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| <p>1. When in Israel's history did Malachi live? To whom is this book written?</p> <p>2. Remember in Ezra and Nehemiah when the Israelites first returned from exile their hopes were high: they would return and rebuild _____ and all of the great promises of the prophets would come true. _____ would come and set up _____ over a unified Israel and over the nations and bring _____ and _____ for all. But that is not what happened. The Israelites who repopulated the city proved to be just as unfaithful to God as their ancestors, resulting in _____ and _____. So in Malachi we find out just how _____ this new generation has become. (now explain this again using picture #2)</p> <p>3. How is the book structured? The book is designed as a series of _____ which happen 6 times: Most sections begin with God saying something making a claim or an accusation and then Israel will disagree or question God's statement. In the first three disputes God exposes Israel's _____ and in the final three disputes he _____ their _____. From these 6 disputes you see that the exile fundamentally didn't change anything in the people. Israel's hearts are _____.</p> <p>4. What does God claim in the first dispute? What is the people's response? So God reminds them of how he graciously chose the family of Jacob their ancestor to become _____; and not Esau, his brother, and the family that came from him, who eventually came to ruin.</p> <p>So right from this first dispute, Israel is exposed as suspicious, doubting God's _____ and _____.</p> <p>5. What problem does God expose in the second dispute? How do the people respond? So God then responds by focusing on the people, how they are bringing _____ that show that they _____. But it is not just the people. It is the _____, too, who run the temple. Not only do they tolerate but _____.</p> <p>From top to bottom, God's people have</p> | <p>1. Wanneer leefde Maleachi in de geschiedenis van Israël? Voor wie is het boek geschreven?</p> <p>2. Herinner je je nog dat in de tijd van Ezra en Nehemia, toen de Israëlieten voor het eerst uit ballingschap terugkeerden, hun verwachtingen hooggespannen waren: ze zouden terugkeren en _____ herbouwen en alle grote beloften van de profeten zouden uitkomen. De _____ zou komen en _____ oprichten over een verenigd Israël en over de naties en zou _____ en _____ brengen voor allen. Maar dat is niet gebeurd. De Israëlieten die de stad opnieuw bevolkten, bleken net zo ontrouw aan God te zijn als hun voorouders, wat resulteerde in _____ en _____. Dus in Maleachi ontdekken we hoe _____ deze nieuwe generatie is geworden. (leg dit nu nogmaals uit met afbeelding 2).</p> <p>3. Hoe is het boek opgebouwd? Het boek is ontworpen als een serie van _____ die 6 keer voorkomen: de meeste secties beginnen met God die iets zegt dat een claim of een beschuldiging is, en dan zal Israël het oneens zijn of Gods verklaring in twijfel trekken. In de eerste drie geschillen stelt God Israëls _____ aan de kaak en in de laatste 3 geschillen _____ hun _____. Uit deze 6 geschillen zie je dat de ballingschap fundamenteel niets aan de mensen heeft veranderd. De harten van de Israëlieten zijn _____.</p> <p>4. Wat claimt God in het eerste geschil? Wat is de reactie van de mensen? God herinnert hen er dus aan, hoe genadig hij de familie van Jakob, hun voorvader, uitkoos om _____ te worden; en niet Ezau, zijn broer en de familie die uit hem voortkwam, die uiteindelijk ten onder gingen.</p> <p>Dus vanaf het eerste geschil wordt Israël aan de kaak gesteld als achterdochtig, twijfelende aan Gods _____ en _____.</p> <p>5. Welk probleem laat God in het tweede geschil zien? Hoe reageren de mensen daarop? God reageert dan dus, door te focussen op de mensen, en wel op hoe ze _____ brengen. Dit laat zien dat ze _____. Maar het zijn niet alleen de mensen. Het zijn ook de _____ die in de tempel werken. Ze tolereren niet alleen, maar _____.</p> |
|---|--|

proven f _____.

6. What does God accuse the Israelite men of in the third dispute? How do they respond? God exposes the _____ and _____ taking place. You have Israelite men marrying non-Israelite women and then adopting the worship of their wives' ancestral gods into their homes. Remember Nehemiah chapter 13.

So Malachi connects this to a wave of men divorcing their wives _____. The people are all fine with this but Malachi says, "No, it is a _____ with God."

7. What do the people accuse God of in the 4th dispute? God responds by saying that he will send _____ who will prepare the people for _____, He will come like _____ to _____ and to remove _____ and _____ and _____ so that only the _____ is left to become his people.

8. In the fifth dispute, God calls the people to _____, to which the people say, "How can we turn back?" So God confronts their _____. He shows how they have stopped offering _____. What does the word "tithe" mean?

The practice is laid out in different parts of the Torah.

But the people were neglecting this responsibility for the temple was falling into disrepair. So God confronts them. He says he wants to bless them with abundance, but only if _____.

9. What do the people accuse God of in the final dispute? God's response, for the first time in the book, is not a speech. Rather, it is a short story about the faithful remnant in Israel. God orders that a scroll of remembrance be written for these people so that they can read the scroll and remember God's _____ and _____. Malachi is reflecting here on God's gift of the OT Scriptures, how they point us to the past to remember what God has done in order to inspire f _____ and h _____ for the future

10. The conclusion of the book develops the imagery of the fourth dispute about the coming day of the Lord further. God says

Van top tot bodem, heeft Gods volk bewezen _____ te zijn.

6. Waarvan beschuldigt God de Israëlitische mannen in het derde geschil? Hoe reageren ze? God laat de _____ en de _____ zien die plaatsvinden. Je hebt Israëlitische mannen die met niet-Israëlitische vrouwen trouwen en die dan de aanbidding van de voorouderlijke goden van hun echtgenotes in hun huizen overnemen. Denk aan Nehemia hoofdstuk 13. Maleachi brengt dit in verband met een golf van mannen die van hun vrouwen scheiden zonder _____. De vinden vinden het allemaal prima. Maar Maleachi zegt: "Nee, het is een _____ met God."

7. Waar beschuldigen de mensen God van in het vierde geschil? God antwoordt door te zeggen dat Hij _____ zal sturen die de mensen zal voorbereiden op _____, Hij zal komen zoals _____ naar _____ en om _____ en _____ te verwijderen, zodat alleen de _____ overblijft om zijn volk te worden.

8. In het vijfde geschil roept God de mensen op tot _____, Waarop de mensen zeggen: "Hoe kunnen we terugkeren?" Daarom confronteert God hen met hun _____. Hij laat zien hoe ze zijn gestopt met het aanbieden van _____. Wat betekent het woord 'tiende'? In verschillende delen van de torah is het geven van tienden beschreven. Maar de mensen verwaarloosden deze verantwoordelijkheid, waardoor de tempel in verval raakte. God confronteert hen hiermee. Hij zegt dat hij ze met overvloed wil zegenen, maar alleen als _____.

9. Waar beschuldigden de mensen God van in het laatste geschil? Gods antwoord is, voor de eerste keer in het boek, geen toespraak. Het lijkt meer een kort verhaal over het getrouwe overblijfsel in Israël. God beveelt dat er voor deze mensen een herinneringsrol geschreven moet worden, zodat ze de boekrol kunnen lezen en zich Gods _____ en _____ kunnen herinneren. Maleachi wijst hier op Gods geschenk van de OTische boeken, en hoe ze ons naar het verleden wijzen. Dit alles om te onthouden wat God heeft gedaan om zo de mensen aan te moedigen tot t _____ en h _____ voor de toekomst.

10. De conclusie van het boek ontwikkelt de

that he has appointed a day of _____ that will _____ the wicked from among his people. But what the conclusion adds is the future of the faithful remnant because for them, the day of the Lord is not _____, it is a _____. It will be like the rays of the rising sun that bring _____, _____ and _____ for the future.

11. The final three verses are not part of the disputes.

Actually, they function like a concluding appendix bringing closure, not just to Malachi, but to the whole _____. First, the reader is called to remember _____ of God's servant Moses, which recall the events and the laws of the covenant that you find in the first five books of the Bible. Then we hear this summary of _____: I will send the prophet Elijah before the day of the Lord who will _____ of God's people. Israel was redeemed by God and then they betrayed him through r_____ and h_____, breaking the laws of the Torah. But the Scriptures anticipate a future day when God is going to send a new _____, and a new _____, who will restore _____ and heal their _____.

Remember all of the promises from Deuteronomy, in Jeremiah and Ezechiël. So, this concluding appendix presents the scriptures as a divine gift to read and to ponder and to pray over. They tell the truth about _____, about our _____. But they also announced God's promise that one day he would send a messenger and then show up personally to confront _____, to restore _____, and bring _____.

12. What have you learned here about God?

Scripture reading: Mal 4:1-5

beeldspraak van het vierde geschil over de komende dag des Heren verder. God zegt dat hij een _____ dag heeft ingesteld waarop de goddelozen uit zijn volk zullen worden _____. Maar wat de conclusie toevoegt, is de toekomst van het getrouwe overblijfsel, want voor hen is de dag des Heren niet een _____, maar een _____. Het zal zijn als de stralen van de rijzende zon die _____, _____ en _____ voor de toekomst brengen.

11. De laatste drie verzen maken geen deel uit van de geschillen. Eigenlijk functioneren ze als een concluderende bijlage om afsluiting te brengen, niet alleen voor Maleachi, maar voor de hele _____. Ten eerste wordt de lezer opgeroepen om _____ van Gods dienstknecht Mozes te gedenken, die herinneren aan de gebeurtenissen en de wetten van het verbond die je in de eerste vijf boeken van de Bijbel vindt. Dan horen we deze samenvatting van _____: Ik zal de profeet Elia zenden vóór de dag van de Heer die _____ van Gods volk zal _____. Israël werd door God verlost en daarna verraadden ze hem door middel van r_____ en h_____, waarbij ze de wetten van de Thora overtraden. Maar de Schrift kijkt vooruit naar een toekomstige dag waarop God een nieuwe _____ zal sturen, en een nieuwe _____, die _____ zullen herstellen en hun _____ zullen genezen. Onthoud alle beloften uit Deuteronomium, in Jeremia en Ezechiël. In dit afsluitende aanhangsel worden de Schriften daarom voorgesteld als een goddelijke geschenk om te lezen, over na te denken en om over te bidden. Ze vertellen de waarheid over _____, over onze _____. Maar ze kondigden ook Gods belofte aan dat Hij op een dag een boodschapper zou sturen en dan persoonlijk zou verschijnen om _____ te confronteren, _____ te herstellen en _____ te brengen.

12. Wat heb je hier over God geleerd?

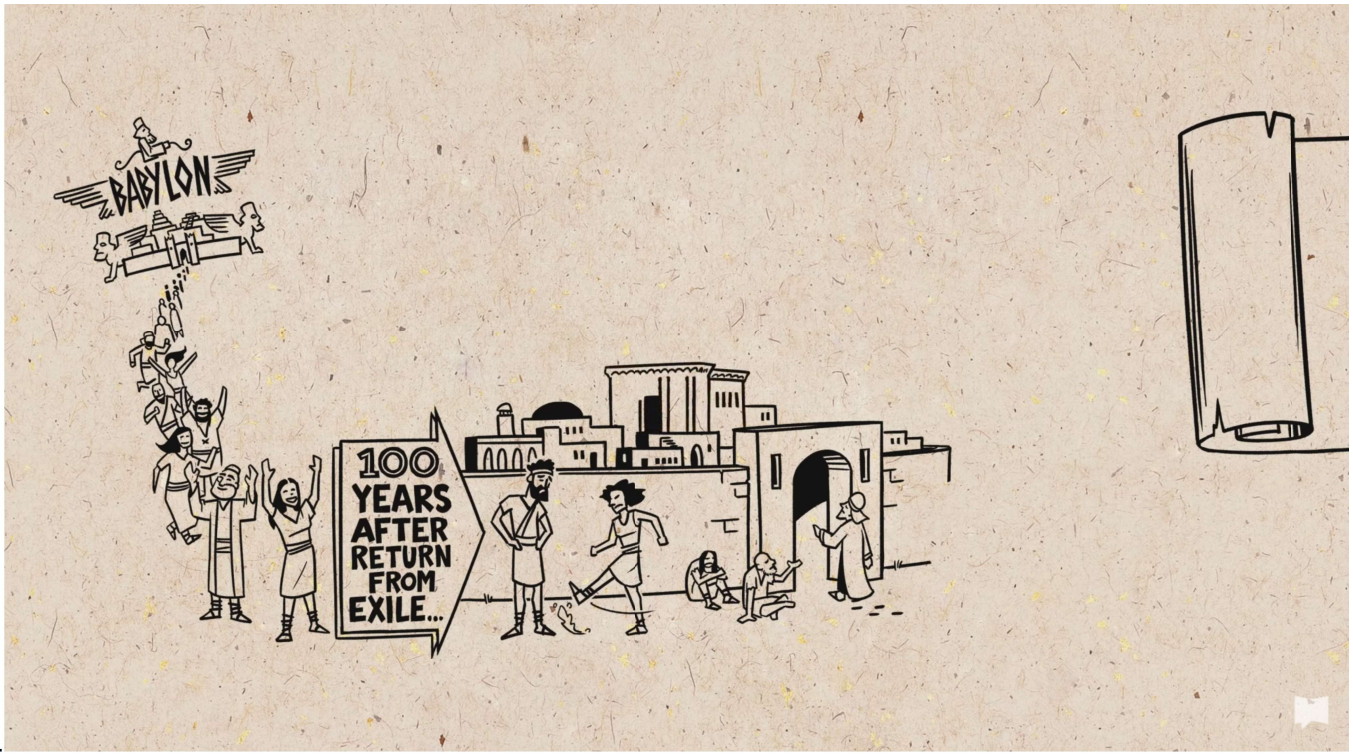
Schriftlezing: Mal 4: 1-5

English :

<https://www.youtube.com/watch?v=HPGShWZ4Jvk>

Engels

1.



2.



MALACHI

PROPHETIC HOPES: NEW JERUSALEM (SEE EZRA-NEHEMIAH)

100 YEARS AFTER RETURN FROM EXILE

CORRUPTION VS INJUSTICE

POVERTY

A SERIES OF DISPUTES

CLAIM DISAGREEMENT RESPONSE

GOD

1-2 EXPOSING ISRAEL'S CORRUPTION

3 CONFRONTING ISRAEL'S CORRUPTION

3.

FROM EXILE... POVERTY

1-2 EXPOSING ISRAEL'S CORRUPTION

DISPUTE #1

I STILL LOVE YOU. (1:2)

HOW HAVE YOU SHOWN US LOVE?

I CHOSE JACOB'S FAMILY TO CARRY MY COVENANT PROMISES...

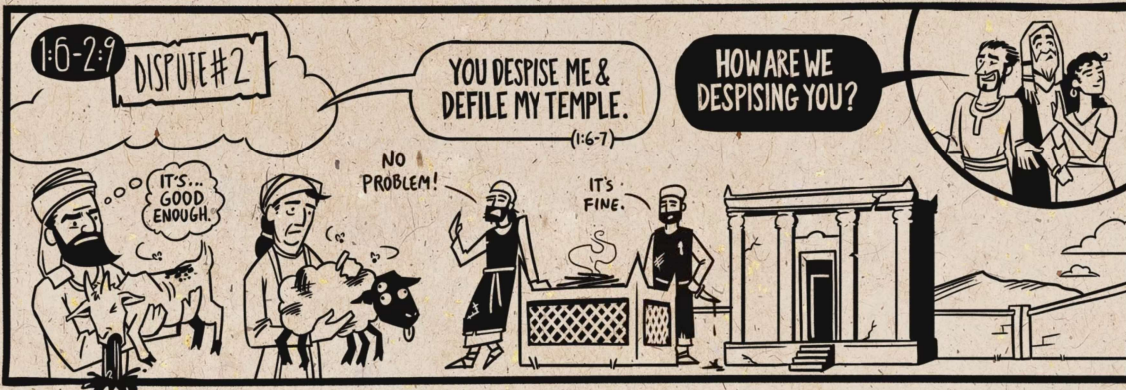
... BUT NOT ESAU'S FAMILY.

JACOB & ISRAEL

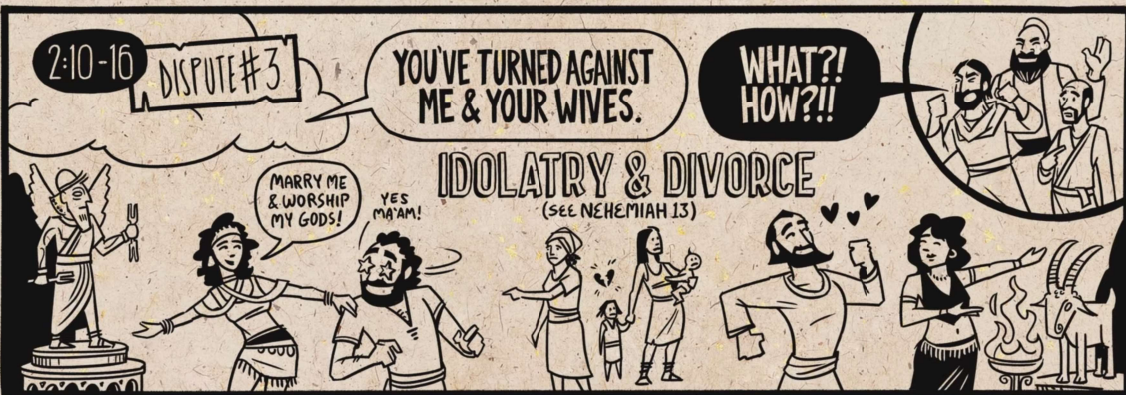
ESAU & EDOM

SEE GENESIS 25-27 & OBADIAH

4.



5.



6.

3 CONFRONTING ISRAEL'S CORRUPTION & THE DAY OF THE LORD

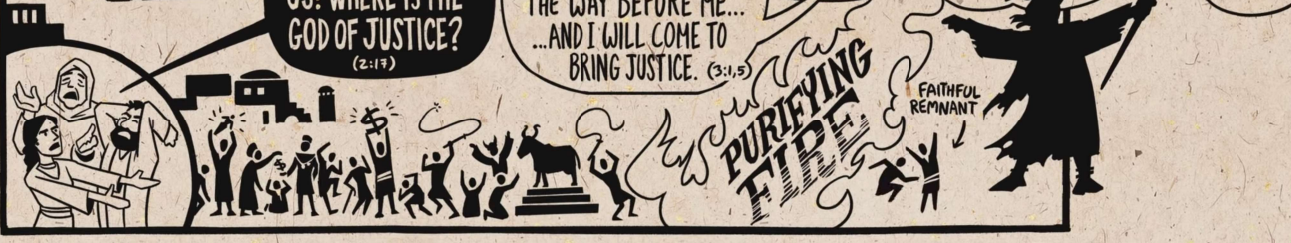
2:17-3:5

DISPUTE #4

YOU'VE NEGLECTED US! WHERE IS THE GOD OF JUSTICE? (2:17)

I WILL SEND MY MESSENGER TO PREPARE THE WAY BEFORE ME... AND I WILL COME TO BRING JUSTICE. (3:1,5)

THE DAY OF THE LORD



PURIFYING FIRE

FAITHFUL REMNANT

7.



3:6-12

DISPUTE #5

TURN BACK TO ME. (3:7)

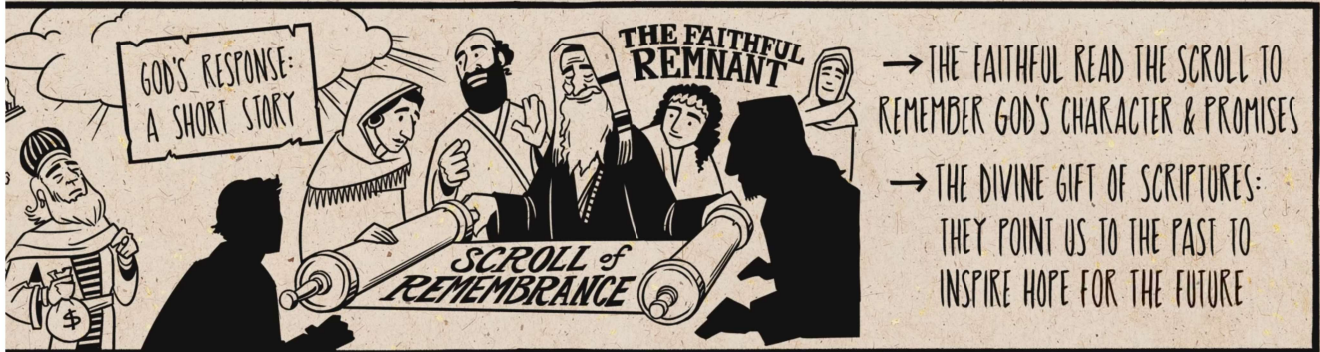
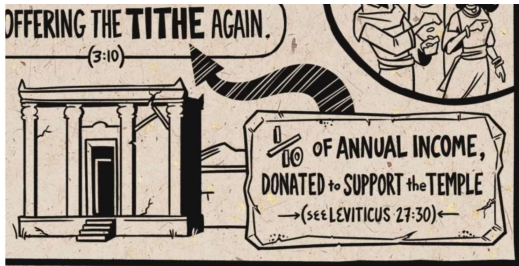
HOW?!

START OFFERING THE TITHE AGAIN. (3:10)

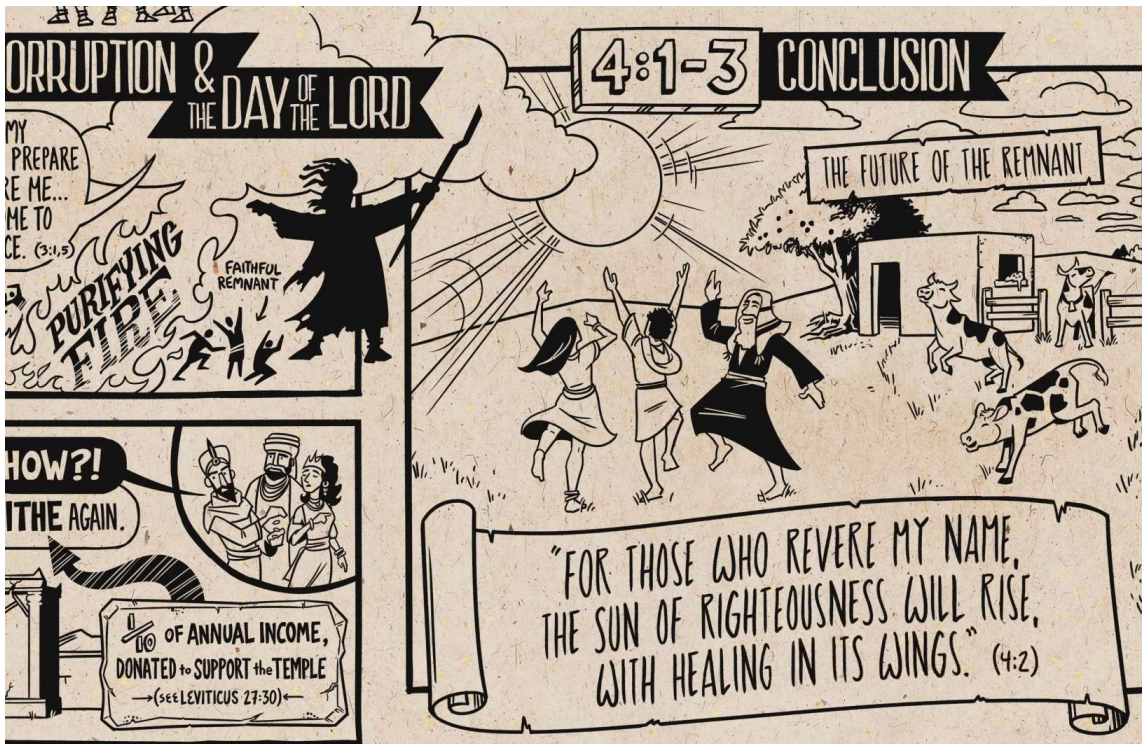
(SEE NEHEMIAH 13:10-11)



8.



9.



10.



MALACHI

A SERIES OF DISPUTES
CLAIM DISAGREEMENT RESPONSE

4:4-6 CONCLUDING APPENDIX TO TORAH & PROPHETS

TORAH PROPHETS
REMEMBER THE TORAH OF MY SERVANT MOSES
I WILL SEND THE PROPHET ELIJAH BEFORE THE DAY OF THE LORD, WHO WILL RESTORE THE HEARTS OF GOD'S PEOPLE

SUMMARIZES THE TORAH & PROPHETS AS A UNIFIED STORY THAT POINTS TO THE FUTURE...
WHEN GOD WILL SEND A NEW MOSES & ELIJAH TO RESTORE GOD'S PEOPLE & HEAL THEIR HEARTS. (REMEMBER DEUTERONOMY 30, ISAIAH 51, ZECHARIAH 3)

1-2 EXPOSING ISRAEL'S CORRUPTION

DISPUTE #1 (1:2-5)
I STILL LOVE YOU. HOW HAVE YOU SHOWN US LOVE?
I CHOSE JACOB'S FAMILY TO CARRY MY COVENANT PROMISES... BUT NOT ESAU'S FAMILY.
JACOB & ISRAEL ESAU & EDOM

DISPUTE #2 (1:6-2:9)
YOU DESPISE ME & DEFILE MY TEMPLE. HOW ARE WE DESPISING YOU?
NO PROBLEM! IT'S FINE!
IDOLATRY & DIVORCE

DISPUTE #3 (2:10-16)
YOU'VE TURNED AGAINST ME & YOUR WIVES. WHAT? HOW?!!
IT'S POINTLESS TO SERVE GOD! WICKED PEOPLE OFFEND A GOD WHO DOES NOTHING!
GOD'S RESPONSE: A SHORT STORY

3 CONFRONTING ISRAEL'S CORRUPTION & THE DAY OF THE LORD

DISPUTE #4 (2:17-3:5)
YOU'VE NEGLECTED US! WHERE IS THE GOD OF JUSTICE?
I WILL SEND MY MESSENGER TO PREPARE THE WAY BEFORE ME, AND HE WILL COME TO BRING JUSTICE.
PURIFYING FIRE

DISPUTE #5 (3:6-12)
TURN BACK TO ME. HOW?!
START OFFERING THE TITHE AGAIN.
10% OF ANNUAL INCOME, DONATED TO SUPPORT THE TEMPLE

DISPUTE #6 (3:13-18)
IT'S POINTLESS TO SERVE GOD! WICKED PEOPLE OFFEND A GOD WHO DOES NOTHING!
GOD'S RESPONSE: A SHORT STORY

4:1-3 CONCLUSION

THE END OF THE REMNANT
"FOR THOSE WHO REVERE MY NAME, THE SUN OF RIGHTEOUSNESS WILL RISE, WITH HEALING IN ITS WINGS." (4:2)

THE FAITHFUL READ THE SCROLL TO REMEMBER GOD'S CHARACTER & PROMISES
THE DIVINE GIFT OF SCRIPTURES: THEY POINT US TO THE PAST TO INSPIRE HOPE FOR THE FUTURE

00:03 [Q1]

The book of the prophet Malachi.

00:05

He lived about a hundred years after the Israelites had returned from their Babylonian exile.

00:10

His message was directed to the people who had been living in Jerusalem for some time.

00:14

The temple had been rebuilt a while ago and things were not going well.

00:19 [Q2]

Just remember the stories from Ezra and Nehemiah.

00:21

When the Israelites first returned from exile their hopes were high

00:25

they would return and rebuild their lives and the temple all of the great promises of the prophets would come true.

00:31

The Messiah would come and set up God's kingdom over a unified Israel and over the nations

00:36

and bring justice and peace for all.

00:38

But that is not what happened.

00:40

The Israelites who repopulated the city proved to be just as unfaithful to God

00:44

as their ancestors, resulting in poverty and injustice.

00:48

So in Malachi we find out just how corrupt this new generation has become.

00:53 [Q3]

The book is designed as a series of disputes.

00:55

Most sections begin with God saying something making a claim or an accusation

01:00

and then Israel will disagree or question God's statement.

01:03

Then God will respond and offer the last word.

01:06

This happens six times.

01:08

In the first three disputes.

01:10

God exposes Israel's corruption and in the final three disputes he confronts their corruption.

01:15

The overall impression you get from these arguments

01:18

and disputes is that the exile fundamentally didn't change anything in the people.

01:23

Israel's hearts are as hard as ever.

01:26 [Q4]

The first dispute starts when God says that he still loves his covenant people, despite their failures.

01:31

Israel rudely objects saying, "How have you shown us any love?"

01:35

So God reminds them of how he graciously chose the family of Jacob their ancestor to become the carrier

01:41
of God's covenant promises instead of Esau, his brother,
01:45
and the family that came from him, who eventually came to ruin.

01:49
Remember the stories from Genesis and the book of Obadiah.

01:52
So right from this first dispute, Israel is exposed as suspicious,
01:56
doubting God's love and faithfulness.

01:58 [Q5]
The second dispute exposes a problem with Israel's Second Temple.

02:02
God accuses the people of despising and defiling the temple

02:05
The people fire back, "How have we despised you?"

02:08
So God responds by focusing on the people,
02:10
how they are bringing shamefully lame offerings of these sick blemished animals

02:15
that show that they do not value or honor their God.

02:18
But it is not just the people. It is the priests, too, who run the temple.

02:22
Not only do they tolerate but participate in these corrupt forms of worship.

02:26
From top to bottom, God's people have proven faithless.

02:30 [Q6]
In the third dispute God accuses the Israelite men of treachery against him and their wives,

02:35
which, of course, they deny.

02:37
God exposes the toxic combination of idolatry and divorce taking place.

02:42
You have Israelite men marrying non-Israelite women and then adopting the worship of their wives' ancestral gods into their homes.

02:50
Remember the story from Nehemiah chapter 13.

02:53
So Malachi connects this to a wave of men divorcing their wives for no good reason.

02:59
The people are all fine with this.

03:01
Malachi says, "No, it is a betrayal of your covenant with God."

03:05
So Malachi transitions into the second set of disputes that confront Israel's rebellion.

03:10 [Q7]
The fourth dispute begins with the Israelites accusing God of neglect saying, where is the God of justice?

03:16
They see injustice and corruption abounding and God seems to do nothing.

03:20

God responds by saying that he will send a messenger who will prepare the people for God's personal return

03:26

in the day of the Lord. He will come like fire to purify his people

03:31

and to remove idolatry and sexual immorality and injustice

03:34

so that only the faithful remnant is left to become his people.

03:39 [Q8]

In the fifth dispute, God calls the people to turn back to him,

03:42

to which the people say, "How can we turn back?"

03:45

So God confronts their selfishness.

03:47

He shows how they have stopped offering a tithe of their income to the temple.

03:52

That word "tithe" just means "one-tenth".

03:55

It is the amount of their income and produce that Israelites were to annually donate to support the temple and its priests.

04:01

The practice is laid out in different parts of the Torah.

04:04

We know from Malachi and from the book of Nehemiah that the people were neglecting this responsibility.

04:09

So the temple was falling into disrepair.

04:12

So God confronts them. He says he wants to bless them with abundance, but only if they are going to be faithful.

04:18 [Q9]

In the final dispute that people accuse God and say that it is pointless to serve Him.

04:22

They observe wicked, prideful people succeeding in life and God does nothing.

04:27

God's response, for the first time in the book, is not a speech.

04:32

Rather, it is a short story about the faithful remnant in Israel, people who fear the Lord.

04:37

They love to get together and talk about how to honor God and serve Him.

04:42

So God orders that a scroll of remembrance be written for these people

04:46

so that they can read the scroll and remember God's character and promises.

04:50

Malachi is reflecting here on the divine gift of the scriptures,

04:54

how they point us to the past to remember what God has done

04:58

in order to inspire faithfulness and hope for the future

05:01 [Q10]

which leads to the conclusion of the book.

05:04

It picks up and develops the imagery of the fourth dispute

05:07

about the coming day of the Lord, but it develops it further.

05:10

God says that he has appointed a day of purifying judgment that will consume the wicked from among his people.

05:16

But what the conclusion adds is the future of the faithful remnant

05:20

because for them, the day of the Lord is not a threat;

05:23

it is a cause for joy. It will be like the rays of the rising sun that bring healing, life and hope for the future.

05:31

So Malachi's disputes come to a close but there is still a little bit more to this book.

05:36 [Q11]

The final three verses are not part of the disputes.

05:39

Actually, they function like a concluding appendix

05:42

bringing closure, not just to Malachi, but to the whole collection of the Torah and the Prophets.

05:48

First, the reader is called to remember the law or the Torah of my servant Moses.

05:54

This recalls the story and the laws of the covenant that you find in the first five books of the Bible.

05:59

Then we hear this summary of the books of the prophets:

06:02

I will send the prophet Elijah before the day of the Lord who will restore the hearts of God's people.

06:08

This conclusion summarizes the Torah and the prophets as a unified story that points to the future.

06:14

Israel was redeemed by God and then they betrayed him through the rebellion and hard hearts,

06:20

breaking the laws of the Torah.

06:21

But the Scriptures anticipate a future day when God is going to send a new prophet Moses, a new Elijah,

06:28

who will restore God's people and heal their hard hearts

06:32

Remember all of the promises from Deuteronomy, in Jeremiah and Ezekiel.

06:36

So, this concluding appendix presents the scriptures as a divine gift to read and to ponder and to pray over.

06:43

They tell the truth about the human condition, about our selfishness in our sin.

06:48

But they also announced God's promise that one day he would send a messenger

06:53

and then show up personally to confront evil, to restore his people, and bring his healing justice.

07:00

It is that future hope that Malachi and the Torah and all of the prophets are about.