

The prophecy of Malachi



The day cometh

Malachi is God's final
message before the coming
of the Lord to his "temple"

Subjects covered in this class

■ Introduction

- Background & reason for writing
- Structure of the prophecy

■ Loving God

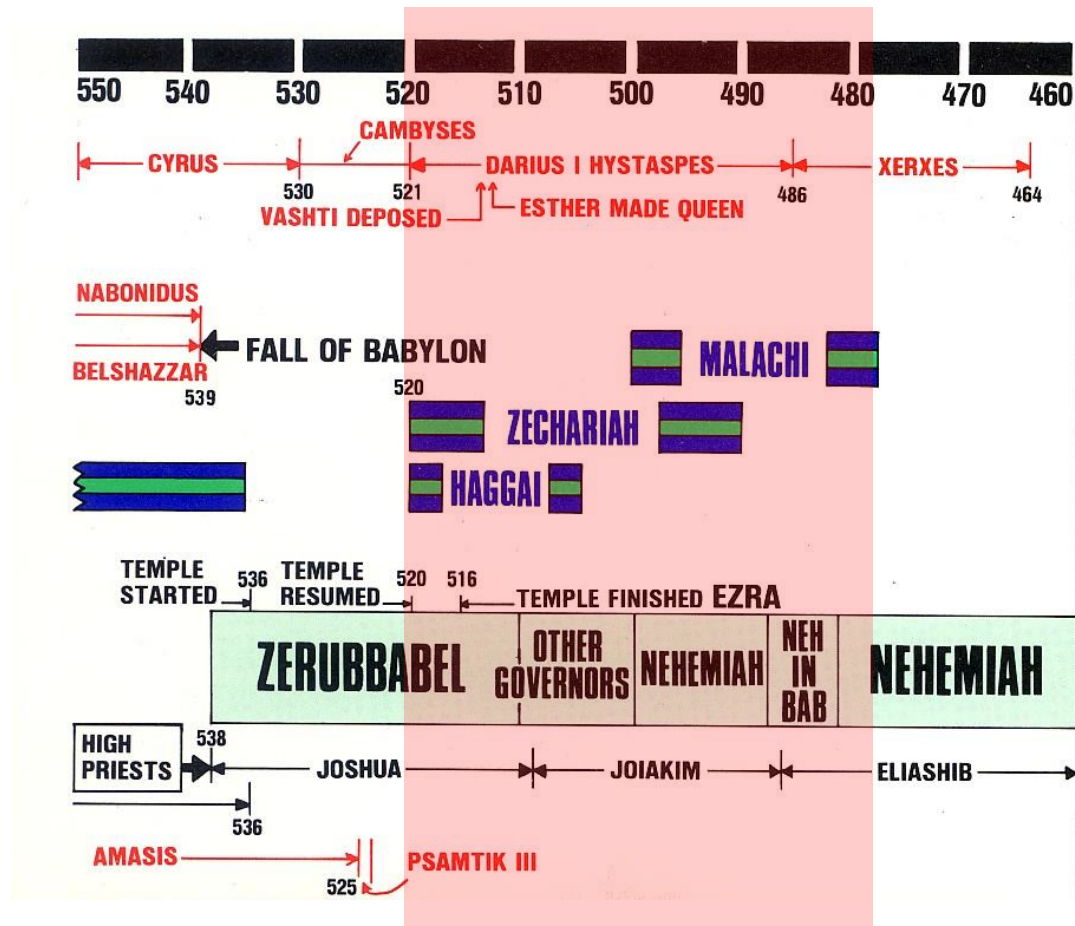
■ Fearing God

■ Serving God



The day cometh

The ministry of the prophets



Background

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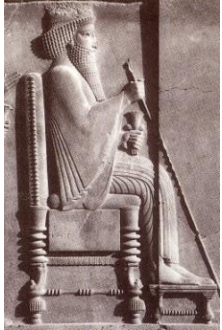
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The decree of Cyrus. Jews return to Jerusalem under Zerubbabel and Joshua (Ezra 1).



Altar built and foundation of temple laid (Ezra 3) but Samaritan opposition causes the work to cease (Ezra 5).

Work on temple recommences.

Haggai & Zechariah prophecy, Zerubbabel & Joshua complete rebuilding the temple.



Ezra goes to Jerusalem with great authority from the King. He discovers that the priests, levites & rulers have inter-married. The people make a covenant to put away their strange wives.

Nehemiah goes to Jerusalem & re-builds the city wall despite great opposition.



Nehemiah returns to Persia.

A vertical image on the left side of the slide shows the silhouette of a person standing on a dark, uneven surface, looking towards a bright sun. The sun is low on the horizon, creating a strong lens flare and illuminating the sky with a gradient from blue to yellow. The person's silhouette is dark against the bright background.

While Nehemiah was in Babylon

- The high priest had prepared for Tobiah, an enemy of God, a chamber in the temple, where aforetime the frankincense, meat offerings, and tithes were stored.
- The priests and people broke their covenant and again married gentile wives.
- The temple services were reduced to a sham.
- The Sabbath was profaned.

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Parallels with Nehemiah

Nehemiah 13	Malachi
1. Intermarriage had occurred for the second time (v23-28; Ezra 9:2)	1. “and this (inter-marriage) ye have done again”(2:13-15)
2. An impure seed existed (v24)	2. God sought a Godly seed (2:15)
3. Nehemiah returned suddenly and purged the temple (v7-9)	3. “The Lord whom ye seek shall suddenly come to his temple (3:1)
4. Levites had departed from faithful service (v10,29,30)	4. “He shall purify the sons of Levi” (3:3)
5. Meal offering and incense had to be restored (v5)	5. Meal offering & incense were profaned (1:11-13)
6. The tithes had to be restored (v10-12)	6. Tithing was non-existent (3:10-11)
7. Like their fathers they had profaned the Sabbath (v15-18)	7. “even from the days of your fathers ye are gone away from mine ordinances” (3:7)
8. The covenant of the priesthood had been defiled (v29)	8. “Ye have corrupted the covenant of Levi (2:8)
9. Nehemiah prayed “remember me and spare me” (v14,22,29,31)	9. God would remember the righteous and spare them (3:16-17)

Review

- Malachi's message was God's last message before the Messenger of the Covenant appeared.
- God empowers those who uphold his principles.
- God had extended mercy to the Jews in the sight of the kings of Persia.
- The people had re-established temple services but no longer worshipped God.
- They had re-built the wall but no longer kept out the world.
- They had lost their identity and fallen into a spiritual coma.

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Structure of Malachi

1:1-1:5 God's love to Israel

1:6-2:9 The priests rebuked

1:6-14 for allowing corrupt offerings

2:1-9 for corrupting their covenant

2:10-16 The people rebuked for divorce and intermarriage

2:17-3:6 The coming judgments of the Messenger of the Covenant

3:7-15 The people rebuked

3:7-12 for robbing God

3:13-15 for accusing God of not rewarding righteousness

3:16-4:3 The coming blessings of the Sun of Righteousness

4:4-4:6 Final appeal

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The spiritual blind spots in our lives

- Wherein hast Thou loved us? 1:2
- Wherein have we despised Thy Name? 1:6
- Wherein have we polluted Thee? 1:7
- Wherefore (doth He not regard our offering any more)? 2:14
- Wherein have we wearied Him? 2:17
- Wherein shall we return? 3:7
- Wherein have we robbed Thee? 3:8
- What have we spoken so much against Thee? 3:13



The evidence of God's ongoing love for Israel

'It would seem that the utter and irrecoverable desolation to which the Idumean territory was condemned, was intended to prove to the Jewish people that, notwithstanding their crimes, their enemies were to be treated as the enemies of the Lord; that he watched over the house of Israel with a jealous love which no errors could efface, and that the very ruins which the descendants of that house may now behold in Arabia Petrea, though destitute of Hope for Edom, exhibit in letters of light the affectionate promise that Judea is yet to rise from her misery to more than her primeval splendour.'

Fear in Malachi

Two words are rendered 'fear' in Malachi:-

yare - Strongs 3372

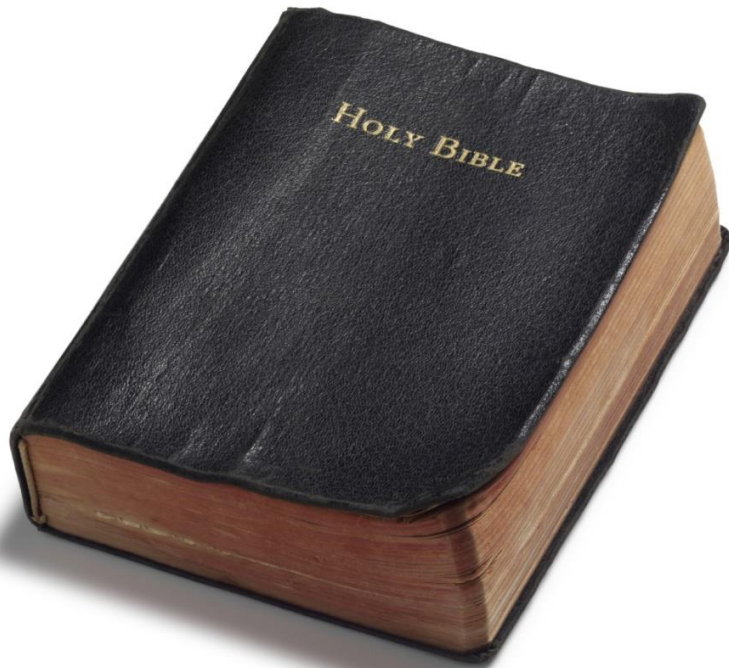
- “to be afraid, stand in awe. This is not simple fear, but reverence, whereby and individual recognises the power and position of the individual revered and renders him proper respect” Vines.

mora - Strongs 4172

- “the fear of being before a superior kind of being. Usually it is used to describe the reaction evoked in men by God’s mighty works of destruction and sovereignty (Deut 4:24). Hence the word represents a very strong fear or terror” Vines.
- ‘Mora’ occurs in Mal 1:6 and 2:5, all other occurrences are the word ‘yare’.

In all but one occasion in Malachi, the word fear occurs in association with “the Name”.

Our attitude to God's Word



“A daily, habitual, thankful, reverential, prayerful, and orderly converse with the holy oracles will uncover to the mind irresistible, almost inexpressible, evidences of their truth, and a fund of significance that will remain utterly unknown to the careless, irregular, spasmodic, or merely scholar reader. But to accomplish and continue in this mode of intercourse, requires a species of motive to which the mere scholar is a stranger. A man must fear God and realize his own insignificance and dependence.”

Bro. Robert Roberts – Seasons of Comfort p84



Summary

- The greatest evidence of Divine love is not to be looked for in day to day prosperity, but in our Divine calling and election.
- Our response should be to “give diligence to make our calling and election sure”.
- Our perception of God will determine how we worship and serve Him. God requires that He be worshipped as a Father AND a Master.
- In summary, what does Yahweh require of us? – “to **fear** the LORD thy God, to walk in all his ways, and to **love** him, and to **serve** the LORD thy God with all thy heart and with all thy soul”.

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