

7/10/17

### Intro To Malachi

Malachi is the twelfth and final Minor Prophet and the third post captivity prophet, the other two being Haggai and Zechariah.

He has been said to be the seal of all the godly fellowship of the prophets.

Malachi is the final cry to Israel to repent in view of her sinful life-style and the Lord's coming.

It is a book that records the indifference, compromise and plain rebelliousness of God's people, along with the recording of their very sarcastic and irreverent words towards God.

It is a picture of man's evil heart and a prophetic preview of humanity before the coming of Jesus to establish His kingdom and judge the world.

Malachi closes the Old Testament Canon and Matthew opens the New Testament Canon

#### **I. The prophet Malachi.**

**A.** The name of Malachi is most significant.

1. His name means "My messenger". Mal. 1:1
  - a. He is the primary messenger, believed to be a Levi. Mal. 2:7

- b. John the Baptist is the secondary messenger. Mal. 3:1
  - c. Jesus is the third messenger in His first coming. Mal. 3:1
2. His name is said to be a contraction of Malachiah, "messenger of "Yahweh".
    - \* The prophet Haggai was designated the "messenger of Yahweh". Hag. 1:13
  3. His name is found nowhere else, therefore some have taken his name to be a title, but there is no need. Mal. 3:1
    - a. Remember that names were often associated and given with significance to birth or character.
    - b. The Targum of Jonathan credits the book to Ezra the scribe, but the majority credit Malachi.
    - c. Jerome followed this tradition of Ezra.
  4. His name in relation to a family line is absent from Scriptures all together.
    - a. Nothing else is known about him or his family line in his own book.
    - b. Nothing is revealed in any other book of the Bible.

#### **B.** The office of Malachi.

1. He was the last of the twelve Minor prophets.
  - a. Malachi is called the Lord's messenger. Mal. 1:1; 3:1
  - b. Malachi is the last of the three post-captivity prophets.

2. He was God's mouthpiece to reveal the mind and will of God to His people.
  - a. Malachi prefaces his message as the "burden of the word of the lord of Israel".
    - 1) The word burden means oracle with the idea of judgment.
    - 2) The words of the Lord's not Malachi's, he is the mere instrument of God.
  - b. The phrases "says the Lord", "Thus says the Lord of host" is repeated nine times in the first chapter as the source of his message and words. Mal. 1:2d, 4d, 6g, 9e, 10-d, 11g, 13e, j, 14e
3. He is God's final and closing voice to Israel before the 400 years of prophetic silence.
  - a. Malachi's message is repentance in view of their sin and the Lord's coming.
  - b. Matthew's message is repentance in view of their sin and the Lord's arrival.
    - \* The New Testament is the fulfilment of Malachi short-term wise, but awaits a long-term fulfilment in the second coming of Christ!
  - c. Malachi by tradition has been considered to be one along with Haggai and Zechariah who founded "The Great Synagogue", to preserve God's word from the time of Cyrus.

***This is the prophet Malachi!***

## II. The book of Malachi.

- A. The book gives to us a dialogue between God and the people as well as the prophet and the people.
  1. Jehovah speaks to the people in the 1st person from. Mal. 1:2-2:9
  2. The prophet speaks to the people in the 3rd person from. Mal. 2:10-17
  3. Jehovah speaks to the people in the 1st person from. Mal. 3:1-4:6
- B. The book has been broken down and analyzed in seven discourses.
  1. Declaring God's love for Israel in contrast to Edom. Mal. 1:2-5
  2. Declaring the priests negligence and indifference to the covenant. Mal. 1:5-2:9
  3. Declaring the people's mix marriages and divorcees. Mal. 2:10-16
  4. Declaring the coming judgment of His people. Mal. 2:17-3:6
  5. Declaring their robbery of God's tithes. Mal. 3:7-12
  6. Declaring the difference between the complaining doubter and he faithful righteous. Mal. 3:13-4:3
  7. Declaring to remember the Law of Moses His servant and the promise of Elijah. Mal. 4:4-6
- C. The book of Malachi proclaims repentance.
  1. In view of their present sin. Mal. 1-2

2. In view of the Lord's coming. Mal. 3-4
- D.** The book of Malachi was to proclaim judgment on Israel.
1. The defiled priesthood. Mal. 1:6-2:9
  2. The disobedient people. Mal. 2:10-4:6
- E.** The book of Malachi was to proclaim the certainty of God's judgment of man's sin.
1. His First Coming was to judge sin on the cross dying in our place. Mal. 3:1
  2. His Second Coming was to judge the ungodly. Mal. 3:2-5; 4:1-6
    - a. Elijah being His forerunner.
    - b. They had become disillusioned and disheartened because the "kingdom" had not yet come and difficult times had touched them becoming bitter and doubtful of God's promises, therefore gave into all manner of sin. Mal. 3:17  
\* Remember it had been 139 years since their return from captivity, 536 B.C. to 397 B.C!
- F.** The key versus and phrases.
1. The key words.
    - a. The word "but" appears eleven times marking the nature of sharp contrasts in the book. Mal. 1:3, 7, 9, 12, 14; 2:8, 9, 15; 3:2, 7; 4:2
    - b. The word "covenant" appears five time, two of the five "My covenant".

- c. Cursed or curse appears six times. Mal. 1:14; 2:2; 3:9
2. The key phrase.
    - a. "The day" referring to His Second Coming, Eschatological in nature. Mal. 3:2, 17; 4:1, 3, 5
    - b. "The Lord of Host" appears twenty-four times, implying God is the captain of the armies of heaven.
    - c. Says the Lord" appears four times.
    - d. "My name" appears eight times and once "His name". Mal. 1:6, 11, 14; 2:2, 5; 4:2, 3:16
    - e. "The Day of The Lord" implied by the context, again Eschatological in nature. Mal. 1:11; 3:1-6, 16-18; 4:1-6
  3. The key versus. Mal. 1:2; 2:17; 3:1; 4:5-6
- G.** The writing style is prose.
1. It is said to be clear, forceful and direct.
    - a. Mal. 1:6
    - b. Mal. 3:2, 3, 17
    - c. Mal. 4:1-3
  2. It is styled after the lecture-like method of question and answer, called "the dialogistic method", fourteen in total that reveal the irreverent and sarcastic attitude of God's people towards God.  
\* Mal. 1:2, 6, 7, 12, 13; 2:14, 17; 3:7, 8, 13, 14
- H.** Malachi's division.

1. The affirmation of God's love: Their privilege. Mal. 1:1-5
2. The violation of God's love: Their pollution. Mal. 1:6-3:15
3. The revelation of God's love. Their promise. Mal. 3:16-4:6

*This was the prophet Malachi!*

### III. The times Malachi.

- A. The most likely Malachi prophesied either at the end of Nehemiah or shortly after. 420-397 B. C.
  1. There are many similarities between the two books.
    - a. Regarding the temple. Mal. 1:6-2:9; Neh. 13:1-3
    - b. Regarding the people's tithes. Mal. 3:8-12; Neh. 13:10-13
    - c. Regarding the mixed marriages and divorces. Mal. 2:10-16; Neh. 2:10-16
    - d. Regarding the term for governor. Mal. 1:8; Neh. 5:14, 15, 18; Hag. 14; 2:21
  2. The spiritual and moral failure of the people in the absence of Nehemiah and his return to Jerusalem are very similar to those Malachi address, 432-3 B. C
- B. The return to Jerusalem was decreed by Cyrus in 536 B. C. Jer. 25:12; 29:10,
  1. Zerubbabel returned with about 50,000 Jews.

2. Haggai and Zechariah came sixteen years later to rebuke and encourage the building, due to the fact that the Jews had become complacent and self-centered with their own prosperity. 520 B. C.
  3. The temple had been finished and dedicated on March of 516 B. C. Ezra 6:15
    - \* Just four and a half years after Haggai's first call to action. Hag. 1:6-11
  4. The second return was led by Ezra about 80 years after Zerubbabel in 457 B. C.
  5. Twelve to thirteen years later Nehemiah came by the command of Artaxerxes in 445 B. C.
- C. The prophecy of Daniel was key to the return.
    1. Daniel's 70 weeks were divided into three segments 7, 62 and 1 week in multiples of sevens.
    2. Taking the first 7 weeks times 7 it equals 49 years; if you subtract 49 years from Nehemiah's date of 445 B. C. you come to 396-97 B. C.
      - \* Daniel prophesied that the Old Testament canon would be closed 49 years after the command for the 70 weeks was given.
    3. It had been about 139 years since Zerubbabel's return and 123 years since Haggai and Zechariah called them back to the building of the temple.
    4. The people of God had become corrupted by sin from the priest to the common person becoming ungrateful to God, indifferent,

callous, sarcastic, cynical, irreverent and blasphemous. Mal. 1:2-b, 6j, 7-c; 2:17-c; 3:7-f, 8-d, 13-d

5. The people had become disillusioned and began to doubt Divine justice and they indifferently became less concerned with the service of God and their moral living.

*This was the times of Malachi!*

#### IV. The message of Malachi.

- I. The affirmation of God's love: Their privilege. 1:1-5

##### A. The proclamation. Mal.1:1-2

1. The opening introduction. Mal. 1:1
  - a. The burden refers to the oracle of judgment, the idea is a weighty message.
  - b. The word is from Jehovah to Israel.
  - c. The messenger is Malachi, God's messenger, "My Messenger".
2. The proclamation of God's love for Israel. Mal. 1:2
  - a. "I love you", it is in the perfect tense. Deut. 7:8; Jer. 31:3; Hos. 11:1
  - b. Israel responds in a cold sarcastic attitude which communicates doubt about God's love, "In what way have You loved us?"
    - \* The first of fourteen responses!

- c. God points to His love of Jacob over Esau.

- 1) They were resentful regarding their captivity and that the kingdom and Messiah had not come after 139 years since Zerubbabel, Haggai's and Zechariah's proclamation.
- 2) They were ungrateful not seeing their return as God's love for them.
- 3) They were indifferent because they were looking for temporal prosperity and comfort as evidence of His love.
- 4) They were sarcastic because they had become disillusioned and disheartened doubting God's love.
- 5) They were insensitive because their sin had blinded their perspective of God's love.
  - \* You will keep him in perfect peace, whose mind is stayed on You, because he trusts in You. Is. 26:3

##### B. The proof. Mal. 1:3-5

1. God responded that He hated Esau and had not blessed him. Mal. 1:3
  - a. The older shall serve the younger. Gen. 25:23
  - b. The purposes of God were according to election. Rom. 9:10-13
  - c. God's hate for Esau was because he was a profane man. Heb. 12:16

2. God declared that in spite of Esau's attempts to rebound, God was against him. Mal. 1:4
  - a. God proclaimed judgment over Edom. Lam. 4:4-22; Ezk. 25:12; Obed. 10-16; Ps. 137:7
  - b. Edom was treacherous towards Israel. Num. 20:14-21
  - c. They were defeated by the Philistines, Nabatean Arabs and Babylon.
  - c. In 126 b.c. John Hyrcanus subdued Edom and forced them to become circumcised Jews.
  - d. The last Edomite known was Herod in Jesus day.  
\* Edom is a type of the flesh!
3. Their eyes would see this if they looked back as well as in the future. Mal. 1:5

## II. The violation of God's love: Their pollution. Mal. 1:6-3:15

- A. By the defiled priest. Mal. 1:6-2:9  
\* God is the speaker. Mal. 1:6-2:9
  1. God charges Israel with lack of honor and reverence of Him. Mal. 1:6a-f  
\* The defiled priesthood indicted. Mal. 1:6-14
    - a. The natural response to a father and master is stated.
    - b. God makes the parallel, He is Father of the nation and Master of each man; where is My honor and reverence?

- c. Ten times God's honor due His is mentioned. Mal. 1:6, 11, 14, 2:2, 5; 3:16:4:2
2. God charges the priest with despising God's name and accuses them of denying of such sin by their own words, "In what way have we despised your name?" Mal. 1:6g-8
  - a. His name was despised by their offerings of defiled food on the altar. Mal. 1:7-8  
\* For the 3rd time God quotes their words.
  - b. "In what way have we defiled you?" 1:7a-c
  - c. God says in two ways. Mal. 1:7d-8
    - 1) By their attitude saying the table of the Lord is contemptible or despised. Mal. 1:7d-e
    - 2) By their actions they offered the blind, lame and sick animals to God. Mal. 1:8a-d  
\* Lev. 22:10-25; Deut. 15:21
    - 3) God declares it to be evil by a rhetorical question, "Is it not evil?" Then He makes application of its evil, "Offer it to your governor!" Mal. 1:8e-h
      - a) Would He be pleased with you?
      - b) Would He accept you favorably?

3. God through the prophet speaks to them in mocking irony. Mal. 1:9-11
  - a. He tells them to entreat God as they are doing these things and see if God will be gracious, know He won't. Mal. 1:9
  - b. He tells them that someone among them should have the good sense of just shutting the door of the temple because God takes no pleasure in them nor accepts their offerings. Mal. 1:10
  - c. He declares the greatness of God's name during the Millennium. Mal. 1:11
    - 1) Incense shall be offered up to His name, symbolic of prayer in the Old Testament altar of incense and also before God. Rev. 5:8
    - 2) Pure offerings.
    - 3) His name shall be great among the nations.
4. God reveal how the priest profaned His name and curses them: Mal. 1:12-14
  - a. By their words regarding the sacrifices, "Table of the Lord is defiled" and "It's fruit, it's food is contemptible". Mal. 1:12
  - b. By their words regarding their service, "Oh what a wearisome!" and "you sneer at it". Mal. 1:13a-d
  - c. By their bringing the stolen, lame and sick to be offered up. Mal. 1:13e-h

- \* Should I accept them from your hand?"
- d. By their words and actions, God pronounces a curse to such deceivers who would dare to vow to God a male of the flock but then exchange it for a blemished female. Mal. 1:14
  - 1) For God is a great king.
  - 2) For God's name is to be feared among the nations.
- \* Like people like priest Hos. 4:9
5. God charges them with refusal to hear Him. Mal. 2:1-9
  - a. God addresses the priests directly. Mal. 2:1
  - b. God identifies their problem, refusal to hear and have an open heart. Mal. 2:2
    - 1) The offense is restated, "If you will not hear or take it to heart to give glory to My name". Mal. 2:2a-d
    - 2) The certainty is stated, "I will send a curse upon you and curse your blessings and, yes I have cursed them already". Mal. 2:2e-g
  - \* Deut. 27:15-26; 28:15-68
  - 3) The reason was they did not take it to heart! Mal. 2:2h
  - \* Here God is seeking and deserving repentance. Mal. 2:16; 3:7, 16; 4:2
  - c. God would reject them by defiling them with the animals bowels and

inners to be removed from the camp.  
2:3

\* Ex. 29:14; Lev. 4:12; 16:27

- d.** God declares His covenant with Levi and their breaking of it. Mal. 2:4-7
- 1)** God's curse would serve to turn some and continue in the covenant of Levi. Mal. 2:4
  - 2)** God's covenant with Levi was of life and peace in order to fear God and to revere Him. (salvation) . Mal. 2:5
- \* Num. 25:12-13; Deut. 33:8-11
- 3)** God's covenant had affected his life in the past. Mal. 2:6
- a))** The law of truth was in his mouth.
  - b))** Unrighteousness was not found in his mouth.
  - c))** He walked with God in peace and equity.
  - d))** He turned many away from iniquity.
- 4)** God's covenant brought responsibility. Mal. 2:7
- 1))** To keep knowledge, study & know God's word. 2Tim. 2:15
  - 2))** The people should of sought the law from his mouth. 2Tim. 3:16-17
  - 3))** He was the messenger of God. Mal. 1:1, 2:7; 3:1

- e.** God accuses them of corrupting the covenant of Levi and would make them contemptible. 2:8-9
- 1)** Departed from the way.
  - 2)** Caused may to stumble at the law.
  - 3)** Corrupted the covenant of Levi.
  - 4)** Shown partiality. Mic. 3:11; Ja. 2:4

- B.** By the disobedient people. Mal. 2:10-3:15
- \* The disobedient people are indicted as the Prophet speaks to the people in 3rd person. Mal. 2:10-17
- 1.** The people had committed treasury and unfaithfulness against God. Mal. 2:10-12
    - a.** The people were all under one covenant. Mal. 2:10
    - b.** Judah had committed an abomination by profaning the holy institution of marriage, marrying the daughter of a foreign god. Mal. 2:11
      - 1)** The Law was clear about this. Ex. 19:5; Lev. 20:24; Deut. 7:3-4; Nah. 13:1-3
      - 2)** The failure is recorded. Ezra 9:1-9; Neh. 13:26-29; 1Kings 11:1-2
    - c.** The person would be cut off, being guilty and still coming to offer sacrifice without conscience. Mal. 2:12
  - 2.** The people were divorcing their wives. Mal. 2:13-15
    - a.** They were coming to God's altar in hypocrisy through tears but God saw



- through them and rejected their offering. Mal. 2:13
- b.** They were brazenly and arrogantly questioning God, “For what reason?” Mal. 2:14
- 1) God was a witness to their treachery between themselves and the wives.
  - 2) She had been his wife from his youth and now had divorced her to marry another, probably younger.
  - 3) She had been his companion through life, faithful and loyal.
  - 4) She had been his wife by a covenant of promise.
- c.** They had failed to honor the His marriage design. Mal. 2:15
- 1) God had made them one by the same Spirit.
  - 2) God did so with a godly offspring in mind.
  - 3) God warned them to take heed to not deal treacherously with the wife of their youth.
- 3.** The people were saying God delighted in them. Mal. 2:16-17
- a.** God declares that, “He hates divorce” declaring that it covers one’s garment with violence and that they should take heed and not deal treacherously. Mal. 2:16
- \* Results in injustice and injury to his wife when he pledged to cover with

- his garment, symbolic of vow as provider and protector. Deut. 24:1-4; Matt. 5:31; 19:1-10
- b.** God declares He is wearied with their words. Mal. 2:17
- 1) Their response is one of adding insult to injury in view of God’s perfect knowledge, “In what way have we wearied Him?”
  - 2) They were saying everyone who was doing evil was good in the sight of the Lord.
  - 3) They were saying that God delighted in them, making God one with sin.
  - 4) They were saying, “Where is the God of justice?”, meaning God didn’t object to their evil sin, in view that He had not stopped them. Is. 1:14-15; 43:24
- \* Verse 17 is a pivotal verse which ends chapter 2 but also begins chapter 3 showing that God is not one with sin and He is a God of justice who will come to judge sin!
- 4.** The people would be sent a messenger. Mal. 3:1-7
- \* The people were indifferent to their present sins thinking that God would not judge them, so now God speaks once again in the first person and declares that He is coming to judge.

- a. God would send His messenger to prepare the way. Mal. 3:1a-b
    - 1) John the Baptist, the cousin of Jesus was the man. Matt. 11:10; Mk. 2-3; Lk. 1:76
    - 2) He was the voice crying in the wilderness. Is. 40-3.5
  - b. The Lord would come suddenly to His temple. Mal. 3:1c-d
    - 1) This is Jesus first coming, as He rebuked the commercialism & hypocrisy in the temple, drawing them out. Jn. 2:13-22
    - 2) This was Zerubbabel's temple which Herod had enlarged where Jesus was dedicated. Lk. 2:2:21-35
  - c. Jesus is the messenger of the covenant in they delighted. Mal. 3:1e-f
    - \* The word for angel is the same, Jesus is "The Angel of the Lord!" in the Old Testament Ex. 23:20-21; Acts 7:38
  - d. He is coming, the Lord of Host declares it. Mal.3:1g-h
5. The people would not endure his coming. Mal. 3:2-3
- a. He is the perfection of holiness, a refiners fire and launderers soap. Mal. 3:2
    - \* God is a consuming fire. Heb. 12:29
  - b. He will purify the sons of Levi as silver and gold in order to be

- acceptable before Him and offer sacrifices. Mal. 3:3
    - \* Verse 2-3 speaks of His 2nd coming! Ezk. 43; Zech. 14:16-21
6. The offering of Judah and Jerusalem would once again be accepted. Mal. 3:4-5
- a. During Millennial reign as in the former days. Mal. 3:4
  - b. Prior to the Millennial and establishing the kingdom He will judge. Mal. 3:5
    - \* In answer to. Mal. 2:17-h.
    - 1) He will be swift, judging true and righteously, the sorcerers, adulterers, perjurers, exploiters of the weak and helpless. Deut. 18:10; Rev. 9:20-21; Prov. 6:27-35; Zech. 5:1-4; Is. 5:4; Ex. 22:22
    - 2) The reason for their conduct is that they do not fear God!
7. The Lord God declares His immutability, He does not change, He is a God of holiness, love and reconciliation. Mal. 3:6-7
- a. For that reason they are not consumed. Mal. 3:6
  - b. For that reason He offers them repentance, for from their father's days they disobeyed His word. Mal. 3:7
  - c. For that very reason they sarcastically reply to God, "In what way shall we

- return”, spurning His offer of repentance, as if they did not need it.
8. The people were robbing God. Mal. 3:8-12
- a. God points out their sin of robbing God in tithes and offerings which they could repent from for starters. Mal. 3:8  
 \* They denied it say, “in what way have we robbed You?”
- b. God pronounces a curse on the entire nation for their sin! Mal. 3:9
- 1) The tithe was the Old Testament standard not of the New Testament
  - 2) 10% of first fruits. Lev. 27:30-33
  - 3) 10% Levi to priest. Num. 18:26-28; Deut. 12
  - 4) 10% every third year for poor. Deut. 14:28-29  
 \* The N.T. is liberally, as God has prospered us & hilariously from the heart. 2Cor. 8:9
- c. God commands them to bring the tithes unto the storehouse, rooms in the temple and gives the reasons. Mal. 3:10
- a) For there to be food in His house for the Levites and service. Neh. 13:9-13
  - b) To prove God in His faithfulness to provide for their needs in abundance. (windows of heaven)

- \* What measure you give it will be given back... Lk. 6:38
- d. God shows how He will do it, by their harvest. Mal. 3:11  
 \* How God does it is His business, it is not always money!  
 \* Amos 4:6-11; Hag. 1:3-7. 10-11, 2a 19; Zech. 8: 9, 13; 10:1; 14:17
- e. This is during Millennial reign. 3:12
9. The people’s slandering of God. Mal. 3:13-15
- a. God accuses them of speaking arrogant and strong slanderous words against God to each other. Mal. 3:13  
 \* They once again deny it, “what have we spoken against You?”!
  - b. God quotes their words. Mal. 3:14-15
    - 1) “It is useless to serve God; what profit is it that we have kept His ordinance, And that we have walked as mourners, before the Lord of Host”. Mal. 3:14
    - 2) They were calling the proud blessed, the wicked were being raised up and going free. Mal. 3:15
- III. The revelation of God’s love: Their promise. Mal. 3:16-4:6
- A. The reward of the remnant. Mal. 3:16-18
1. The faithful remnant.
    - a. They fear the Lord. Mal. 3:16

- b. They speak to one another about God's goodness, faithfulness etc., in contrast to those in verse thirteen.
  - c. The Lord listened and heard their conversations.
  - d. God has a book of remembrance of those who fear Him and meditate on His name. Ex. 32:32; Est. 2:23; 66:1-3; Ps. 56:8; 69:28; Lk. 10:20; Rev. 20:12
2. God in “that day” will make the remnant His special treasure and spare them as a son. Mal. 3:17  
\* Ex. 19:5, Rom. 11:26
  3. They will in “that day” have righteous discernment for evil and good, one who serves God and one who does not. Mal. 3:18
- B.** The return of Christ. Mal. 4:1-3
- \* The chapter break is unfortunate for it contains the same theme, God will destroy and judge the wicked.
  - \* There is not break in the Hebrew Bible, chapter four is part of chapter three, containing 24 verses.
  - \* Also in the Hebrew Bible verse 5 is repeated after verse 6, so as not to end on a negative note.
1. The day will be for judgment and none will stand. Mal. 4:1  
\* The Day. Mal. 3:2, 17; 4:1, 3, 5

2. The day will be rest, healing and prosperity, for those who fear God. Mal. 4:2
  3. The day will see the triumph of the righteous over the wicked. Mal. 4:3  
\* The Lord of Hosts is the One speaking throughout the book, Captain of the armies of heaven!  
    - a. Judgment of the nations. Matt. 25:32-46
    - b. Millennial reign. Rev. 20:1-3, 7-10
    - c. White throne judgment. Rev. 20:11-15
    - d. New heaven and new earth, no sea and the earth melts with fervent heat. Rev. 21-22; 2Pet. 3:10-12  
\* Israel shall occupy the land as promised.
- C.** The redeeming prophet. Mal. 4:4-6
1. Israel was to remember the Law of Moses God's servant, which contained God's revelation. Mal. 4:4
  2. Israel was promised the sign of Elijah's coming before the great and dreadful day of the Lord. Mal. 4:5
    - a. Jesus said that John the Baptist was Elijah in the short-term, as his disciple inquired if they were to look for another. Matt. 11:14, 17, 10-13; Mk. 9:11-13
    - b. John came in the power and spirit of Elijah. Lk. 1:17

3. Israel will see the purpose of Elijah, to turn the hearts of the fathers to the children to their fathers, lest He come and strike the earth with a curse. 4:6
  - a. The short-term fulfilment in John the Baptist again. Lk. 1:16
  - b. Malachi, the Old Testament closes with a curse and a cry of repentance!

***This was the message of Malachi!***