**Sermon Text – Malachi 1:1**

**04/07/24**

**The Burden**

**Introduction ~**

Today we begin our study in the book of Mă-lăʹ-chĭ, the Italian prophet. We’ll spend about three months examining the oracle that God placed on his heart. We haven’t done this in a while, so I thought it might be fun to have Malachi come to introduce himself… Mal, are you back there buddy?

Yes, I’m here Pastor John, and no, I am NOT Italian. I am full blooded Jew of the Tribe of Judah! “Go, Judes!” That reminds me, the Beatles actually wrote a song about my tribe, some of you may recognize it; “*Hey Jude!*”

By the way, there’s something I want to clear up right now. There are those who try to tell you there’s a lot of double meaning and symbolic references to drugs in that song. Actually, there is quite a lot of metaphor, symbolism, and double meanings, but they revolve around my tribe, the tribe of Judah, and what God was, is, and will do, through us. Look at the words, once you know what’s going on, it’s really very obvious. But… I digress.

Let’s see, where was I? Oh yes… it is quite remarkable for me to make an appearance like this. My time in the public’s eye was quite unpleasant, you know. God gave me a message to deliver that NOBODY wanted to hear, but when I tried to keep the message to myself… well it was as if I were under a terrible burden that could only be eased by speaking the words of God!

And what words they were! I had the distinction of being the final prophet of God, the prophetic ministry would go silent for 4 centuries. Really, I was the last prophet until the forerunner of the Messiah would come, the man with the spirit of Isaiah in him… Good ol’ John the baptizer. Now there was a guy with a tough assignment! I’ve gotten to know him quite well since we’ve both… well, you know, since we both died.

Again… I digress. I suppose you want to hear about my ministry and the setting I found myself in… well, to tell you the truth, it seems to have been very similar to your situation today. Things were comfortable, most people had enough to eat, life was moving along nicely, and people began to feel as if they did not really need God anymore.

That attitude is a mistake! Don’t do it! As much as God had done for my people, returning us to the land of Israel from all over the Babylonian Empire, well it was a rather remarkable migration of people returning to a “home” they had never seen after being in exile for 70 years. But, just as Jews have done from the very beginning, they settled in and did what needed to be done.

The problem was, in the process, they began to neglect their covenant with the One True God. They began to hold back the prescribed offerings, and then they began to make immoral decisions. So, with the moral momentum of my culture going south, guess who got to try to straighten the mess out? You guessed it! Me! What a kosher pickle I was in!

But, as any minister will tell you, all you can do is all you can do. After that, well, you leave the results to God. And that’s exactly what I did. I told the people what God had laid on me, and I left the results to Him. And that’s really all there is to my story. I obeyed God and spoke His words to His people.

So, with that, I will turn the service back over to your pastor. You-all listen to Him, he’s doing all he can do, too!

Well, thank you for that summary of your ministry, and your kind words, Malachi! Have a safe trip home!

**Malachi ~**

As we turn to the book of Malachi, we’ll find that each main section is structured around the scheme of statement-question-motivation.[[1]](#footnote-1) It’s tempting to think this book has application only to the people of Israel. Although it’s written in the context of God’s covenant through the Law, the corrective message remains relevant to each of us in our present context.[[2]](#footnote-2)

Our opening passage is brief; Malachi 1:1 ~

**1** The burden of the word of the Lord to Israel by Malachi.[[3]](#footnote-3)

It’s interesting, but once you begin investigating the background of the book, you discover there’s actually a debate over whether “Malachi” is a proper name, or a title.[[4]](#footnote-4) The meaning of the letters comprising the name (מַלְאָכִֽי) [[5]](#footnote-5) [mǎl ’ā ḵîʹ] literally means, “my messenger.”[[6]](#footnote-6) That seems like an unlikely name for a child, and to make it even harder to decide one way or another, it name appears in the Scriptures in just this one place.[[7]](#footnote-7)

Regardless, the message is from God, and is prompted by His love and concern for His people.[[8]](#footnote-8) Now, it can feel like God’s this big bully who punishes people who do not do what He wants. The truth is somewhat different. Being our Creator, He knows what mode of living will bring the greatest peace, prosperity, and joy. Because of His love, He asks us to live in the way He prescribes for us.

**The Burden ~**

We find that this messenger, for convenience sake we’ll refer to him as Malachi, had a message to deliver. He calls is the **(**משׂא ) [mǎś śāʹ], this word is often translated as either a “message,” an “oracle,” or a “burden.”[[9]](#footnote-9) In the Hebrew Scriptures the term is often used in a technical sense in order to introduce an oracle of a prophet.[[10]](#footnote-10)

Some scholars have concluded that the term **(**משׂא ) [mǎś śāʹ] is, practically, synonymous with “revelation” in English.[[11]](#footnote-11) In other contexts the word literally refers to a load or burden that must be carried.[[12]](#footnote-12) Here, it’s possible, and even likely, that both ideas are intended. The message was a burden since it was a message of correction and judgment, one that the prophet was compelled to speak.[[13]](#footnote-13)

Malachi spoke because he could not help but speak.[[14]](#footnote-14) In truth, Malachi was not the only prophet who felt that the message he was called to deliver was a burden. Jeremiah experienced the same feeling; Jeremiah 20:9 ~

9 Then I said, “I will not make mention of Him,

Nor speak anymore in His name.”

But *His word* was in my heart like a burning fire

Shut up in my bones;

I was weary of holding *it* back,

And I could not.[[15]](#footnote-15)

The utterance of the prophet was often considered a burden.[[16]](#footnote-16) The message he was tasked to deliver was something that God placed on him, and he must accept it and deliver to the people that God intended to receive it.[[17]](#footnote-17)

**Background ~**

So, let’s think about what was taking place, and why Malachi was tasked with delivering a tough message.

We find, first off, that the message as addressed to Israel.[[18]](#footnote-18) That, in itself is just a bit confusing. Looking at the Jews’ history, we find that after Solomon died the nation was divided into two new kingdoms. The ten northern tribes became the nation of Israel.[[19]](#footnote-19) 1 Kings 12:16 ~

20Now it came to pass when all Israel heard that Jeroboam had come back, they sent for him and called him to the congregation, and made him king over all Israel. There was none who followed the house of David, but the tribe of Judah only.[[20]](#footnote-20)

Prior to the Babylonian exile, “Israel” was the name for the Northern Kingdom. [[21]](#footnote-21) The nation of Israel ultimately fell to the Assyrians in 721 B.C.[[22]](#footnote-22) The remaining two tribes of the Southern Kingdom were called ‘Judah’.[[23]](#footnote-23) A century and a half later, the southern kingdom fell to Babylon.[[24]](#footnote-24)

In judgment, God ejected the Jews from the land just as He said He would if they failed to keep the covenant He’d established with them.[[25]](#footnote-25) Leviticus 18:26-28 ~

26You shall therefore keep My statutes and My judgments, and shall not commit *any* of these abominations, *either* any of your own nation or any stranger who dwells among you 27(for all these abominations the men of the land have done, who *were* before you, and thus the land is defiled), 28lest the land vomit you out also when you defile it, as it vomited out the nations that *were* before you.[[26]](#footnote-26)

The people did fail to keep the covenant with God, and God did eject them from the land just as He had warned. Those who were deported made themselves at home[[27]](#footnote-27) as they had been directed in Jeremiah 29:7 ~

7And seek the peace of the city where I have caused you to be carried away captive, and pray to the Lord for it; for in its peace you will have peace.[[28]](#footnote-28)

But God remembered His promises, and after 70 years in exile God moved a pagan king to return the people to their land; Ezra 1:1-3 ~

**1** Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also *put it* in writing, saying,

2 Thus says Cyrus king of Persia:

All the kingdoms of the earth the Lord God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which *is* in Judah. 3Who *is* among you of all His people? May his God be with him, and let him go up to Jerusalem which *is* in Judah, and build the house of the Lord God of Israel (He *is* God), which *is* in Jerusalem.[[29]](#footnote-29)

Then God moved in the hearts of His people, and a mass migration back into Israel began. That’s actually still happening today. Anyway, after returning to the land of Israel from exile, the people took the name of Israel again.[[30]](#footnote-30)

With that history lesson, what we find here, then, is that Malachi addressed all of the descendants of Israel.[[31]](#footnote-31)

**The Problem ~**

Many of those who had not been taken into exile gradually accommodated their pagan neighbors and lost their distinctiveness as God’s elect.[[32]](#footnote-32) For those who had been taken into exile, seventy years later a chastised remnant returned to their homeland.[[33]](#footnote-33) Over a period of decades, they again became established and prosperous in the Promised Land.[[34]](#footnote-34) But a problem began to develop:

There is a fascinating story about a Japanese artiest who was famous for paintings that forced you to think. One particular painting on a fairly large canvas was mostly blank, with an exquisite painting of a tree with a bird sitting in it.

It wasn’t long before someone asked him why so much of the canvas had been left bare. His reply, “I wanted to leave room for the bird to fly.”[[35]](#footnote-35)

The hard years of persecution and privation were gone.[[36]](#footnote-36) The city and its walls were all rebuilt, the second temple was rebuilt.[[37]](#footnote-37) The Israelites were enjoying prosperity and relative independence.[[38]](#footnote-38) But they’d also become complacent.[[39]](#footnote-39) The people failed to leave room for the Lord in their lives. So God addressed both the people and the priests with a call to take corrective measures.[[40]](#footnote-40) Malachi 1:1 ~

**1** The burden of the word of the Lord to Israel by Malachi.[[41]](#footnote-41)

It’s generally agreed that Malachi’s ministry took place during the post-exilic period, probably after the time of Zechariah.[[42]](#footnote-42) That would place Malachi in history somewhere between 515 B.C and 458 B.C.[[43]](#footnote-43) The prophetic message of Malachi is addressed exclusively to God’s people, Israel.[[44]](#footnote-44) That was primarily the two tribes of Judah and Benjamin, the tribes taken into exile by Babylon. But it also included individuals from the other ten tribes who had been exiled by Assyria, and who returned to their homeland with the Jews from Babylon.[[45]](#footnote-45)

The Word of God was sent to the remnant of a once powerful people, a people who were now a small colony made up of all the tribes who’d returned to Judea after their Captivity.[[46]](#footnote-46) The message provides God’s people with His final word until the coming of the Messiah.[[47]](#footnote-47)

**The Book ~**

The book of Malachi is considered by many scholars to be a transitional book, one that bridges the gap between the Old Testament covenant and the New.[[48]](#footnote-48) Malachi would be the last prophet from God until the coming of John the Baptist, the forerunner of Christ.[[49]](#footnote-49) It’s written entirely in Hebrew and avoids the blending of Persian or Aramaic words that we find in some of the other prophetic books.[[50]](#footnote-50)

It reveals a God who has been wronged by those He loves.[[51]](#footnote-51) Malachi 1:2 ~

2 “I have loved you,” says the Lord.

“Yet you say, ‘In what way have You loved us?’

*Was* not Esau Jacob’s brother?”

Says the Lord.

“Yet Jacob I have loved:[[52]](#footnote-52)

It’s sometimes said that the God revealed in the Old Testament is a different, and angry, God from what we find in the New Testament. And yet, God remains the same, He remains the God who loves; 1 John 4:9-10 ~

9In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. 10In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.[[53]](#footnote-53)

Malachi will address three problems, a defiled priesthood, intermarrying of God’s people with those who are not His, divorce, and finally, offerings to God.[[54]](#footnote-54) These were becoming a problem because life simply continued on. Time passed, nothing out of the ordinary seemed to be happening.[[55]](#footnote-55) The grind of life, with no great deeds, and with no horrible persecutions, was simply going on, and it was taking its toll as people became complacent about their relationship with God.[[56]](#footnote-56)

The call to faith, biblical faith, is an active faith, one that is willing to wait for God to move, trusting that He will keep His word when nothing seems to be changing.[[57]](#footnote-57) It is a faith that’s ready to obey because we trust that God knows what’s best.[[58]](#footnote-58) It is a faith that looks to the future even as the present drags on in its sameness.[[59]](#footnote-59)

**God Spoke ~**

So at the outset we need to recognize that we’re dealing with something powerful and profound, God speaking; Malachi 1:1 ~

**1** The burden of the word of the Lord to Israel by Malachi.[[60]](#footnote-60)

God’s word is spoken in power, it proceeds from Him in such a way that it will always bring about what He intends. God says this, regarding His word: Isaiah 55:11 ~

11 So shall My word be that goes forth from My mouth;

It shall not return to Me void,

But it shall accomplish what I please,

And it shall prosper *in the thing* for which I sent it.[[61]](#footnote-61)

God still has a message of truth for people today.[[62]](#footnote-62) How we respond to that message will determine in what sense it will be a burden to us. [[63]](#footnote-63) Rejecting it, God’s message will bear down on our spirits, it will hound us. If we continue to resist what He says, it will ultimately stand in testimony against us on the final Day of Judgment; Zephaniah 1:14-17 ~

14 The great day of the Lord *is* near;

*It is* near and hastens quickly.

The noise of the day of the Lord is bitter;

There the mighty men shall cry out.

15 That day *is* a day of wrath,

A day of trouble and distress,

A day of devastation and desolation,

A day of darkness and gloominess,

A day of clouds and thick darkness,

16 A day of trumpet and alarm

Against the fortified cities

And against the high towers.

17 “I will bring distress upon men,

And they shall walk like blind men,

Because they have sinned against the Lord;

Their blood shall be poured out like dust,

And their flesh like refuse.”[[64]](#footnote-64)

Although we ignore God to our own peril, accepting what He says will necessarily change our lives. [[65]](#footnote-65) We find that this is exactly what happened at the founding of the Church; Acts 2:41-42 ~

41Then those who gladly received his word were baptized; and that day about three thousand souls were added *to them*. 42And they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread, and in prayers.[[66]](#footnote-66)

God’s word will always be a burden in the sense that it either oppresses or brings change. It will be a burden either way, but for those who respond in faith it will be a light burden indeed;[[67]](#footnote-67) Matthew 11:28-30 ~

28Come to Me, all *you* who labor and are heavy laden, and I will give you rest. 29Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. 30For My yoke *is* easy and My burden is light.”[[68]](#footnote-68)

**Scripture ~**

God has a message for us, if we’re willing to listen:

A dog walked into a telegraph office and told the clerk to send a telegram. He tells the clerk to send the following message; “Arf-arf-arf-ard-arf-arf-arf-arf-arf.”

The telegraph clerk then told the dog; “There’s no additional charge for two more words. Do you want me to add a couple of ‘arfs?’” The dog thought for a moment, and answered, “Wouldn’t that sounds a bit redundant?”[[69]](#footnote-69)

God’s message always says exactly what we need to hear. We speak of the Scriptures as being God’s Word.[[70]](#footnote-70) It speaks with authority.[[71]](#footnote-71) It comes in power both in creative acts and in decrees;[[72]](#footnote-72) Psalm 33:6 ~

6 By the word of the Lord the heavens were made,

And all the host of them by the breath of His mouth.[[73]](#footnote-73)

God has something to say to us today regarding human sin and divine judgement.[[74]](#footnote-74) As those who live under the new covenant of grace, He has something to say about the forgiveness of sin available through faith in Jesus.[[75]](#footnote-75) It is a message that can and should change individual lives, and ultimately it will change the world around us. [[76]](#footnote-76)

Our goal, and the objective of God Himself, is that we know the Bible for the purpose of applying it to our lives.[[77]](#footnote-77) We allow the burden to do its work. God’s truth is divine in nature, active, and powerful;[[78]](#footnote-78) 1 Corinthians 2:13 ~

13These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.[[79]](#footnote-79)

The phrase, “the word of the Lord,” is used to introduce a message from God. It shows up 24 times in Ezekiel alone. It serves to indicate that the message comes in God’s authority.[[80]](#footnote-80) This is exactly how Malachi’s message is introduced; Malachi 1:1 ~

**1** The burden of the word of the Lord to Israel by Malachi.[[81]](#footnote-81)

In spite of this, there seems to be few who feel the “burden,” the weight of it.[[82]](#footnote-82) His words were uttered, then written down to allow for review and study.[[83]](#footnote-83) These writings were collected and preserved, ultimately becoming our Bibles.[[84]](#footnote-84)

The Scriptures, our Old and New Testaments, are the written record of God’s words to His people.[[85]](#footnote-85) The message the Bible contains is spiritual, supernatural, in nature. Any study of how it came into being leaves us concluding that the entire process, from inspiration to preservation to collection was spiritually superintended.

The Bible sets forth the definitive truth about God, creation, and ourselves.[[86]](#footnote-86) The Scriptures are described in this way, in 2 Timothy 3:16-17 ~

16All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17that the man of God may be complete, thoroughly equipped for every good work.[[87]](#footnote-87)

Here is a call to diligence in study, not merely reading, but studying God’s Word.[[88]](#footnote-88) Although written to a long-dead audience, they remain relevant and applicable today.[[89]](#footnote-89) What Jesus said about His own words applies equally to the rest of the Scriptures; Matthew 7:24 ~

24“Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock:…[[90]](#footnote-90)

The Scriptures are given through inspiration. Inspiration is literally “God-breathed” which brings with it the very authority of God.[[91]](#footnote-91) Because it finds its source in God, delivered through the agency of the Holy Spirit, we need the Holy Spirit to lead us into understanding it and rightly applying it.[[92]](#footnote-92)

That in no way relieves us of the “burden” of knowing, obeying, and applying the Scriptures to our lives. We should be regularly immersed in the Scriptures.[[93]](#footnote-93) Romans 15:4 ~

4For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.[[94]](#footnote-94)

These words were written and preserved for our benefit.[[95]](#footnote-95) Through His Word God reveals Himself to His people.[[96]](#footnote-96) To know God is the highest attainable pursuit.[[97]](#footnote-97) This will one day be completed as God brings all things to a conclusion; Isaiah 11:9 ~

9 They shall not hurt nor destroy in all My holy mountain,

For the earth shall be full of the knowledge of the Lord

As the waters cover the sea.[[98]](#footnote-98)

**Salvation ~**

What is the burden that the Scriptures lay on us? It begins with the requirement of a faith response. This is the first step; Hebrews 11:6 ~

6But without faith *it is* impossible to please *Him,* for he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him.[[99]](#footnote-99)

But our response to the Scriptures can never stop with mere belief. This faith is a very particular faith. It is a faith that says, “OK God, bring it on. I’m ready to follow you.” Knowing that our God is fully reliable, we place our faith in Jesus Christ, the One designated by God to be our Savior; Romans 10:8-11 ~

8But what does it say? *“The word is near you, in your mouth and in your heart”* (that is, the word of faith which we preach): 9that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. 10For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. 11For the Scripture says, *“Whoever believes on Him will not be put to shame.”*[[100]](#footnote-100)

This faith response to the burden God lays on us results in conversion, in a change of heart, as we’re made new in Christ; Mathew 18:3-4 ~

… 3and said, “Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. 4Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven.[[101]](#footnote-101)

This conversion isn’t superficial, it’s a change at the foundations of who we are; 2 Corinthians 5:17 ~

17Therefore, if anyone *is* in Christ, *he is* a new creation; old things have passed away; behold, all things have become new.[[102]](#footnote-102)

We may not see this immediately, but rest assured, you will see it. You cannot follow Jesus and not be changed.

**Application ~**

Now, all of this has application to us right now. The word of God brings its burden to each of us just as it did to Malachi. What is the burden God has laid on your heart? Is He telling you that it’s time to place your faith in Jesus to be saved, and then be led by the Spirit as a disciple of Jesus? Is He telling you it’s time to forsake some sinful behavior? Is He telling you that there are people it’s time to reconcile with? Is He telling you it’s time to get serious about your walk with the Lord? Is He telling you it’s time to become a faithful witness?

I don’t know what God’s saying to you, what I do know He’s saying *something*. I also know that whatever it is will lay on your heart like a burden that gets heavier and heavier until you do something about it.

So… what is it that God’s saying to you? What burden is on your heart?

1. Pieter Verhoef, *The Books of Haggai and Malachi*, The New International Commentary on the Old Testament, gen. eds., R.K. Harrison and Robert Hubbard, Jr., (William B. Eerdmans Publishing Company, Grand Rapids, MI.: 1987), 164. [↑](#footnote-ref-1)
2. Pieter Verhoef, *The Books of Haggai and Malachi*, The New International Commentary on the Old Testament, gen. eds., R.K. Harrison and Robert Hubbard, Jr., (William B. Eerdmans Publishing Company, Grand Rapids, MI.: 1987), 154. [↑](#footnote-ref-2)
3. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Mal1.1) (Nashville: Thomas Nelson, 1982), Mal 1:1. [↑](#footnote-ref-3)
4. Pieter Verhoef, *The Books of Haggai and Malachi*, The New International Commentary on the Old Testament, gen. eds., R.K. Harrison and Robert Hubbard, Jr., (William B. Eerdmans Publishing Company, Grand Rapids, MI.: 1987), 154. [↑](#footnote-ref-4)
5. Christo van der Merwe, [*The Lexham Hebrew-English Interlinear Bible*](https://ref.ly/logosres/fhhebint?ref=BibleBHS.Mal1.1&off=49&ctx=%D7%99%D6%B4%D7%A9%D7%82%D6%B0%D7%A8%D6%B8%D7%90%D6%B5%D6%91%D7%9C+%D7%91%D6%BC%D6%B0%D7%99%D6%B7%D6%96%D7%93+~%D7%9E%D6%B7%D7%9C%D6%B0%D7%90%D6%B8%D7%9B%D6%B4%D6%BD%D7%99%D7%83%0a2+%D7%90%D6%B8%D7%94%D6%B7%D6%A4%D7%91) (Bellingham, WA: Lexham Press, 2004), Mal 1:1. [↑](#footnote-ref-5)
6. Pieter Verhoef, *The Books of Haggai and Malachi*, The New International Commentary on the Old Testament, gen. eds., R.K. Harrison and Robert Hubbard, Jr., (William B. Eerdmans Publishing Company, Grand Rapids, MI.: 1987), 154. [↑](#footnote-ref-6)
7. Pieter Verhoef, *The Books of Haggai and Malachi*, The New International Commentary on the Old Testament, gen. eds., R.K. Harrison and Robert Hubbard, Jr., (William B. Eerdmans Publishing Company, Grand Rapids, MI.: 1987), 154. [↑](#footnote-ref-7)
8. Pieter Verhoef, *The Books of Haggai and Malachi*, The New International Commentary on the Old Testament, gen. eds., R.K. Harrison and Robert Hubbard, Jr., (William B. Eerdmans Publishing Company, Grand Rapids, MI.: 1987), 163. [↑](#footnote-ref-8)
9. Ralph L. Smith, [*Micah–Malachi*](https://ref.ly/logosres/wbc32?ref=BibleBHS.Mal1.1&off=132&ctx=Notes%0a1.a.+~%D7%9E%D7%A9%D7%82%D7%90+is+often+translated+%E2%80%9Cora), vol. 32, Word Biblical Commentary (Dallas: Word, Incorporated, 1984), 301. [↑](#footnote-ref-9)
10. Ralph L. Smith, [*Micah–Malachi*](https://ref.ly/logosres/wbc32?ref=BibleBHS.Zec9.1-8&off=27389&ctx=racle%E2%80%9D+or+%E2%80%9Cburden.%E2%80%9D+~The+term+is+often+us), vol. 32, Word Biblical Commentary (Dallas: Word, Incorporated, 1984), 251. [↑](#footnote-ref-10)
11. Ralph L. Smith, [*Micah–Malachi*](https://ref.ly/logosres/wbc32?ref=BibleBHS.Mal1.1&off=5521&ctx=tative+word+of+God.+~Charles+Isbell+sugge), vol. 32, Word Biblical Commentary (Dallas: Word, Incorporated, 1984), 303. [↑](#footnote-ref-11)
12. Richard A. Taylor and E. Ray Clendenen, [*Haggai, Malachi*](https://ref.ly/logosres/nac21a?ref=Bible.Mal1.1&off=417&ctx=pecially+Isaiah.%EF%BB%BF2%EF%BB%BF+~Its+meaning+has+ofte), vol. 21A, The New American Commentary (Nashville: Broadman & Holman Publishers, 2004), 242. [↑](#footnote-ref-12)
13. J. Vernon McGee, *Thru the Bible with J. Vernon McGee: Volume III, Proverbs – Malachi*, (Thomas Nelson Publishers, Nashville, TN.: 1982), 992. [↑](#footnote-ref-13)
14. Roger Ellsworth, [*Opening up Malachi*](https://ref.ly/logosres/openup39mal?ref=Bible.Mal1.1&off=254&ctx=on+for+the+prophecy%0a~Malachi+spoke+becaus), Opening Up Commentary (Leominster: Day One Publications, 2007), 18. [↑](#footnote-ref-14)
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