

Malachi: Vain Worship

- The word malachi actually means “my messenger” or “my angel.”
- There’s some divide about whether this word is actually the name of the author or if it is pseudonymous and taken from chapter 3 verse 1.
 - To make things easier in speaking about this book, let us assume the name of the prophet is Malachi
- Malachi prophesied around 450 BC in Judah and was one of the last prophets before the 400 years of silence. We know Malachi was written to post exilic Isrealites (Judeans - Southern Kingdom).

Context

- To recap, Judah, the southern Kingdom had rebelled against Bablyon a couple times, and in 589 BC, Babylon launched a siege against Judah and destroyed Judah eventually in 586 BC, and the Isrealites were carted off to exile.
- After the Persians came into power, they granted Israel leave to return, and there were 3 generally recognized returns to Israel
- Conditions in Judah, though, were poor. **Edom (descendants of Esau) had been taking over some parts of Judah in the south.**
 - Over the years there has been animosity between Edom and Judah (descendants of Jacob). They actually helped Babylon burn Judah
- By this time, the second temple had been constructed but it lacked the majesty of the previous temple, and this might have made some cynical about the temple and God
- **Now you can imagine that faced with poverty, and foreign subjugation, the people might be asking the question - where is God?**

- **Where is the fulfillment of God's promises and the great future that Jeremiah spoke of in Jer 29, which was to be fulfilled after 70 years in exile?**

Message of Malachi

- The book of Malachi can be said to have 6 disputes or messages that follows the general pattern of
 - God making a statement
 - The people question or push back against it
 - God responds
- While many prophets lived during tumultuous times, the message of Malachi comes during a season of an uneventful waiting period. **It would seem like God has forgotten his people.**
- The book of Malachi exposes the heart of the people of God. It indicts us all, of apathetic and careless worship of God. It strikes at our heart and uses our actions to expose the truth of our heart posture.
- It shows that while we might claim with our mouths that we love God, our actions say otherwise.
- It reminds me of Matt 15:8, which is a quotation of Isa 29:13
 - **8 "This people honors me with their lips, but their heart is far from me; 9 in vain do they worship me, teaching as doctrines the commandments of men."**
- While we might carry out religious activities or spiritual exercises, God sees the truth of our hearts and he lovingly calls us back to himself. Let him who has an ear, here what God is saying
- Here are some questions I want you to mull over as we study Malachi 1 together
 - **In what areas of life has my heart grown cold and skeptical of God?**
 - **Where does cynicism and apathy show up in my engagement with God?**

Text

- Our text today is from Malachi 1.
- I will not read it now but we will read it as the sermon progresses
- Verse 1 reads thus: **The oracle of the word of the LORD to Israel by Malachi.**
 - I want to quickly highlight that the word oracle means burden - there is a burden on the heart of the prophet to share what God has for the people.
 - There is a **seriousness to what he is about to share and this requires us of a certain heart posture** - to be attentive and humble enough to allow the word of God into our hearts

Observations

I will be organizing my thoughts under two headings as we walk through the text today

- A Privileged People (vs 2-5)
- Half Hearted Worship (vs 6-14)

A Privileged People

- Let us start by reading the text and I will read from verse 2
 - 2** "I have loved you," says the LORD. But you say, "How have you loved us?" "Is not Esau Jacob's brother?" declares the LORD. "Yet I have loved Jacob **3** but Esau I have hated. I have laid waste his hill country and left his heritage to jackals of the desert."
 - 4** If Edom says, "We are shattered but we will rebuild the ruins," the LORD of hosts says, "They may build, but I will tear down, and they will be called 'the wicked country,' and 'the people with whom the LORD is angry forever.'"

5 Your own eyes shall see this, and you shall say, "Great is the LORD beyond the border of Israel!"

- We start off with a declaration of God's love...and I want to camp here for a second. **We must never forget that this is the basis of our relationship with God - that he first loved us**
- It is always the case that God is always calling us back to himself, no matter where we are, no matter how far gone, we might be.
- **God always calls to us in love, even if he is reprimanding us.** Even if he is disciplining us, even in judgment, God is always extending his love to us
- May we have eyes to see his love and may our hearts always respond to him

How have you loved us?

- In response to God's declaration of his love, the people give a cynical reply "**How have you loved us**"
- We must recall the circumstances of the people at this time
 - Exile was relatively fresh on their mind - they must have been asking the question - where is this God of our fathers?
 - Conditions were tough in Israel - most would have been poor
 - Israel was more or less a puppet nation at the time
 - The temple had been rebuilt but it paled in comparison to the former temple.
 - There were no big miracles on the horizon
 - Edom was encroaching on their lands to the south
- All of this might be leading them to the erroneous thought that **God's word has failed or God doesn't love them or maybe there is really no God of Israel**
- And maybe with all of these on their minds, their hearts have been growing cold, little by little.
 - Essentially **they had lost faith in God**; they had gotten to a place where God was no longer trustworthy...and this is a scary place to be.

- I came across a quote late last year that highlights this truth.
 - In the mid-16th century Francis Xavier (1506-1552), a Catholic missionary, wrote to Father Perez of Malacca (today part of Malaysia) about the perils of his mission to China. He said:
 - The danger of all dangers would be to lose trust and confidence in the mercy of God... To distrust [God] him would be a far more terrible thing than any physical evil which all the enemies of God put together could inflict on us, for without God's permission neither the devils nor their human ministers could hinder us in the slightest degree.
- And so I must ask the question
 - How much is your heart in danger of distrusting God?
 - What is the state and condition of your heart these days?
 - My heart has been pretty tepid these days...whenever life is super chaotic for me, it is usually an indication that I am not trusting in God as much
 - There are things I long for and wait for that I sometimes think it's easier to assume they won't come, so it is better to not hope for them
 - What ails your heart so much that has made God become untrustworthy to you?
- I pray and hope that through this text you will see that **God can be trusted. God is reliable!**

God's Electing Love

- God's response though is interesting
 - "Is not Esau Jacob's brother?" declares the LORD. "Yet I have loved Jacob, but Esau I have hated
- God essentially takes them back in history to the story of Esau and Jacob. Here are twins that are born into the family God has chosen through whom to continue his work

- They both have equal opportunity before God and yet before they were born, God chose Jacob as the one through whom the lineage would continue
- This is **NOT** based on Jacob's merit. We actually see that Jacob is a deceiver and a manipulator and yet God chose him.
 - This should say something to us of the love of God for Israel and how privileged we are.
- I want to quickly address the phrase at the beginning of verse 3 "...Esau I have hated"
 - This doesn't mean that God actually hated Esau before he was born or did anything.
 - The language is poetic and representative of God choosing to continue the lineage through Jacob as opposed to Esau
 - In addition, this doesn't mean Esau was alienated from God and could not have a relationship with God. We know Christ descended through Judah and that was the lineage God chose. However, here are a couple folks who walked with God but are not of the lineage of Judah through whom Christ would come: Joseph, Moses, Samuel, Elijah, etc
 - Esau though chose to oppose God by his actions, and his descendants have continued to reject God
- Just as Jacob was at a time, a deceiver and failed in his relationship with God, so also Israel had repeatedly rejected God, and rebelled against him, over and over again.
 - **Yet here we are**, with God declaring his love for them and in an unfortunate yet typical manner they are rejecting him...just like we do
- Now at this time, we must recall that Edom (descendants of Esau) have been a near constant thorn in the side of Israel. In this particular time period, they had taken over some portion of their land to the south. The people of Israel probably saw them as a threat to invade their lands plus they must have been aware that Edom did help Babylon in conquering Judah.
- And so God, in an effort to **prove his love** (which is actually crazy that he has to), God does the following:

- **God reminds the people that they are his chosen ones, and the covenant he has made with their fathers still stands...even though they have rejected and broken faith with him**
- God assures the people that he will fight for them against their enemies and will destroy Edom in verses 3-4
 - I have laid waste his hill country and left his heritage to jackals of the desert." If Edom says, "We are shattered but we will rebuild the ruins," the LORD of hosts says, "They may build, but I will tear down, and they will be called 'the wicked country,' and 'the people with whom the LORD is angry forever.'"
- And God does all of this so that the people know who he is and are reminded of his glory.
 - This is captured in verse 5, which says: *Your own eyes shall see this, and you shall say, "Great is the LORD beyond the border of Israel!"*
- **Why does God want us to see his glory?**
 - It is so that glimpse or have a sighting of the goodness and the greatness of God
 - And to know that it is this God who is great beyond the border of Israel that loves them and is for them
 - And all of the above should have led to responsive adoration on the part of Israel

Application: God is reliable and trustworthy

- Israel's cynical questions of "how have you loved us" comes from a heart that has grown cold.
- Israel has broken faith with God over and over again, yet God continues to pursue them.
 - And if we are to locate ourselves in this text, we are the ones who through our actions, have rejected God over and over again
- Yet God is calling to you now, reminding you of his love. He wants to show himself to you so that **your identity becomes anchored in One has given everything including himself for you**

- Just as God showed Israel that he will fight against their enemies, God has forever defeated the true enemies of our soul
- God, in a bid to show us the extent of his love, sent Christ to die on the cross, forever defeating sin, death and satan so that we can be reconciled to him
- What I am hoping for is that you are reminded of the following
 - God loves you - not because you are great. You are not, yet he loves you
 - God loves you in spite of who you and where you are
 - And God is calling you to himself. He is calling you to trust him, to see that He is reliable and trustworthy.
- Let me say this again: **God is faithful, God is reliable, God is trustworthy**

Half Hearted Worship

- The first set of verses we just worked through are the foundation of the rest of the message that Malachi is going to deliver in his book.
- Israel should have looked to how God loved them, and based on that love, they should have responded in adoration and worship of the King Eternal
- But that is not what happens...Instead Israel had grown apathetic towards God and were offering God their second best.

Careless Worship

- After reminding Israel of his electing love, God presses on to expose the heart of the people, and his priests by saying
 - **6 "A son honors his father, and a servant his master. If then I am a father, where is my honor? And if I am a master, where is my fear? says the LORD of hosts to you, O priests, who despise my name. But you say, 'How have we despised your name?'**
 - (The term fear there is a mixture of appropriate level of terror and reverential respect)

- God uses the common knowledge that a father is to be honored and a master is to be feared to indict his people. **And note how God actually directs these accusations to priests** - those who are to be the custodians of God's laws and ways...and they answer in typical off handed manner "How have we despised your name?"
- First of all, we must see that regardless of what the people say with their mouth, God is calling out here that they do not honor nor fear him.
- What has gotten into the people? Why do the priests of God respond in this cavalier and off-handed manner? We will come to the reasons later on
- And so God responds
 - **7** By offering polluted food upon my altar. But you say, 'How have we polluted you?' By saying that the LORD's table may be despised.
 - **8** When you offer blind animals in sacrifice, is that not evil? And when you offer those that are lame or sick, is that not evil? Present that to your governor; will he accept you or show you favor? says the LORD of hosts.
 - **9** And now entreat the favor of God, that he may be gracious to us. With such a gift from your hand, will he show favor to any of you? says the LORD of hosts.
- To best grasp this exchange, we must highlight the importance of the temple and priests.
 - To the Isrealites, the temple was a physical representation of the presence of God. It was the place where God and man met. It was for the people of Israel a symbol of hope
 - The priests of God managed the temple as stewards and offered sacrifices on behalf of the people. Their mandate was to help reconcile the people to God by instructing them in the way of God, and offering sacrifices for the forgiveness of sins.
 - All sacrifices to God were to be without blemish (Exo 12:5, Leviticus 1:3, 10, etc.).
 - Why? Because it points to the honor that is due to the Sovereign King of All
- **And so we find that these priests have abandoned the ways of God.**
 - It had gotten to the point where they offer God blind and lame sacrifices that they would not even offer to their governors or officials held

- Again we must ask the question, why this shocking disregard of God?
 - My postulation is that the people and the priest **no longer see and feel the greatness and goodness of God**. They no longer trust God nor do they care for the Most High.
 - Since they no longer trust God nor see him as faithful, they treat the things of God with contempt
 - They were more willing to honor their governors above God.
 - Essentially God had been relegated to second place in their hearts
 - **The root cause of this careless worship then is a failure to see God for who he is.** John Piper has this to say about this passage
 - If you can't see the sun, you will be impressed with a street light. If you've never felt thunder and lightning, you'll be impressed with fireworks. And if you turn your back on the greatness and majesty of God, you'll fall in love with a world of shadows and short-lived pleasures.

- It is easy for us to think this does not apply to us...but is that true?
 - **Even though Israel physically offered God polluted offerings, we know that the sacrifices are polluted first by posture of their hearts**
 - And so we must probe our hearts to see what we offer God
 - Where is God second place in my life? Maybe my career, maybe my desires
 - What do I struggle to lay down at the feet of the Cross? Maybe my future - I want to be in control
 - What position does God occupy when I consider my goals, career, ambitions, desires, and passions? Is God really and truly above all these areas?
 - I can't emphatically tell you that God is always first in my heart in these areas.

Shut the Doors

- When God exhorts us to worship him, we can sometimes erroneously think God needs us but that is far from true.
- In reality, God asks us to worship him because he alone is worthy of our praise and worshipping anything other than God will be incredibly painful for us, in the long run.
- **God doesn't need the offerings of Israel - after all everything belongs to him - and since the privileged people of God do not appreciate what they have, God offers the following shocking and stinging rebuke to the priests and the people**
 - **10 Oh that there were one among you who would shut the doors, that you might not kindle fire on my altar in vain! I have no pleasure in you, says the LORD of hosts, and I will not accept an offering from your hand.**
- God is saying that if we do not care to honor him, as is appropriate, and would rather perpetuate half hearted worship, it is better to shut the doors of the temple
- This is the first directive God is giving in this passage and it is one of tragic irony.
 - **What God truly wants is that we be reconciled with him, and the temple is the symbolic place where this happens**
 - **Yet God is saying if we would treat him with such irreverence, he would rather have no part of us.**
 - **We must come to understand that when God gives us a directive or a command, it is not for his good...but rather for ours**
 - **And we must come to view the King of Kings with appropriate reverence and fear.**
- God goes on to say that the priests are not to “kindle fire on his altar in vain” The word vain is the word “hinam” and it shows up in a number of places in scripture. Of particular interests in 2 Sam 24:24 which reads
 - **24 But the king said to Araunah, "No, but I will buy it from you for a price. I will not offer burnt offerings to the LORD my God that cost me nothing." So David bought the threshing floor and the oxen for fifty shekels of silver.**

- The word “vain” in our text is what is translated as “that cost me nothing.” To drive home the point, **David here in repentance, sees the greatness and goodness of God, and out of that, he wants to make an offering to God**
- Yet in our text, the priests have such contempt for God that they carelessly offer vain and meaningless offerings
- God presses the matter by reminding the priests who he is and what is due him
 - He calls their attention to the fact that His name will be great among the nations - and prophecies about a time when gentiles will offer pure sacrifices to the Lord
 - **11 For from the rising of the sun to its setting my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the LORD of hosts.**
 - **12 But you profane it when you say that the Lord's table is polluted, and its fruit, that is, its food may be despised.**
 - **13 But you say, 'What a weariness this is,' and you snort at it, says the LORD of hosts. You bring what has been taken by violence or is lame or sick, and this you bring as your offering! Shall I accept that from your hand? says the LORD.**
- We see again that for the priests to act in such a manner, they truly do not see God as he is, and so they to show that they have little regard for the Most High
- Not only have the priests offered less than acceptable sacrifices, they profane and look down on the table of the Lord.
- Taking it one step further, they complain and express contempt at serving God. They are basically turning their nose at God. The phrase “**and you snort at it**” can actually be translated as “**and you snort at me**” It almost feels like they are bored with the idea of serving God
- It gets worse
- It isn't just that the priests have such contempt for God that they offer blemished animals, they actually offer sacrifices that have been mutilated by wild animals. According to Exodus 22:31, mauled animals were considered unfit for human consumption and were to be given to dogs.
 - Yet this is what the priests offer to God?

- I hope you are seeing the indifference and level of disdain aimed at God...and the brazenness with which they do it
- And so God pushes back against these sacrifices, and reminds the priests and the people who he is. He reminds them that He is a great King and His name will be feared among the nations - this is the 4th time in this chapter God will utter that phrase or something similar to it, in verse 5, 14 and twice in verse 11
 - **14 Cursed be the cheat who has a male in his flock, and vows it, and yet sacrifices to the Lord what is blemished. For I am a great King, says the LORD of hosts, and my name will be feared among the nations.**

What then is our Hope?

- As we come to the end of our text, we must look inwards to see where these rebuke from the Lord touches us
- We might think we do not offer God vain worship but that would be a miscalculation
- First of all, all forms of sin are an affront to God. Sin is a rejection of God. Sin is me saying I would rather trust in something or someone else other than God and that is treating God with contempt
- Let us get a little bit more practical in how we treat God with such disdain.
 - Before I launch into some examples, I want to distinguish between struggling with a sin versus walking in sin without remorse
 - The problem I want to highlight isn't that we sin (although this is a problem), the problem I want to highlight is **when we sin without remorse; when we sin and twist the evil we commit and call it good**
 - The issue is that we have become quite adept in recasting or reshaping sin as virtue
- Whenever I consistently elevate anything else above God, I am doing exactly what the priests did
 - But I am apt to recast this as pursuing and living out my own truth
- I often call self idolatry as boosting my own self esteem or reclaiming my own truths

- We push aside the standards of God as old fashion and bigotry and we introduce relative truths that serve our own selfishness
- We often speak of worshiping God and wanting God as Savior - but this is only to the extent that the commands of God don't go against our desires, ambitions, and goals.
 - And so we have new definitions of morality and our sense of beauty has been replaced with sensuality
- In a world where worth is often measured by productivity, we have become adept at masking greed as ambition
 - We lay out our goals and objectives, which have a selfish tinge to them and then we claim that this is God's purpose for our lives
- The narcissism with which we operate today is often shocking. I am often impressed at how teachers twist the word of God in creative ways to make us the center of the bible - as opposed to God
- Most of our social media platforms are engineered in such a way to create, one one hand a high level of narcissism and on the other, an incredible fragile ego - where one is constantly seeking the affirmation of others through "likes" and "reactions" to our posts
- We could go on and on and speak about our hypocritical tendency to judge, our lazy and cowardly attitude to stand for the truth, and our shocking & naked greed and lust
- And at the base of all of this is our pride.
 - **God can be God in our lives until he runs afoul our desires and so even when we entreat the face of God and say we want his will...it isn't that we actually want what God wants, it is that we want him to grant us what we want**
- Essentially we are a people who create god in our own image and after our likeness...and the biggest culprit is likely us, the church
 - We consistently manipulate and play with the emotions of people to get them to do what we want - this is all the prosperity gospel is
 - We use the name of God to abuse and manipulate others

- We carelessly throw around words like justice for our own ends.
- We run from clear cut issues that we should stand for, and cower because others might oppose our opinions
- Where we should stand on biblical truth, we twist the meaning of love, and use it to justify indulgences
- My hope is that you will check your heart and see where you might be in these examples and even others areas that God might bring to mind
- What then shall we do?
 - Thanks be to the Almighty who continues to show us his love and continually says to us “I have loved you”
 - How has he loved us? He has done what we could not do. You see, we are like the priests that God condemns in this passage and we have broken trust with God
 - God, seeking to reconcile us to himself, provides a way by giving us the perfect priest and perfect and worthy sacrifice in the person of Christ Jesus
 - God gives himself as the sacrifice to reconcile us to himself - he does this at the Cross
- And so we are now new creatures in Christ. We still sin...but we no longer have to sin. We are truly free from sin.
 - This doesn't mean we don't struggle or fall into sin. We will do so 10,000 times more but we have a new heart, a broken and a contrite heart that will always usher us back to God
 - And so begins our journey
- What then can we do?

Application

- Before we launch into the application, I want to clarify a couple things

- In the applications we will talk about, I am not saying we will not sin. Quite frankly, we will sin 10,000 times over and thanks be to God that he is open to forgiving us if we turn to him
- There is a difference between when we sin and there is appropriate brokenness and repentance vs when we sin and then try to justify our sins. In the applications below, I am speaking about the latter case
- What I am aiming for is that we move from people who excuse and justify our wickedness and we become people who walk the path of the pilgrim - people who know that they are loved by God and this is what powers us to confess our sins and own the path of becoming more Christlike

Renewing our Sight of God

- I firmly believe that our rejection of God comes from a faulty view of God. We do not know nor see God as He truly is - this is why we reject him.
- What then can we do to see him clearly?
- We must cultivate a way of life that opens our eyes to the truth of God.
- We do this by establishing rhythms that open our hearts to God. By this I speak of spiritual practices such as prayer, bible study, solitude and silence, evangelism, and any other practice that opens our hearts to God
 - It could be taking a walk and being with God in the evenings.
 - It could be reflecting on your day or week and taking stock of where God showed up
 - Find a rhythm that works for you, for the season of life you are in. You can have daily, weekly, quarterly or yearly rhythms
- I have two suggestions here
 - A practice I will commend to us all is that of **confession of our sins and repentance**
 - By this I mean confession and repentance from sins must be a consistent feature in our engagement with God

- This cultivates in us the kind of brokenness that pleases God. It builds in us a humble heart posture that makes us malleable before God
- I commend this practice unto us **because we will be wrong a lot!**
 - And when God begins to uncover our eyes to see our immorality, our hypocrisy, our selfishness and we are tempted to excuse it, please don't do that...rather confess your sins unto God and repent
 - Don't attack or label the one God might use to help uncover your blind spots because it hurts. Maybe it hurts because it is true
 - Please note that I am not advocating brashness and disrespectfulness in the name of speaking the truth - that is just wrong.
- I will also commend to you that we must accept **Christ as Savior and Lord.**
 - Too often we prefer to have Christ as Savior and reject him as Lord
 - When truth penetrates our hearts and it hurts (because the truth hurts) we must learn to submit to Him...what we tend to do is pushback and take a defensive posture where we claim we are being judged
 - We cannot accept Christ as Savior but not Lord - this is actually a rejection of God - and this is an attempt to be in control.
 - When we seek to enjoy the forgiveness of God without repentance, we are creating a god that will pander to our desires, a god after our own image

True Worship

- To truly worship God is to see him rightly...for when we do so, what comes out of us is true worship.
- When I speak of worship, I am not speaking of singing hymns or certain types of songs, rather I am speaking of a life that sees the goodness and greatness of God, resulting in adoration and exaltation of the Most High
- True worship of God is supposed to be the note of our lives...it should always be there

- So for you, true worship today might be that you learn to rest in God and not engineer or manufacture an answer to satisfy your urge to control things
- For another, true worship might be learning to wait on God during the mundane seasons, while standing by the truth of God
- For another it might be doing the hard work of forgiving others...or forgiving yourself...or better still, accepting the love of God
- For another it might be choosing to look at our blindspots of hypocrisy, being judgmental, racism, sexism, immorality and seeking God's help. We will likely still sin in these areas but approaching God with that broken heart and contrite spirit is offering to God sacrifices that he will not despise - Psalm 51:16-17
- I do want to make a suggestion here that we consider this idea of cheap grace vs costly grace (discipleship) as coined by Dietrich Bonhoeffer
 - Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.
 - Costly grace is the treasure hidden in the field; for the sake of it a man will go and sell all that he has. It is the pearl of great price to buy which the merchant will sell all his goods. It is the kingly rule of Christ, for whose sake a man will pluck out the eye which causes him to stumble; it is the call of Jesus Christ at which the disciple leaves his nets and follows him.
 - Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner.
 - Above all, it is costly because it cost God the life of his Son: "ye were bought at a price," and what has cost God much cannot be cheap for us. Above all, it is grace because God did not reckon his Son too dear a price to pay for our life, but delivered him up for us. Costly grace is the Incarnation of God."

- Here is Titus 2:11-12, which supports the aforementioned quote from Bonhoeffer
 - 11 For the grace of God has appeared, bringing salvation for all people,
 - 12 training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age
- Cheap grace is wanting Jesus as Savior (forgiveness of sin) but not Lord (the one to whom I submit)
- And so I encourage you to choose costly grace, to choose discipleship. To be a disciple, is to be an apprentice of Christ - and this is true worship - to continue on the path of becoming more and more Christlike.

Appendix

Resources

1. [Lee Gatiss on Malachi](#)
2. [Overview: Malachi](#)
3. [Malachi: The Sun of Righteousness Will Rise | Desiring God](#)
4. Commentary Used
 - a. [Haggai, Zechariah, Malachi: An Introduction and Commentary \(Tyndale Old Testament Commentaries Book 28\) - Kindle edition by Hill, Andrew E.. Religion & Spirituality Kindle eBooks @ Amazon.com.](#)
 - b. [Haggai, Malachi: An Exegetical and Theological Exposition of Holy Scripture \(The New American Commentary Book 21\) - Kindle edition by Taylor, Richard A., Clendenen, Ray. Religion & Spirituality Kindle eBooks @ Amazon.com.](#)