

## MALACHI

- 1) – Malachi means "The Messenger," perhaps supplied by a later editor to an anonymous work. Malachi's ministry in Judah came 60 years after the building of the second Temple, from 460-450 BC. The promises of Haggai and Zechariah that Zerubbabel was the Messiah had come to naught. Nehemiah's presence had not yet been felt for he was still in Babylon and didn't go to Jerusalem until 440. So the priests and the people had become careless. /// Malachi's message was communicated through a dialectic process: statement of truth, posing a question to that thesis, demonstration of the validity of that thesis. Later this method was adopted by Jewish scholars as **the** method of Instruction.
- 2) 1:2-3 – Israel (Jacob) was rebuilt after the return from Babylonian exile (visible proof of God's love), while Edom (Esau) was destroyed in mid-6th century, perhaps by Nabonidus in 552 BCE and never recovered (proof of God's rejection {hate?}).
- 3) 1:8 – Eileen Schuller (NIB) wonders what Malachi would say today about the quality of books, music, art, bread and wine in today's worship.
- 4) 1:11 – This passage reflects the universal monotheism of Second Isaiah 40-55. The Council of Trent (1535 AD) interpreted Vs 11 to mean the perfect sacrifice to be offered by the Messiah.
- 5) 2:10-16 – Discussion among scholars whether Malachi is talking about real marriage or figuratively about Israel's breaking faith with God and worshiping idols and breaking the covenant with God. Does v 15 advise men not to forsake their Judean wives in order to marry foreign women to enhance their wealth and/or influence?
- 6) 2:17 – A long biblical tradition of questioning the prosperity of the wicked (Job 21:7-25, Psalm 73, Jeremiah 12:1) but the complaint here is that they are considered good by God ("is pleased with them").
- 7) 3:1 – Taken by Schuller to be the presentation of Jesus by Joseph and Mary to the temple priests in Luke 2:22ff. But "the messenger" has been variously interpreted as John, Jesus, an angel, and God. See 4:4-6 where it is clearly Elijah.
- 8) 3:16 – The "Book of Remembrance" referred to in Ex 32:32.
- 9) 4:1 – See also Isaiah 10:16-19, 30:27, and Zephaniah 1:18, 3:8, and Jeremiah 21:14, and 2 Esdras 16:4,6,15.
- 10) 4:4-6 – Clearly a scribal addendum. See Matthew 11:14 where Jesus identifies John as the expected Elijah. Also John 1:21 where the Jews ask John if he is Elijah.