

Analysis of
MALACHI

"ISRAEL AGAINST GOD"

" 'A son honors his father, and a servant his master. Then if I am a father, where is My honor? And if I am a master, where is My respect?' says the LORD of hosts to you, O priests who despise My name. But you say, 'How have we despised Your name?' Malachi 1:6

"From the days of your fathers you have turned aside from My statutes and have not kept them. Return to Me, and I will return to you," says the LORD of hosts. "But you say, 'How shall we return?' Malachi 3:7

Annotated Outline of Malachi
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"From the days of your fathers you have turned aside from My statutes and have not kept them. Return to Me, and I will return to you," says the LORD of hosts. "But you say, 'How shall we return?' Malachi 3:7 (NNAS)

Author: Malachi; little known of him. His name means "My Messenger."

Date: About 450 to 430 B.C.

A 1 ISRAEL AGAINST GOD 1 - 2

B 1 Introduction: The oracle ¹ of the word of the LORD to Israel through Malachi. 1:1

B 2 Israel Questions God's Love 1:2-5

C 1 Yahweh's declaration of His love: "I have loved you," says the LORD. 1:2a

C 2 Israel's protest: But you say, "How have You loved us?" 1:2b

C 3 Yahweh's response 1:2c-4

D 1 His love of Jacob: "Was not [Esau](#) Jacob's brother?" declares the LORD. "Yet I have loved Jacob;" ² 1:2c

D 2 His hatred of [Esau](#) 1:3-4

E 1 The statement of His hatred: but I have hated [Esau](#), 1:3a

E 2 His actions demonstrating His hatred 1:3b-4

¹ Mal. 1:1 - oracle: The noun is *massá* ([4853](#)). The primary, literal meaning is "load" or "burden" (Jer. 17:21, 24). The derived meaning is "oracle" ([NASB95](#)), almost a message of judgment, frequently so translated in the prophets (Isa. 13:1; 15:1; 17:1, etc.). Brian Bartsch (class on Malachi) has suggested that a message from the Lord is a burden in the sense that the prophet feels compelled to deliver this message – so to speak, to "get it off his chest." Teachers sometimes also feel this "burden" to deliver a message from the Lord.

² Yet I have loved Jacob; but I have hated [Esau](#): Paul quotes this text in Romans 9:13. The context of Rom. 9:10-13 relates the fact that, though Rebecca's twins had not yet been born, and neither had done anything good or bad, God had a purpose of choice (*eklogē*, [1589](#)). Moreover, God's choice was not based upon works (*érgon*, [2041](#)), but on His own calling (*kaléō*, [2564](#)). Paul immediately refuted the idea that God was in any sense unjust (Rom. 9:14). Rather, God chooses to bestow mercy and compassion on whomever He chooses (Rom. 9:15). The conclusion is that our salvation and our standing before God does not depend on human will or human effort, but upon God who chooses to bestow mercy on whomever He chooses (Rom. 9:16). He raised up Pharaoh to display His own power and magnify His name (Rom. 9:17). God bestows mercy on whomever He chooses to bestow mercy, and He hardens the hearts of whomever He chooses to harden (Rom. 9:18). See WordExplain's [Glossary Entry for Election](#).

- G 1 His destruction of the country's infrastructure 1:3b
 - H 1 and I have made his mountains a desolation,
 - H 2 and appointed his inheritance for the jackals of the wilderness."
- G 2 [Edom's](#) futile plans for rebuilding: Though [Edom](#)³ says, "We have been beaten down, but we will return and build up the ruins"; 1:4a
- G 3 Yahweh's perpetual antagonism toward [Edom](#) 1:4b
 - H 1 His intention to continue destruction: thus says the LORD of hosts,⁴ "They may build, but I will tear down;
 - H 2 [Edom's](#) stained reputation
 - J 1 and men will call them the wicked territory,
 - J 2 and the people toward whom the LORD is indignant forever."
- C 4 Israel's future glorification of Yahweh 1:5
 - D 1 Their realization of God's hatred of [Edom](#) contrasted with His love of Jacob: And your eyes will see this
 - D 2 Their desire for the international praise of Yahweh: and you will say, "The LORD be magnified beyond the border of Israel."
- B 3 The Transgression of the Priests 1:6 - 2:9**
 - C 1 The priests despise God's name 1:6-14
 - D 1 The normal honor that people in authority ought to expect 1:6a
 - E 1 A father: "A son honors his father,
 - E 2 A master: and a servant his master.
 - D 2 God's accusation of the priests' disrespect for Him 1:6b

³ Mal. 1:4 - [Edom](#): This country is located at the [SE corner of the Dead Sea](#).

⁴ Mal. 1:4 - LORD of hosts: The phrase "LORD of hosts" ([Yahweh](#) of *tsaba'*, [6635](#)), signifies that Yahweh is the leader of an organized army - probably referring to God's angelic army). A fitting translation is "[Yahweh](#) of Troops." It occurs 24 times in Malachi. It has an ominous sound, as of God's impending judgment upon disobedient, dishonoring Judah.

- E 1 Their withholding from Him the honor due a father: Then if I am a father, where is My honor?
- E 2 Their withholding from Him the respect due a master
 - G 1 God's stance as Master: And if I am a master,
 - G 2 His question as to the absence of respect: where is My respect?
 - G 3 The Speaker: says the LORD of hosts to you,
 - G 4 Those addressed: O priests who despise My name?
- D 3 The priests' objection to God's accusation of disrespect: But you say, 'How have we despised Your name?' 1:6c
- D 4 God's depiction of their disrespect 1:7-8
 - E 1 God's charge: "You are presenting defiled food upon My altar. 1:7a
 - E 2 The priests' objection: But you say, 'How have we defiled You?' 1:7b
 - E 3 God's response: In that you say, 'The table of the Lord is to be despised.' 1:7c
 - E 4 God's details 1:8a
 - G 1 Blind animals: "But when you present the blind for sacrifice, is it not evil?
 - G 2 Lame and sick animals: And when you present the lame and sick, is it not evil?
 - E 5 God's analogy 1:8b
 - G 1 "Why not offer it to your governor?
 - G 2 Would he be pleased with you?
 - G 3 Or would he receive you kindly?" says the LORD of hosts.
- D 5 God's warning 1:9-10
 - E 1 Plead for mercy: "But now will you not entreat God's favor, that He may be gracious to us? 1:9
 - E 2 Be forewarned of Yahweh's universal displeasure: With such an offering on your part, will He receive any of you kindly?" says the LORD of hosts.

- E 3 Shut down the sacrifices! 1:10a
 - G 1 Shut the gates! “Oh that there were one among you who would shut the gates,
 - G 2 Stop offering useless sacrifices! that you might not uselessly kindle fire on My altar!
- E 4 Comprehend Yahweh’s disgust: I am not pleased with you,” says the LORD of hosts, 1:10b
- E 5 Comprehend His rejection! “nor will I accept an offering from you.” 1:10c
- D 6 God’s guarantee of the future honor and respect for His name! 1:11
 - E 1 The breadth of His honor: “For from the rising of the sun, even to its setting,
 - E 2 The depth of His honor: My name will be great
 - E 3 The acknowledgers of His honor: among the nations,⁵
 - E 4 The symbols of His honor
 - G 1 Universal symbol: and in every place incense is going to be offered to My name,
 - G 2 Sincere symbol: and a grain offering that is pure;
 - E 5 The greatness of His honor: for My name will be great among the nations,”
 - E 6 The guarantor of His honor: says the LORD of hosts.
- D 7 Yahweh’s further depiction of their disrespect in sacrifices 1:12-13
 - E 1 Their profaning of the offerings: {12} "But you are profaning it, in that you say, 1:12
 - G 1 'The table of the LORD is defiled,
 - G 2 and as for its fruit, its food is to be despised.'⁶

⁵ Mal. 1:11 - My name will be great among the nations: This will take place initially during Christ’s [Millennial Reign](#). It will take place most completely and permanently among all the redeemed nations, who will be the inhabitants of [New Earth](#) (Rev. 21:24-27; 22:2). God’s point is that, even though the priests of His chosen nation disrespect Him through their substandard offerings on behalf of the disrespectful populace of Israel, the time will come when all nations will honor Him through their pure offerings!

⁶ Mal. 1:12 - The table of the LORD is defiled ... its food is to be despised: [Constable](#):
Normally the Old Testament refers to the altar of burnt offerings as an altar. Here the LORD said that the people were regarding this altar as a mere table on which they were presenting food (sacrifices) to Him. The

- E 2 Their boredom: {13} “You also say, ‘My, how tiresome it is!’
- E 3 Their disdain: And you disdainfully sniff at it,” says the LORD of hosts,
- E 4 Their dishonesty: “and you bring what was taken by robbery,
- E 5 Their miserliness: and what is lame or sick;
- E 6 Their gall: so you bring the offering!
- E 7 [Yahweh’s](#) disbelief: Should I receive that from your hand?” says the Lord.
- D 8 [Yahweh’s](#) cursing of their disrespect 1:14
 - E 1 The promised curse: “But cursed be the swindler
 - E 2 The sacred vow: who has a male in his flock, and vows it,
 - E 3 The shameless substitution: but sacrifices a blemished animal to the LORD,
 - E 4 [Yahweh’s](#) protection of His character
 - G 1 The greatness of His Sovereign Rule: for I am a great King,”⁷ says the LORD of hosts,
 - G 2 His fear-producing reputation among the nations: “and My name is feared among the nations.”
- C 2 God warns the priests of punishment 2:1-9
 - D 1 The punishment for continued dishonor 2:1-3
 - E 1 The subjects of the warning: {1} “And now, this commandment is for you, O priests. 2:1
 - E 2 The circumstances for punishment 2:2a
 - G 1 {2} “If you do not listen,

Israelites had apparently adopted the pagan idea that sacrifices were food for their gods (cf. Ezek. 44:7). Ezekiel 44:7 details further ways in which the Israelis were profaning their offerings. So also does Mal. 1:13-14.

⁷ Mal. 1:14 - for I am a great King: the noun is *mélek* (4428), “king,” one who has indisputable authority in ruling over the subjects of His realm. In this sense we can speak of the Kingdom of God. That Kingdom has always existed ever since God created angels and subsequently created man upon earth. But the [Kingdom of the Messiah](#) has not yet begun. It will not begin until [Jesus Christ](#) returns to earth to reign and rule [Israel](#) and the entire world from His headquarters in [Jerusalem, Israel](#) (Rev. 19:11-20:6). The Lamb and God the Father will sit on a single throne as Co-Regents in [New Jerusalem](#) and over all [New Earth](#) for all eternity (Rev. 22:3).

- G 2 and if you do not take it to heart to give honor to My name," says the LORD of hosts,
- E 3 The nature of the punishment 2:2b-3
 - G 1 "then I will send the curse upon you 2:2b
 - G 2 and I will curse your blessings;
 - G 3 and indeed, I have cursed them already, because you are not taking it to heart.
 - G 4 {3} "Behold, I am going to rebuke your offspring, 2:3
 - G 5 and I will spread refuse on your faces, the refuse of your feasts;
 - G 6 and you will be taken away with it.
- D 2 The anticipated results of the punishment -- an appreciation of and reaffirmation of Yahweh's covenant with Levi 2:4
 - E 1 A knowledge of the Divine origin of the covenant: {4} "Then you will know that I have sent this commandment to you,
 - E 2 A continuation of the covenant: that My covenant ⁸ may continue with Levi," says the LORD of hosts.
- D 3 Levi's past appreciation of the covenant 2:5-6
 - E 1 The nature of the covenant – one of life, peace, and reverence: {5} "My covenant with him ⁹ was one of life and

⁸ Mal. 2:4 - covenant: The noun *beriyth* ([1285](#)), "covenant," is key in this chapter and the next. It occurs six times in connection with God's covenant with [Levi](#) (Mal. 2:4, 5, 8). It appears once in Mal. 2:10, wherein it seems to refer to profaning the covenant God made with [Abraham](#), [Isaac](#), and [Jacob](#). This profaning took the form of spiritually mixed marriages – [Israelis](#) marrying the daughters of the surrounding nations who worshiped a foreign god (Mal. 2:11-12). In Mal. 2:14 [Israelis](#) violated, through divorce (Mal. 2:14-16), the covenant that they had made with their wives whom they had married in their youth. And finally, the Lord ([Adonay](#)) will suddenly come to His temple. He is the "messenger of the covenant" in whom [Israelis](#) delight (Mal. 3:1). The Messenger of the covenant is Jesus, the [Messiah](#), at His [Second Coming](#), which will be a time of judgment for all the sons of [Levi](#) who do not accept Him (Mal. 3:2-3). This purification is redemptive, ridding the nation of the dross of those who do not truly worship God (Mal. 3:4). The covenant here in view is probably the [New Covenant](#), in which God guarantees the loyal hearts of believing [Israelis](#) (Jer. 31:31-34; Ezek. 36:22-37) and believing Gentiles (Luke 22:20; 1 Cor. 11:23-26; Heb. 7:22; 8:6; 9:15).

⁹ Mal. 2:5 - My covenant with him: [Constable](#) explains this covenant with Levi:

The LORD's covenant with Levi was a covenant of grant. In this type of covenant, one individual, and perhaps his descendants, received a promise of continuing blessing for a special service rendered. The special service that Levi and his descendants rendered to God involved serving as His priests. The covenant that God made with Levi and his descendants resulted in life and peace for them. God had given the Levites these blessings because they had respected Yahweh and feared His name in the past (Num. 18:7-8, 19-21;

- peace,¹⁰ and I gave them to him as an object of reverence;
2:5
- E 2 Levi's revering of Yahweh: so he revered Me and stood in awe of My name.
 - E 3 Levi's righteous conduct and ministry {6} "True instruction was in his mouth and unrighteousness was not found on his lips; he walked with Me in peace and uprightness, and he turned many back from iniquity. 2:6
- D 4 The intended function of a priest: Messenger of Yahweh 2:7
- E 1 A preserver of knowledge: {7} "For the lips of a priest should preserve knowledge,
 - E 2 An instructor of men: and men should seek instruction from his mouth;¹¹
 - E 3 The messenger of Yahweh: for he is the messenger of the LORD of hosts.
- D 5 The present priests' corruption of the covenant of Levi 2:8
- E 1 {8} "But as for you, you have turned aside from the way;
 - E 2 you have caused many to stumble by the instruction;
 - E 3 you have corrupted the covenant of Levi," says the LORD of hosts.
- D 6 Yahweh's punishment of the priests -- He has abased them before the people 2:9
- E 1 His action: {9} "So I also have made you despised and abased before all the people,
 - E 2 His reason: just as you are not keeping My ways but are showing partiality in the instruction.

B 4 The Sins of the People 2:10-17

cf. Num. 25:10-13).

¹⁰ Mal. 2:5 - peace: God's covenant of peace was explicitly given to Phinehas, son of Eleazar, son of Aaron the priest, and to Phinehas' descendants (Num. 25:10-13). The occasion was Phinehas' staying of the plague ravaging Israel because of their "playing the harlot with the daughters of Moab" and joining in to worship Moab's gods (Num. 25:1-9).

¹¹ Mal. 2:7 - men should seek instruction from his mouth: An important function of the OT priest was to explain the Law to Israeli citizens. There is a sense today, in the Church, in which normal every-day believers are considered by God to be a royal priesthood with responsibility to instruct others in the correct way to worship God (1 Pet. 2:9).

- C 1 Spiritually mixed marriages 2:10-12
 - D 1 The significance of spiritually mixed marriages: a treacherous profaning of the community covenant 2:10
 - E 1 The solidarity of the Hebrew people
 - G 1 {10} "Do we not all have one father?"
 - G 2 Has not one God created us?
 - E 2 The incongruity of treacherous profaning the covenant: "Why do we deal treacherously each against his brother so as to profane the covenant of our fathers?"
 - D 2 The description of spiritually mixed marriages: abominable treachery against Yahweh's sanctuary, punishable by destruction from Yahweh 2:11-12
 - E 1 The sinful intermarriage perpetrated 2:11
 - G 1 The perpetrators
 - H 1 {11} "Judah has dealt treacherously,
 - H 2 "and an abomination has been committed in Israel and in Jerusalem;
 - G 2 The crime
 - H 1 "for Judah has profaned the sanctuary of the LORD which He loves,
 - H 2 "and has married the daughter of a foreign god.¹²
 - E 2 The judgment decreed – the curse of death: {12} "As for the man who does this, may the LORD cut off from the tents of Jacob¹³ everyone who awakes and answers, or who presents

¹² Mal. 2:11 - has married the daughter of a foreign god: "As those who acknowledge, worship and serve the true God are called His sons and daughters, so they that worshiped any strange god are, by like reason, here called the daughters of that god. Hence the Jews say, [quoting Maimonides] 'He that marrieth a heathen woman is as if he made himself son-in-law to an idol.'" (E. B. Pusey, *The Minor Prophets*, II, 482)

Deuteronomy 7:1-7 instructs the Israelis to destroy the seven Canaanite nations in Palestine as they go to possess the land, and it forbids intermarrying among them, for they will pull Israel's hearts away from God and cause them to begin worshiping false gods. This would force God suddenly to destroy the disobedient Israelis. Nehemiah 13:23-27 describes Nehemiah's horror at post-exile Jews having married foreigners, recognizing as he did the terrible sin committed by Solomon is this regard inasmuch as his foreign wives led him astray from the Lord.

¹³ Mal. 2:12 - may the LORD cut off from the tents of Jacob: "The prophet invoked a curse on any Jew who had committed or would commit this sin of marrying a pagan. To be cut . . . off from the tents of Jacob meant either that the man would die or that his line would cease and he would have no descendants in Israel." (Craig A. Blaising,

an offering to the Lord of hosts." 2:12

C 2 Divorce 2:13-16

D 1 The problem: Yahweh's non-acceptance of the Hebrews' offerings 2:13

E 1 Their actions: {13} "And this is another thing that you do: you cover the altar of the LORD with tears, with weeping and with groaning,

E 2 Their reason: "because He no longer regards the offering or accepts it with favor from your hand.

D 2 The cause: their divorce of their wives 2:14

E 1 Their question: {14} "Yet you say, 'For what reason?'

E 2 Malachi's answer – Their divorces, which are indefensible

G 1 The testimony of Yahweh: Because the LORD has been a witness between you and the wife of your youth,¹⁴

G 2 The treachery of the husbands: against whom you have dealt treacherously,

G 3 The indefensible circumstances

H 1 though she is your companion

H 2 and your wife by covenant.

D 3 The proper behavior of Godly men 2:15a

E 1 Spiritual men do not seek divorce: {15} "But not one has done so who has a remnant of the Spirit."¹⁵

"Malachi," *The Bible Knowledge Commentary*, I, 1580) As it stands, the curse is actually harsher. God Himself will actually seek to destroy these covenant violators. "So grievous and abominable is this sin in the sight of the Lord that He threatens to destroy completely the offender and all his family" (Charles L. Feinberg, *The Minor Prophets*, 257).

¹⁴ Mal. 2:14 - the wife of your youth: Men generally marry when they are young and they marry a young woman with her natural youthful beauty. As the aging process takes its toll a man finds that the woman he married is no longer a youthful beauty. Being biologically attracted by what he sees in a younger woman and no longer sees in his aging wife, he divorces her for a younger woman. This is a violation of a life-long companionship and a violation of a covenant which he made. God's views are clear – he hates divorce!

¹⁵ Mal. 2:15 - But not one has done so who has a remnant of the Spirit: Thus begins the NASB translation of the most difficult verse to translate in all of Malachi. The text of NKJV reads, "But did He not make *them* one, Having a remnant of the Spirit?" The NIV reads, "Has not *the LORD* made them one? In flesh and spirit they are his."

Notice the three different tracks in three different translations! The present analysis assumes, without

- E 2 Spirituality in a life-long marriage better passes on a godly heritage: And what did that one do while he was seeking a godly offspring?
- D 4 The warning against marital treachery, hated by God 2:15b-16
 - E 1 The warning: Take heed then, to your spirit, and let no one deal treacherously against the wife of your youth. 2:15b
 - E 2 The reasons 2:16a
 - G 1 Yahweh hates divorce: {16} "For I hate divorce," says the LORD, the God of Israel,
 - G 2 Yahweh hates him who ends his marriage with the violence of divorce: "and him who covers his garment with wrong,"¹⁶ says the LORD of hosts.
 - E 3 The warning reiterated: "So take heed to your spirit, that you do not deal treacherously." 2:16b
- C 3 Accusing God of injustice 2:17
 - D 1 The charge of wearying Yahweh: {17} You have wearied the LORD with your words.
 - D 2 Judah's challenging of the charge: Yet you say, "How have we wearied Him?"
 - D 3 The support of the charge -- their wearying God stems from their accusations that
 - E 1 He who does evil is good in God's sight: In that you say, "Everyone who does evil is good in the sight of the LORD,
 - E 2 God delights in evil people: and He delights in them,"

defending, the text of NASB. A change in translation will obviously require a change in analysis. Two things are certain, whichever translation is used: (1) God's design is a life-long union. (2) A life-long union better promotes godly offspring than does divorce.

Mal 2:15 (NASB) "But not one has done *so* who has a remnant of the Spirit. And what did *that* one *do* while he was seeking a godly offspring? Take heed then to your spirit, and let no one deal treacherously against the wife of your youth.

Mal 2:15 (NKJV) But did He not make *them* one, Having a remnant of the Spirit? And why one? He seeks godly offspring. Therefore take heed to your spirit, And let none deal treacherously with the wife of his youth.

Mal 2:15 (NIV) Has not *the LORD* made them one? In flesh and spirit they are his. And why one? Because he was seeking godly offspring. So guard yourself in your spirit, and do not break faith with the wife of your youth.

¹⁶ Mal. 2:16 - wrong (*châmás*, [2555](#)): Elsewhere almost universally in NASB translated "violence." (Craig A. Blaising, "Malachi," *TBKC*): "This verse is the most explicit statement in the Old Testament on God's feelings about divorce. Divorce was allowed but actually the instructions in that passage (Deut. 24:1-4) were given to protect the wife if a divorce should occur. Jesus taught that those concessions by Moses were given because of the hardness of people's hearts, but He emphasized that God does not approve of divorce (Matt. 19:7-9), though some Bible scholars see some bases for exceptions to this ideal."

E 3 God is not a God of justice: or, "Where is the God of justice?"

A 2 PROPHECIES CONCERNING THE MESSIAH AND HIS FORERUNNER 3:1-6

B 1 John the Baptist 3:1a

C 1 Yahweh's promise to send His messenger: {1} "Behold, I am going to send My messenger,¹⁷

C 2 Yahweh's purpose in sending His messenger: and he will clear the way before Me.

B 2 Christ the Judge 3:1b-6

C 1 The arrival of the Messiah 3:1b-3a

D 1 His sudden arrival at the Jewish temple 3:1b

E 1 Designated as the Lord, sought of the Jewish people: And the Lord, whom you seek, will suddenly come to His temple;¹⁸

E 2 Designated as the Messenger of the Covenant, delighted in by the Jewish people: and the messenger of the covenant, in whom you delight,¹⁹

E 3 His coming guaranteed by Yahweh of Troops: behold, He is coming," says the LORD of hosts.

¹⁷ Mal. 3:1 - My messenger: Clearly a reference, from the mouth of Jesus Himself, to John the Baptist (Matt. 11:7-10; see also Isa. 40:3 and John 1:23).

¹⁸ Mal. 3:1 - temple (*heykal*, [1964](#)): This word occurs 81 times in 77 verses. Eleven of those instances refer clearly to a palace such as a king would live in. In three additional instances a palace *or* a temple might be the meaning. The remaining instances refer to the temple of the Lord. Here in Malachi 3:1, it is clearly the Lord's Temple on Mt. Zion that is in view.

In His First Advent, Jesus twice cleansed the temple abruptly: John 2:13-17; Matt. 21:12-13. Those events may indeed have been a preliminary fulfillment of this passage in Malachi, although they are never so designated in the N. T. (and the N. T. writers were obviously aware of O. T. fulfillment!). It is more likely, from the context in Malachi, that it is primarily Jesus' Second Coming that is indicated. Zech. 8:3 says that Yahweh will return to live in Jerusalem. Ezek. 43:1-5 speaks of the return of the glory of Yahweh to the Millennial temple. Isa. 2:1-4 views the earth's nations summoning one another to the House of the God of Jacob, there to let Him teach them of His ways! There He will judge between the nations.

In the context of Malachi 3, Yahweh's sudden coming to His temple is in a setting of judgment and refining of His people. The Messiah will come to His temple suddenly and judge the people of Israel and ultimately, the world (Isa 11:1-5). I assume that, when He has finished the initial bulk of His judicial work, He will emphasize instruction more, teaching people how to live in His Kingdom (Isa. 2:1-4).

¹⁹ Mal. 3:1 - messenger of the covenant: Probably a reference to the Angel of Yahweh, in the O.T. (Ex. 23:20-23; Isa. 63:9), the pre-incarnate Christ – now the Messiah Himself.

3:1 - covenant: Likely a reference both to the Old Covenant (Ex. 19:5), which was based on the Abrahamic Covenant (Ex. 2:24; 6:4-5), and also to the New Covenant (Jer. 31:31-37).

- D 2 The fearsome nature of His arrival 3:2a
 - E 1 {2} "But who can endure the day of His coming?"
 - E 2 And who can stand when He appears?
- D 3 The purifying character of His arrival 3:2b-3a
 - E 1 For He is like a refiner's fire 3:2b
 - E 2 and like fullers' soap.
 - E 3 {3} "He will sit as a smelter and purifier of silver,"²⁰ 3:3a
- C 2 The judgment by the Messiah 3:3b-6
 - D 1 Directed at the priests and Levites so they can, in purity, present offerings pleasing to Yahweh 3:3b-4
 - E 1 His target: and He will purify the sons of Levi²¹ and refine them like gold and silver, 3:3b
 - E 2 His objective: so that they may present to the LORD

²⁰ Mal. 3:3 - purifier: Other passages speak of God's purifying the nation, ultimately through the Messiah:

Isa 1:25 (NASB) "I will also turn My hand against you, And will smelt away your dross as with lye And will remove all your alloy.

Ezek 22:17-22 (NASB) And the word of the LORD came to me, saying, {18} "Son of man, the house of Israel has become dross to Me; all of them are bronze and tin and iron and lead in the furnace; they are the dross of silver. {19} "Therefore, thus says the Lord GOD, 'Because all of you have become dross, therefore, behold, I am going to gather you into the midst of Jerusalem. {20} 'As they gather silver and bronze and iron and lead and tin into the furnace to blow fire on it in order to melt *it*, so I will gather *you* in My anger and in My wrath and I will lay you *there* and melt you. {21} 'I will gather you and blow on you with the fire of My wrath, and you will be melted in the midst of it. {22} 'As silver is melted in the furnace, so you will be melted in the midst of it; and you will know that I, the LORD, have poured out My wrath on you.'"

Ezek 20:34-38 (NASB) "I will bring you out from the peoples and gather you from the lands where you are scattered, with a mighty hand and with an outstretched arm and with wrath poured out; {35} and I will bring you into the wilderness of the peoples, and there I will enter into judgment with you face to face. {36} "As I entered into judgment with your fathers in the wilderness of the land of Egypt, so I will enter into judgment with you," declares the Lord GOD. {37} "I will make you pass under the rod, and I will bring you into the bond of the covenant; {38} and I will purge from you the rebels and those who transgress against Me; I will bring them out of the land where they sojourn, but they will not enter the land of Israel. Thus you will know that I am the LORD.

²¹ Mal. 3:3 - sons of Levi:

"The figures of a **refiner's fire** (that burned out the dross from metal ores) and **launderer's soap** emphasize the effectiveness of God's spiritual purging of the nation (cf. Isa. 1:25; Jer. 6:29-30; Ezek. 22:17-22). The result would be a pure class of **Levites**. Refined **like gold and silver**, they **will bring offerings in righteousness... as in days gone by**. This will contrast with Israel's unacceptable offerings of which Malachi wrote (Mal. 2:12-13). Following the return of **the LORD** and the judgment of Israel, **offerings** will be sacrificed in the kingdom (cf. Isa. 56:7; 66:20-23; Jer. 33:18; Ezek. 40:38-43; 43:13-27; Zech. 14:16-21)" (Craig A. Blaising, "Malachi," *TBKC*).

The "sons of Levi" refers to the male members of the tribe of Levi who assisted, and who will yet assist in the offerings of the Millennial Temple (Ezek. 44:10, 15; 45:5; 48:11, 12, 13, 22).

offerings in righteousness.²²

E 3 His results: {4} "Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years. 3:4

D 2 Directed at the people of Judah and Israel who are sinners 3:5-6

E 1 The proximity of His judgment: {5} "Then I²³ will draw near to you for judgment; 3:5a

E 2 The targets of His testimony: and I will be a swift witness 3:5b

G 1 against the sorcerers

G 2 and against the adulterers

G 3 and against those who swear falsely,

G 4 and against those who oppress

H 1 the wage earner in his wages,

H 2 the widow and the orphan,

G 5 and those who turn aside the alien and do not fear Me," says the LORD of hosts.

E 3 The constancy of His character: {6} "For I, the LORD, do not change; 3:6

E 4 The mercy in His relationship: therefore you, O sons of Jacob, are not consumed.

A 3 ISRAEL AGAINST GOD (Continued) 3:7-16

B 1 Financially 3:7-12

C 1 Yahweh's charge of disobedience and plea to return 3:7

D 1 The charge: {7} "From the days of your fathers you have turned aside from My statutes and have not kept them.

²² Mal. 3:3 - offerings: During Christ's Millennial Kingdom there will be a Millennial Temple, and animals will be offered upon the altar at the Temple. Just as the Church ceremony of the Lord's Table is memorial in nature (not propitiatory, as Roman Catholicism claims), so the animal offerings in the Millennial Kingdom will be memorial in nature, commemorating Christ's one sacrifice. "Following the return of **the LORD** and the judgment of Israel, **offerings** will be sacrificed in the kingdom (cf. Isa. 56:7; 66:20-23; Jer. 33:18; Ezek. 40:38-43; 43:13-27; Zech. 14:16-21)" (Craig A. Blaising, "Malachi," *TBKC*).

²³ Mal. 3:5 - I: Yahweh Himself becomes the speaker, but Yahweh here is the Son, the Messiah, to whom all judgment has been delegated (John 5:20-27).

- D 2 The plea: Return to Me, and I will return to you," says the LORD of hosts.
- C 2 The peoples' protest of innocence: "But you say, 'How shall we return?'"
- C 3 Yahweh's charge that they have robbed Him! 3:8-9
 - D 1 The audacity to think that man would rob God! {8} "Will a man rob God? 3:8
 - D 2 His insistence that they are, indeed, robbing Him! Yet you are robbing Me!
 - D 3 Their protest of innocence: But you say, 'How have we robbed You?'
 - D 4 Yahweh's response: In tithes and offerings.
 - D 5 The consequences of their robbery -- nationally, they are accursed! {9} "You are cursed with a curse, for you are robbing Me, the whole nation of you! 3:9
- C 4 Yahweh's plea to them to rectify their robbery of Him 3:10-12
 - D 1 Their needed repentant action 3:10
 - E 1 Bring the whole tithe in! {10} "Bring the whole tithe into the storehouse,
 - E 2 Thus providing food [for priests and Levites] in His house: so that there may be food in My house,
 - E 3 Testing whether God will not then abundantly bless them! and test Me now in this," says the LORD of hosts, "if I will not open for you the windows of heaven and pour out for you a blessing until it overflows.
 - D 2 Yahweh's promise of blessing 3:11-12
 - E 1 Protection against agricultural pests: {11} "Then I will rebuke the devourer for you, so that it will not destroy the fruits of the ground; 3:11
 - E 2 Protection against other agricultural damage: nor will your vine in the field cast its grapes," says the LORD of hosts.
 - E 3 International acknowledgment of Divine blessing: {12} "All the nations will call you blessed, for you shall be a delightful land," says the LORD of hosts. 3:12
- B 2 Verbally 3:13-15**
 - C 1 Yahweh's charge of verbal arrogance: {13} "Your words have been

arrogant against Me," says the LORD. 3:13

C 2 Israel's plea of innocence: "Yet you say, 'What have we spoken against You?'"

C 3 Yahweh's brief against Israel: {14} "You have said, 3:14-15

D 1 The uselessness of serving God: 'It is vain to serve God; 3:14

D 2 The unprofitability of walking before Him in obedient humility

E 1 In obedience: and what profit is it that we have kept His charge,

E 2 In humility: and that we have walked in mourning before the LORD of hosts?

D 3 The benefits of pursuing evil 3:15

E 1 The arrogant are blessed: {15} 'So now we call the arrogant blessed;

E 2 The wicked prosper: not only are the doers of wickedness built up

E 3 The wicked get away with testing God! but they also test God and escape."

B 3 The Obedient Ones 3:16

C 1 Their designation: {16} Then those who feared the LORD

C 2 Their communication: spoke to one another,

C 3 Their audience: and the LORD gave attention and heard it,

C 4 Their memorial: and a book of remembrance was written before Him

D 1 for those who fear the LORD

D 2 and who esteem His name.

A 4 THE END DAYS (The Day of the LORD) 3:17 - 4:6

B 1 The Judgment and the Remnant in the Day of the LORD 3:17-18

C 1 The security of the Remnant (the obedient ones) 3:17

D 1 Yahweh's ownership of the obedient ones: {17} "They will be Mine," says the LORD of hosts,

D 2 The occasion -- the coming judgment of Israel in the Day of the Lord: "on the day that I prepare My own possession,

D 3 The benefit for the obedient ones: and I will spare them as a man spares his own son who serves him."

C 2 The effect upon all Israel 3:18

D 1 {18} So you will again distinguish between the righteous and the wicked,²⁴

D 2 between one who serves God and one who does not serve Him.

B 2 The Doom for the Wicked in the Day of the Lord 4:1

C 1 Its time: {1} "For behold, the day is coming,

C 2 Its character: burning like a furnace;

C 3 Its disastrous effect upon the evil people

D 1 Their flammability: and all the arrogant and every evildoer will be chaff;

D 2 Their fiery demise: and the day that is coming will set them ablaze," says the LORD of hosts,

D 3 Their extinction: "so that it will leave them neither root nor branch."

B 3 The Triumph of the Righteous in the Millennial Kingdom 4:2-3

C 1 The designation of the righteous: {2} "But for you who fear My name, 4:2

C 2 The beneficent effect of righteousness: the sun of righteousness²⁵ will rise with healing in its wings;

C 3 The joyful energy of the righteous: and you will go forth and skip about like calves from the stall.

C 4 The triumph of the righteous over the wicked in the Day of the Lord 4:3

D 1 The prediction of the triumph: {3} "You will tread down the wicked, for they will be ashes under the soles of your feet

²⁴ Mal. 3:18 - distinguish ... righteous ... wicked: In both Mal. 2:17 and 3:14-15 the Israelis had charged that obedience or disobedience to God made no difference in the way God treated them -- the righteous were not better off and the unrighteous were not worse off. God is here saying that, in the judgment of the Day of the Lord, their error will be clearly seen! The righteous will be obviously blessed for their obedience; the wicked destroyed for their disobedience!

²⁵ Mal. 4:2 - the sun of righteousness: "Though many commentators have taken these words to refer to Christ, the phrase seems to refer to the day of the Lord in general. In the kingdom, righteousness will pervade like the sun. **Healing** (*marpe*, 4832), "health or restoration" **in its wings** (or rays) refers to the restorative powers of righteousness, which are like the healthful rays of the sun. God's people will be spiritually restored and renewed" (Craig A. Blaising, "Malachi," *TBKC*).

- D 2 The guarantee of the triumph
 - E 1 The Preparer of that Day: on the day which I am preparing,"
 - E 2 The Guarantor of the prophecy: says the LORD of hosts.
- B 4 The Injunction to Obey: {4} "Remember the law of Moses My servant, even the statutes and ordinances which I commanded him in Horeb for all Israel. 4:4**
- B 5 The Sign of the Prophet Elijah 4:5-6**
 - C 1 Yahweh's resolve to send Elijah the prophet: {5} "Behold, I am going to send you Elijah the prophet²⁶ 4:5
 - C 2 The time of the sending: before the coming of the great and terrible day of the LORD.²⁷
 - C 3 The purpose of the sending – spiritual and family restoration: {6} "He will restore the hearts of the fathers to their children and the hearts of the children to their fathers,²⁸ 4:6
 - C 4 The ultimate effect of the sending: so that I will not come and smite the land with a curse."

²⁶ Mal. 4:5 - Elijah the prophet: The question arises as to whether this individual is the same as the one described in 3:1a: "Behold, I am going to send My messenger, *and he will clear the way before Me*. We have already identified this messenger in 3:1 as John the Baptist [clearly a reference, from the mouth of Jesus Himself, to John the Baptist (Matt. 11:7-10)].

There is a sense in which John the Baptist partially fulfills this prediction in Mal. 4:5 that Elijah would be sent, for Jesus Himself said about John the Baptist: "For all the prophets and the law prophesied until John. And if you will receive it, this is Elijah, who was to come." (Matt. 11:13-14).

That John only *partially* fulfilled the prediction in Mal. 4:5 is evident in that (1) he himself denied he was Elijah (John 1:21); and (2) Jesus was fully aware that Elijah was yet coming, John the Baptist being now dead: "... Elijah truly shall first come, and restore all things" (Matt. 17:11b).

The sense in which John *did* fulfill the prophecy of Mal. 4:5 is revealed in the prophecy given to Zacharias by the angel who appeared to him in Luke 1:17, predicting the role of his future son: "And he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

It is the present writer's opinion that Elijah himself (not merely an "[Elijah-like person](#)") will return during the tribulation as a fulfillment of both Mal. 4:5-6 and Rev. 11:3-6, where, in the latter passage, he will serve as one of the two witnesses. (See comments by Craig A. Blaising, "Malachi," *TBKC*.)

²⁷ Mal. 4:5 - before ... the day of the Lord: From a technical point of view, the last half of the Tribulation period is to be identified as the primary referent of the future "Day of the LORD." Prior to that time, Elijah will be manifested. In my opinion, he will appear as one of the two witnesses of Rev. 11:1-14. In that sense, Elijah is to come *before* the Day of the LORD.

²⁸ Mal. 4:6 - restore the hearts: Elijah will effect a spiritual and familial softening of the hearts of Israelis (probably during one half of the Tribulation period as described in Revelation 11). Ultimately this spiritual softening will result in Israel's acceptance of her Messiah as described in Zech. 12:10 (NASB) "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

Annotated Outline of Malachi

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