covenant, in Whom you delight, behold, He is coming,' says the Lord of hosts*" (3:1).

This is clearly the Lord Jesus Christ, the \_\_\_\_\_.

God's covenant with His people is a prominent theme in Malachi (see 2:8, 10, 14; 3:1), and 400 years later Jesus came as Mediator of the "New Covenant" (Heb. 12:24) that was promised in Jeremiah 31:31-34.

Jesus was more than a Messenger; *He was the* \_\_\_\_\_.

His birth, sinless life, substitutionary death, and resurrection from the dead are the only way through which sinners can get right with God and be freed from sin's curse.

## The Robbers of God

In the next dialogue God reminds the Israelites that they owed their very \_\_\_\_\_ to His unchanging faithfulness: *"For I the Lord do not change; therefore you, O sons of Jacob, are not consumed"* (3:6).

The people are described as *"sons of Jacob,"* their unreliable forefather, BUT the Lord never \_\_\_\_\_. Even if God's people behave like Jacob, He, Yahweh, will remain utterly true to His eternal covenant.

The Israelites' chronic disobedience had lasted *"from the days of your fathers"* (3:7), the time when God had miraculously delivered them from captivity in Egypt.

In spite of this, God now promised, *"Return to Me, and I will return to you"* (3:7).

Some 400 years earlier Joel wrote, *"Return to the Lord your God, for He is gracious and compassionate"* (Joel 2:13).

300 years earlier Hosea wrote, *"Return, O Israel, to the Lord your God"* Who promised, *"I will love them freely"* (Hosea 14:1, 4).

100 years earlier God's message through Zechariah was, *"Return to Me . . . that I may return to you"* (Zech. 1:3).

God had not \_\_\_\_\_, nor had His promises, but these people were so arrogantly satisfied by simply going through the religious motions that they asked, *"How shall we return?"* (3:7).

God bluntly replied, *"Will a man rob God? Yet you are robbing Me!"* (3:8)

Then they obtusely asked, *"How have we robbed You?"*

God's answer was crystal clear: *"In tithes and offerings"* (3:8).

This raises an unfortunately controversial question in today's Church:  
*Are Christians under a Biblical direction to give one-tenth of their income to Christian causes?*

I believe the Biblical picture will become clear as we trace what Scripture says about \_\_\_\_\_ before the Old Covenant was instituted, during its lifetime, and after it was replaced by the New Covenant.

There are only two references to tithing before the Law was established under Moses.

One is in Genesis 14:17-20, when Abraham (then called Abram) won a military battle and chose to give one-tenth of the spoils of war to a king called \_\_\_\_\_, who as "*priest of God Most High*" had pronounced God's blessing on the patriarch.

The second is in Genesis 28:20-22, when after an amazing experience of God's presence, Jacob vowed to "*surely give a \_\_\_\_\_*" of all that God would provide for him in the future.

Abraham's and Jacob's gifts were a voluntary and \_\_\_\_\_ thank offering in response to God's goodness.

Under the Mosaic Law, in contrast, tithing was part of an elaborate system spelled out in Leviticus, Numbers, and Deuteronomy.

In an agricultural setting, tithing involved livestock, grain, wine, oil, and other products.

Probably on a \_\_\_\_\_ basis, the tithe was to be shared with the Levites, the only tribe that had no inheritance in the land of Canaan, and they in turn were to give one-tenth of what they received to the priests (see Num. 18:20-28).

In addition, another tithe of people's produce was to provide for an annual religious festival in Jerusalem.

Every third year yet another tithe was to be used for the benefit of *“the Levite . . . the alien, the orphan, and the widow, who are in your town”* (Deut. 14:29). Israel was both a spiritual community and a theocratic nation under God’s direct rule, with priests as the nation’s leaders.

These three tithes (the Levite tithe, the festival tithe, and what we could call the social welfare tithe) were in effect taxes levied to support both “\_\_\_\_\_” and “\_\_\_\_\_.”

It has been calculated that when other stipulated offerings and taxes are added—Malachi calls them *“offerings”* (3:8)—the average Israelite might give over \_\_\_\_\_ percent of his income.

Tithing in the New Testament has to be seen in two different periods, because during Jesus’ lifetime all the Mosaic Law was still in place.

This explains why He was circumcised (Luke 2:21), dedicated in the temple at Jerusalem (Luke 2:22-24), attended the major religious festivals there (John 2:13; 5:1), paid the two-drachma temple tax (Mat. 17:24-27) and did not stop Pharisees from tithing (see Mat. 23:23).

The situation changed radically after Jesus’ death, resurrection, and ascension, because He was *“the Mediator of a \_\_\_\_\_ Covenant”* (Heb. 9:15), also referred to as *“a better covenant”* (Heb. 7:22).

The New Testament gives two particular guidelines for Christian giving:

- ***It is to be done \_\_\_\_\_ and willingly:***

*“Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver”* (2 Cor. 9:7).

The Greek word translated *“cheerful”* is *hilaros* (ἡλαρός), the root of our English word *“hilarious.”* This reflects the Old Testament proverb, *“Whoever has a bountiful eye will be blessed”* (Prov. 22:9-ESV), where the word *“bountiful”* means *“good.”*

The picture suggests someone with a gleam in his eye as he gives because it's something he loves doing.

Quote:

*"Unless we feel it is an honor and a joy to give, God does not honor the offering."  
–Charles Hodge*

Another New Testament principle of giving is that

- ***It is to be done \_\_\_\_\_ and proportionately.***

In raising funds for poverty-stricken believers in Jerusalem, Paul told Church members at Corinth,

*"On the first day of **every week** each one of you is to put aside and save, **as he may prosper**, so that no collections be made when I come" (1 Cor. 16:2).*

Even though this was something like an emergency relief fund, it nonetheless points to some important principles.

True Christian giving is a response to God's gift of salvation, and so, as the churches meet *"on the first day of the week,"* their services present an obvious and appropriate opportunity to make financial gifts as part of a corporate act of \_\_\_\_\_.

In addition, the givers—*"each of you"*—can join with other worshippers in thanking God for His gracious provision of their needs and in praying for His blessing on their gifts.

Although the New Testament nowhere directs believers to give a tenth of their income to God's work, no right-thinking Christian would use this as an escape clause or an excuse to be greedy with God's bountiful blessings.

James Montgomery Boice points out that New Testament obligations are generally \_\_\_\_\_, not less, than those under Old Testament legislation, and goes so far as to say,

## Quote:

*"So while we are not required to give a specific tenth of our income, it is hard to think of a normal Christian, blessed with the fullness of the Gospel of Jesus Christ, doing less. Under reasonable circumstances, any true believer should give **more** than the tenth, for all we have is the Lord's."*

The guideline in 1 Corinthians 16:2 is *"as he may prosper,"* which clearly points to giving a \_\_\_\_\_ of one's income for that particular week.

This also takes into account any changes in a person's financial situation, including unemployment, redundancy, and retirement on the one hand, and promotion or some other increase in income on the other.

## Quote:

*"Surely genuine love for the Lord should find expression in faithful stewardship. You cannot serve God **and** money, but you can serve God **with** money. How you respond is a significant indication of your Christian discipleship."*

– Peter Anderson

## The Murmurers

The final dialogue can be looked at much more briefly as it underlines what we read in 2:17 about questioning God's \_\_\_\_\_.

The fact that God returns to the subject shows that this was not something that could be glossed over.

It also shows that the people concerned were oblivious to the fact that, as Puritan Thomas Watson put it, *"Our murmuring is the devil's music."*



When God tells the people, *"Your words have been arrogant against Me"* and (true to form) they reply, *"What have we spoken against You?"* (3:13).

God quotes them word for word: *"It is vain to serve God"* (3:14).

The murmurers had not left the worshipping community and turned their backs on God; instead they \_\_\_\_\_ that their worship and service seemed to be getting them nowhere.

This may not have been an organized protest movement, but many individuals had come to this conclusion and vented their frustration to one another.

**Quote:**

*"Perhaps there were words said under the breath. Perhaps they might have been simply thoughts which were nurtured in the mind, but never spoken audibly. Either way, their thoughts and words were not hidden from God, but were 'naked and exposed to the eyes of Him to Whom we must give account'"*  
(Heb. 4:13, ESV) –John Benton

God's response through Malachi was to draw their attention to the fuller picture.

There was a faithful \_\_\_\_\_ who– *"feared the Lord and esteemed His name"* (3:16).

God heard them, too, and when He finally settled people's destinies, they would be seen to be His *"treasured possession"* (3:17).

And the nation would once again *"distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him"* (3:18).

## Famous Last Words

People's final words often have special meaning. In the Bible, \_\_\_\_\_ prophetic words to his brothers in Genesis 50:24-25 come into this category.

So do David's last words in 2 Samuel 23:1-7, Stephen's last words as he was being stoned to death (Acts 7:59-60), and Paul's last words to the Ephesian elders in Acts 20:32-35.

Then there were Jesus' last words on the cross, when He cried, "*Father, into Your hands I commit My spirit*" (Luke 23:46), and after His resurrection, His final words to His disciples in Matthew 28:18-20, when He gave them the Church's \_\_\_\_\_ before He ascended into Heaven.

The book of Malachi also records God's \_\_\_\_\_ words in the Old Testament (it was to be 400 years before He "spoke" again, this time by sending the promised Messiah) and they begin with the following statement: "*I have loved you,*" says the LORD (1:2).

It has been said that "*God is \_\_\_\_\_*" (1 John 4:8, 16) is the greatest statement about Him in the entire Bible.

### Quote:

*"He is, He has ever been, love. From all eternity, from before all worlds, God is love. Love never is or can be, never was or could be, absent from His being. He never is or can be God—He never was or could be God—without also being love; without loving. I say without loving; actually loving."* – Robert Candlish

The Bible teems with declarations of the love of God and with illustrations of ways in which He has demonstrated it.

Psalm 136 begins with the exhortation: "*Give \_\_\_\_\_ to the Lord,*" and every one of its twenty-six verses ends with the overriding reason why we should do so—"*for His **loving** kindness is everlasting.*"

No wonder they were called to give thanks!

Love is the \_\_\_\_\_ of everything God does, and while Malachi's message contains only one direct reference to it (1:1-2), this comes at the very beginning of God's last prophetic word for 400 years, as if to show that His "last words" were framed in the context of His unchanging commitment to His people.

In spite of the fact that their history was a roller-coaster ride stained with compromise, lethargy, and downright disobedience and rebellion, they could always be assured of the "lovingkindness" of which the prophets had spoken.

**Quote:**

*"God's love for His people is not an emotional feeling, but rather a \_\_\_\_\_ term that expresses the behavior that flows out of a committed relationship." –Iain Duguid*

But why should God commit Himself to His people in this way?

Moses seemed on the brink of answering the question after he had received and announced the Ten Commandments.

He told the people,

*"The Lord did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples, but **because the Lord loved you** and kept the oath which He swore to your forefathers... (Deut. 7:7-8).*

**No further explanation is given anywhere in the Bible.**

God used to speak to Moses "face to face, just as a man speaks to his \_\_\_\_\_" (Ex. 33:11), but not even to Moses did God go any further than this.

Even after their forty years of wandering in the desert between Egypt and Canaan, when their lives were hanging by a thread, and they frequently grieved Him; and even after decades of wicked kings leading Israel into more and more sin, God assured His people, *"I have loved you with an \_\_\_\_\_ love; therefore I have drawn you with lovingkindness"* (Jer. 31:3).

As the Old Testament closes, God tells Malachi to remind Israel of this glorious truth.

There is no way known to man by which the everlasting love of God can be measured. It is without parallel and beyond explanation or analogy. The clearest demonstration of it is that *"...while we were yet sinners, Christ died for us"* (Rom. 5:8).

Earlier in the same chapter Paul says that we were *"helpless"* (the literal meaning of the word is *"utterly powerless"*) and *"ungodly"* (Rom. 5:6) and later says we were God's *"enemies"* (Rom. 5:10).

Yet Paul says, since God *"did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?"* (Rom. 8:32).

There is no earthly or heavenly \_\_\_\_\_ to God's love for those who trust in Christ—love which is infinite and unconditional, constant and irresistible. There is nothing we can do to make God love us more, and nothing we can do to make Him love us \_\_\_\_\_.

The Bible makes this crystal clear in the staggering statement that *"... I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord"* (Rom. 8:38-39).

### Quote:

*"Nothing in us, nothing in the world, nothing in Heaven or Earth, nothing in man or angel produced the love of God. It was uncreated, unbought, undeserved, and unfathomable. God loved the sinner because He was God, and because the sinner was a sinner. That is the end of the matter."* –Horatius Bonar

# LIST OF PROPHECIES IN MALACHI:

The following is a list of prophecies found in the book of Malachi. Possible fulfillment time periods include: the Old Testament, the First Coming of Christ, the Last Days (our age), the Tribulation, the Second Coming of Christ, the Millennial Kingdom, and the Eternal State.

## Statistics

Total Verses: 55

Prophetic Verses: 22

Prophetic Percentage: \_\_\_\_\_%

## Prophetic Count

✓ Historically Fulfilled: 1

❖ Partial Fulfillment: 1

❖ Awaiting Future Fulfillment: 8

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## Malachi 1:11

*For from the rising of the sun even to its setting, My name will be great among the nations, and in every place incense is going to be offered to My name, and a grain offering that is pure; for My name will be great among the nations," says the Lord of hosts.*

➤ **Prophecy:** *The name of the Lord shall be great among the \_\_\_\_\_ nations and they will worship Him.*

❖ **Status:** *Awaiting Future Fulfillment*



**Period:** *Millennial Kingdom*

### Malachi 3:1

*Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, Whom you seek, will suddenly come to His \_\_\_\_\_; and the Messenger of the covenant, in Whom you delight, behold, He is coming," says the Lord of hosts.*

➤ **Prophecy:** The coming of the Messiah to His Temple will be preceded by a special messenger who will proclaim His coming.

✓ **Status:** Historically Fulfilled (John the Baptist proclaimed the coming of Jesus Christ [Isa. 40:3; Mat. 3:1-3; 11:7-14; Luke 7:27; John 1:23], Jesus entered the Temple [Mat. 21:12-13; Mark 11:1-11], and had great zeal for His house [John 2:14-16; Mark 11:15-18; Luke 19:45-46])



**Period:** First Coming

### Malachi 3:2-5

*"But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like fullers' soap. He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to the Lord offerings in righteousness...."*

➤ **Prophecy:** The Messiah will come to \_\_\_\_\_ and purify His people so that they can make acceptable offerings to God.

❖ **Status:** Awaiting Future Fulfillment



**Period:** Second Coming, Millennial Kingdom

### Malachi 3:11

*"Then I will rebuke the devourer for you, so that it will not destroy the fruits of the ground; nor will your vine in the field cast its grapes," says the Lord of hosts...*

➤ **Prophecy:** The Lord will free the land of \_\_\_\_\_ and make it agriculturally abundant.

❖ **Status:** Awaiting Future Fulfillment



**Period:** Millennial Kingdom

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### Malachi 3:12

*"All the nations will call you blessed, for you shall be a delightful land," says the Lord of hosts.*

➤ **Prophecy:** Israel will be called blessed by all the \_\_\_\_\_ of the world.

❖ **Status:** Awaiting Future Fulfillment



**Period:** Millennial Kingdom

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### Malachi 3:16-18

*Then those who feared the Lord spoke to one another, and the Lord gave attention and heard it, and a book of remembrance was written before Him for those who fear the Lord and who esteem His name. "They will be Mine," says the Lord of hosts, "on the day that I prepare My own possession, and I will spare them as a man spares his own son who serves him." So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him.*

➤ **Prophecy:** Israel's faithful remnant will become God's special \_\_\_\_\_.

❖ **Status:** Awaiting Future Fulfillment




**Period:** Second Coming, Millennial Kingdom, Eternal State

## Malachi 4:1

*"For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze," says the Lord of hosts, "so that it will leave them neither root nor branch."*

➤ **Prophecy:** All the unrighteous will be \_\_\_\_\_ for their sins and sentenced to be burned.

❖ **Status:** Awaiting Future Fulfillment (Sheep-Goat Judgment, Great White Throne Judgment)

 **Period:** Tribulation, Eternal State

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## Malachi 4:2-3

*"But for you who fear My name, the **Sun of Righteousness** will rise with healing in its wings; and you will go forth and skip about like calves from the stall..."*

➤ **Prophecy:** The righteous will be healed and know great \_\_\_\_\_.

❖ **Status:** Awaiting Future Fulfillment

 **Period:** Millennial Kingdom

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## Malachi 4:5

*"Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord."*

➤ **Prophecy:** "Elijah the Prophet" shall precede and proclaim the coming of the Messiah.

❖ **Status:** Partial Fulfillment (\_\_\_\_\_ at Christ's First Coming [Mat. 17:10-13; Luke 3:1-20]), Awaiting Future Fulfillment (Elijah as possibly one of the Two Witnesses [Rev. 11:1-14])

 **Period:** First Coming, Tribulation



## Malachi 4:6

*"He will **restore the hearts** of the fathers to their children and the hearts of the children to their fathers, so that I will **not** come and smite the land with a curse."*

➤ **Prophecy:** "Elijah" would restore the hearts of parents and \_\_\_\_\_ to each other

❖ **Status:** Partial Fulfillment (John the Baptist's preaching at Christ's First Coming resulted in MANY new believers being baptized, many of whom must have experienced reconciled relationships between parents and children [Mat. 17:10-13; Luke 3:1-20]), Awaiting Future Fulfillment (Elijah as possibly one of the Two Witnesses [Rev. 11:1-14])



**Period:** First Coming, Tribulation

## QUESTIONS FOR DISCUSSION:

- What makes Malachi significant as the last Old Testament prophet?
- When God speaks in Malachi 3:6, what conclusions does God want people to reach?
- What different aspects of the subject of sin did Malachi address in his prophecies?
- What do we learn about God's love in Malachi?
- In what ways has God's love left an indelible mark on your life?
- Why do you think Malachi and the Lord were able to have patience with the questions of the people? Are you surprised by either's tolerance of the questions?
- God's declaration of love provided the foundation for His works. If we question His love, how does that undermine His other actions and attitudes?
- Which question seemed most valid? Why? How satisfying is God's answer to that question?
- Which question seemed most ludicrous? Why? How can we avoid stooping to such lows?
- What questions does the Church encounter most today? What steps can we take to ensure that we respond well to those questions?

# **CHRONOLOGY OF THE OLD TESTAMENT**

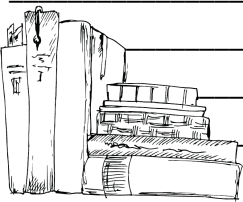
## **(Book • Approximate Writing Date • Author)**

Job • Unknown • Anonymous  
Genesis • 1445–1405 BC • Moses  
Exodus • 1445–1405 BC • Moses  
Leviticus • 1445–1405 BC • Moses  
Numbers • 1445–1405 BC • Moses  
Deuteronomy • 1445–1405 BC • Moses  
Psalms • 1410–450 BC • Multiple Authors  
Joshua • 1405–1385 BC • Joshua  
Judges • about 1043 BC • Samuel  
Ruth • about 1030–1010 BC • Samuel (?)  
Song of Solomon • 971–965 BC • Solomon  
Proverbs • 971–686 BC • Solomon primarily  
Ecclesiastes • 940–931 BC • Solomon  
1 Samuel • 931–722 BC • Anonymous  
2 Samuel • 931–722 BC • Anonymous  
Obadiah • 850–840 BC • Obadiah  
Joel • 835–796 BC • Joel  
Jonah • about 775 BC • Jonah  
Amos • about 750 BC • Amos  
Micah • 735–710 BC • Micah  
Hosea • 750–710 BC • Hosea  
Isaiah • 700–681 BC • Isaiah  
Nahum • about 650 BC • Nahum  
Zephaniah • 635–625 BC • Zephaniah  
Habakkuk • 615–605 BC • Habakkuk

## **CHRONOLOGY OF THE OLD TESTAMENT, CONTINUED**

**(Book • Approximate Writing Date • Author)**

Ezekiel • 590–570 BC • Ezekiel  
Lamentations • 586 BC • Jeremiah  
Jeremiah • 586–570 BC • Jeremiah  
1 Kings • 561–538 BC • Anonymous  
2 Kings • 561–538 BC • Anonymous  
Daniel • 536–530 BC • Daniel  
Haggai • about 520 BC • Haggai  
Zechariah • 480–470 BC • Zechariah  
Ezra • 457–444 BC • Ezra  
1 Chronicles • 450–430 BC • Ezra (?)  
2 Chronicles • 450–430 BC • Ezra (?)  
Esther • 450–331 BC • Anonymous  
Malachi • 433–424 BC • Malachi  
Nehemiah • 424–400 BC • Ezra



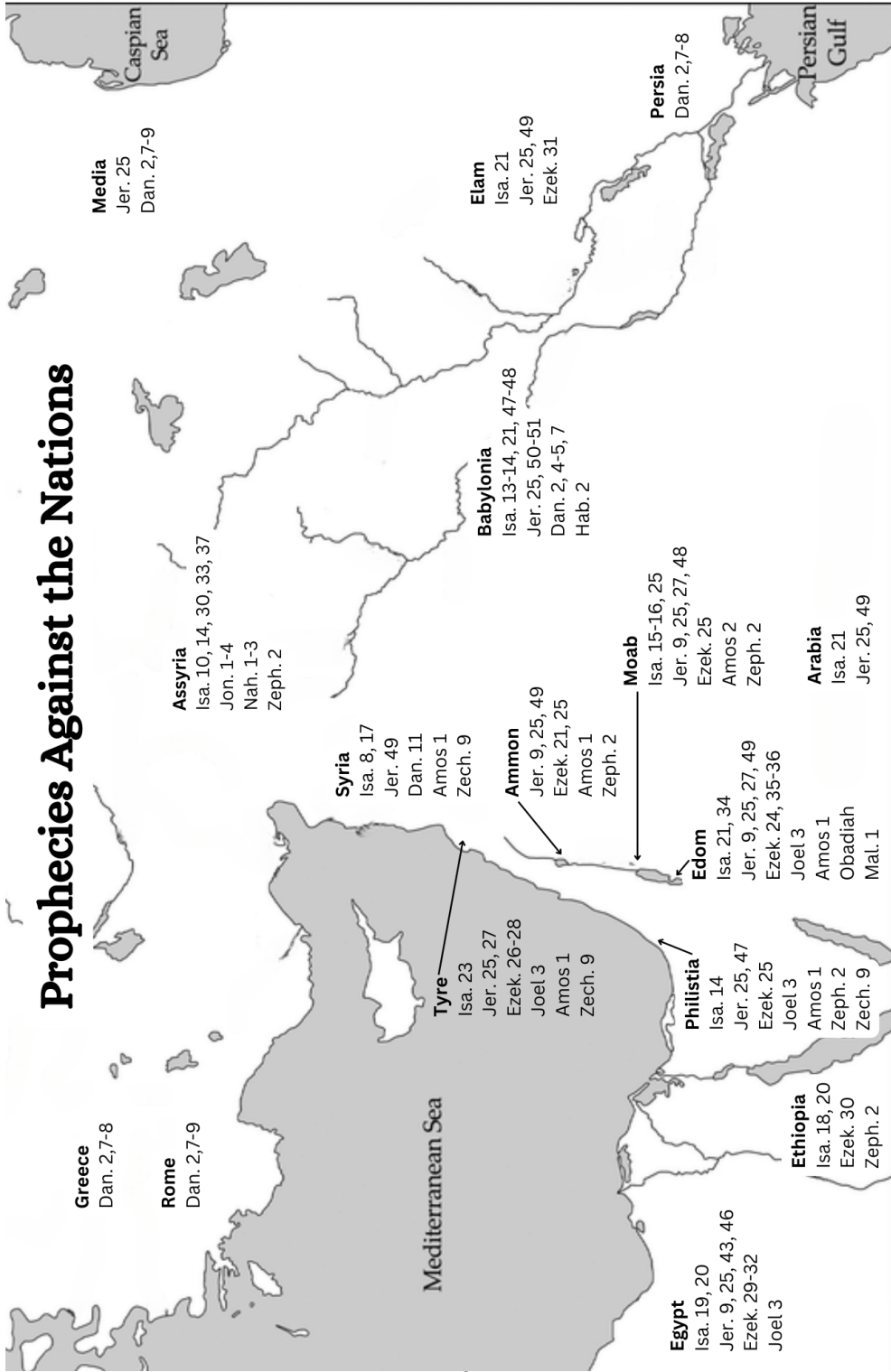
# God's Promises to Regather Dispersed Israel for the Millennial Kingdom

1. Deut. 30:3-4	10. Jer. 29: 14	19. Ezek. 34: 11-13
2. Is. 11:12	11. Jer. 30:4	20. Ezek. 36:24
3. Is. 43:6	12. Jer. 30:8	21. Ezek. 37:21,22
4. Is. 54:7	13. Jer. 31:10	22. Ezek. 39:25-29
5. Is. 56:8	14. Jer. 32:37	23. Amos 9:14
6. Jer. 12:5	15. Jer. 50:19,20	24. Zeph. 3:19,20
7. Jer. 23:3	16. Ezek. 11:17	25. Zeph. 8:7,8
8. Jer. 23:8	17. Ezek. 20:41	
9. Jer. 24:5,6	18. Ezek. 38: 25,26	

# Other Names For Jerusalem

<ul style="list-style-type: none"><li>• The City of God (Ps. 48:1)</li></ul>	<ul style="list-style-type: none"><li>• City of the Lord (Is. 60:14)</li></ul>
<ul style="list-style-type: none"><li>• The City of the Great King (Ps. 48:2)</li></ul>	<ul style="list-style-type: none"><li>• Hephzibah [״My delight is in her״] (Is. 62:4)</li></ul>
<ul style="list-style-type: none"><li>• The City of the Lord of Hosts (Ps. 48:8)</li></ul>	<ul style="list-style-type: none"><li>• The Throne of the Lord (Jer. 3:17)</li></ul>
<ul style="list-style-type: none"><li>• Salem (Ps. 76:2)</li></ul>	<ul style="list-style-type: none"><li>• The LORD OUR RIGHTEOUSNESS (Jer. 33:19)</li></ul>
<ul style="list-style-type: none"><li>• Zion (Ps. 76:2)</li></ul>	<ul style="list-style-type: none"><li>• The Perfection of Beauty (Lam. 2:15)</li></ul>
<ul style="list-style-type: none"><li>• The City of Righteousness (Is. 1:26)</li></ul>	<ul style="list-style-type: none"><li>• The Joy of the Whole Earth (Lam. 2:15)</li></ul>
<ul style="list-style-type: none"><li>• The Faithful City (Is. 1:26)</li></ul>	<ul style="list-style-type: none"><li>• THE LORD IS THERE [YHWH Shammah] (Ezek. 48:35)</li></ul>
<ul style="list-style-type: none"><li>• Ariel, i.e., Lion of God (Is. 29:1)</li></ul>	<ul style="list-style-type: none"><li>• City of Truth (Zech. 8:3)</li></ul>
<ul style="list-style-type: none"><li>• The Holy City (Is. 52:1)</li></ul>	<ul style="list-style-type: none"><li>• The Holy Mountain (Zech. 8:3)</li></ul>

# Prophecies Against the Nations







# ORACLES AGAINST THE NATIONS IN THE MINOR PROPHETS

	Isaiah	Jeremiah	Ezekiel	Joel	Amos	Obadiah	Jonah	Nahum	Zephaniah	Zechariah*
Ammon		49:1-6	25:1-7		1:13-15					
Arabia	21:13-17									
Assyria (Nineveh)	10:5-19; 14:24-27						(Nineveh)	(Nineveh)		
Babylon	13:1-14:23; 21:1-10; 46:1-47:15	50:1-51:64								2:9-12?
Damascus	17:1-6?	49:23-27			1:3-5					9:01
Edom	21:11-12	49:7-22	25:12-14		1:11-12	1-14?				
Egypt	18:1-20:6	46:2-26	29:1-32:32							
Elam		49:34-39								
Ethiopia									2:12-15	
Gaza					1:6-8					9:05
Kedar and Hazor		49:28-33								
Lebanon										11:1-3?
Moab	15:1-16:14	48:1-47	25:8-11		2:1-3				2:8-11	
Philistia	14:28-32	47:1-7	25:15-17	3:4-8					2:5-7	9:06
Tyre Sidon	23:1-18		26:1-28:19; 28:20-23	3:4-8	1:9-10					9:2-3

# THEMES

**HOSEA:** GOD IS FAITHFUL

**JOEL:** GOD IS WRATHFUL

**AMOS:** GOD IS JUST

**OBADIAH:** GOD IS JEALOUS

**JONAH:** GOD IS MERCIFUL

**MICAH:** GOD SEES EVERYTHING

**NAHUM:** GOD IS PATIENT

**HABAKKUK:** GOD WANTS OUR FAITH

**ZEPHANIAH:** GOD IS WITH US

**HAGGAI:** GOD WANTS FIRST PLACE

**ZECHARIAH:** GOD CHOSE JERUSALEM

**MALACHI:** GOD WANTS OUR LOVE

# TIMELINE

