***Malachi Outline***

1. Malachi 1
	1. The compelling nature of the message, 1 The burden of the word of the LORD to Israel by My messenger.
	2. The discipline and potential redemption of Edom as an example to the priesthood of Israel, vv.2-5:
		1. The declaration of Yahweh’s love for the nation of Israel, 2a “I have loved you (pl),” says the LORD.”
		2. The qualifying question regarding the reason for His love, 2b “Yet you say, ‘In what way have You loved us?’ Was not Esau Jacob’s brother?” declares the LORD.”
		3. The historical summary of God’s love for Israel, “Yet Jacob I have loved;”
		4. The historical summary of God’s hatred for Esau, and the resulting discipline, “3 But Esau I have hated, And laid waste his mountains and his heritage For the jackals of the wilderness.”
		5. The rebellion of Edom against the discipline of God, 4a Even though Edom has said, “We have been devastated, But we will return and build the desolate places,”
		6. The relentless nature of the discipline of God, 4b Thus says the LORD of legions: “They may build, but I will throw down; They shall be called the Territory of Wickedness, And the people against whom the LORD will have indignation forever.
		7. The intended result of God’s relentless discipline on Edom, 5 Your eyes shall see, And you shall say, ‘Great is the Lord beyond the border of Israel.’
	3. The prophecy against the priesthood of Israel, vv.6-14.
		1. The disrespect of the priesthood of Israel toward God, 6a “A son honors his father, And a servant his master. If then I am the Father, Where is My honor? And if I am a Master, Where is My reverence? Says the LORD of legions To you priests who despise My name.
		2. The anticipated protest of the priests, 6b “Yet you say, ‘In what way have we despised Your name?’
		3. The corrupt and disrespectful practices of the priesthood, vv.7-8:
			1. The practice of the offering of the defiled, and its message, 7a “You offer defiled food on My altar, But say, ‘In what way have we defiled You?’ By saying, ‘The table of the LORD is contemptible.’
			2. The practice of offering forbidden sacrifices and what they say, 8a And when you offer the blind as a sacrifice, Is it not evil? And when you offer the lame and sick, Is it not evil?
			3. The hypothetical offering to demonstrate its corruption, 8b Offer it then to your governor! Would he be pleased with you? Would he accept you favorably?” Says the LORD of hosts.
		4. The possibility of grace but the need for the cessation of sin, 9 “But now entreat God’s favor, That He may be gracious to us. While this is being done by your hands, Will He accept you favorably?” Says the LORD of hosts.
		5. The continuation of the rejection of the priesthood, vv.10-14:
			1. The necessity of shutting down the priestly operations in the temple, 10 “Who is there even among you who would shut the doors, So that you would not kindle fire on My altar in vain? I have no pleasure in you,” Says the LORD of hosts, “Nor will I accept an offering from your hands.
			2. The Kingdom worship of Gentiles as condemnation of the Jewish priesthood, 11 For from the rising of the sun, even to its going down, My name shall be great among the Gentiles; In every place incense shall be offered to My name, And a pure offering; For My name shall be great among the nations,” Says the LORD of hosts.
			3. The contrasting corrupt offerings of Israel’s priesthood, vv.12-13:
				1. The offense of the attitude toward God, 12 “But you utterly pierced Him, In your saying, ‘The table of the LORD is defiled; And its fruit, its food, is despised.’
				2. The corruption of their attitude toward the work of the Lord, 13 You also say, ‘Oh, what a weariness!’ And you sigh at it,” Says the LORD of legions. “And you bring the stolen, the lame, and the sick; Thus you bring an offering! Should I accept this from your hand?” Says the LORD.
			4. A summary of the prophecy against the priesthood of Israel, 14:
				1. The pronouncement of a curse, 14a “But cursed be the deceiver Who has in his flock a male, And takes a vow, But sacrifices to the Lord what is blemished—
				2. The reason for the curse, 14b For I am a great King,” Says the LORD of legions,
				3. The purpose for the curse, 14c “And My name is to be feared among the nations."
2. Malachi 2
	1. The cursing of the priesthood, vv.1-9:
		1. The announcement of a decree, 1 “And now this commandment is for you, O priests.
		2. The conditional nature of the decree, and the general nature of the curse, 2 “If you do not listen, and if you do not take it to heart to give honor to My name,” says the LORD of hosts, “then I will send the curse upon you and I will curse your blessings; and indeed, I have cursed them already, because you are not taking it to heart.
		3. The promise of unrestrained degeneracy, 3 “Behold, I am going to rebuke your offspring, and I will spread refuse on your faces, the refuse of your feasts; and you will be taken away with it.
		4. The purpose of the cursing decree, 4 “Then you will know that I have sent this commandment to you, that My covenant may continue with Levi,” says the LORD of hosts.
		5. The nature of the original covenant, and the original attitude, 5 “My covenant with him was one of life and peace, and I gave them to him as an object of reverence; so he revered Me and stood in awe of My name.
		6. The result of the reverence, 6 “True instruction was in his mouth and unrighteousness was not found on his lips; he walked with Me in peace and uprightness, and he turned many back from iniquity.
		7. The proper verbal ministry of the priests, 7 “For the lips of a priest should preserve knowledge, and men should seek instruction from his mouth; for he is the messenger of the LORD of hosts.
		8. The characterization of the priests of present Israel, 8 “But as for you, you have turned aside from the way; you have caused many to stumble by the instruction; you have corrupted the covenant of Levi,” says the LORD of hosts.
		9. Thus the current status, 9 “So I also have made you despised and abased before all the people, just as you are not keeping My ways but are showing partiality in the instruction.
	2. Discourse on the sin of Israel in the analogy of family, vv.10-17:
		1. The Implication of the Fatherhood of God in contrast to their behavior, 10 “Do we not all have one father? Has not one God created us? Why do we deal treacherously each against his brother so as to profane the covenant of our fathers?
		2. The nature of the sin of the priests, 11 “Judah has dealt treacherously, and an abomination has been committed in Israel and in Jerusalem; for Judah has profaned the sanctuary of the LORD which He loves and has married the daughter of a foreign god.
		3. The wish of the messenger on the evil priests, 12 “As for the man who does this, may the LORD cut off from the tents of Jacob everyone who awakes and answers, or who presents an offering to the LORD of hosts.
		4. Their sorrow over lost responses, but not over the behavior, 13 “This is another thing you do: you cover the altar of the LORD with tears, with weeping and with groaning, because He no longer regards the offering or accepts it with favor from your hand.
		5. The treachery within the marriage of the priests, 14 “Yet you say, ‘For what reason?’ Because the LORD has been a witness between you and the wife of your youth, against whom you have dealt treacherously, though she is your companion and your wife by covenant.
		6. The absence of the Spirit of the Lord in child rearing, and call to return to the marriage covenant, 15 “But not one has done so who has a remnant of the Spirit. And what did that one do while he was seeking a godly offspring? Take heed then to your spirit, and let no one deal treacherously against the wife of your youth.
		7. The hatred of God for divorce, and call to repent of the behavior, 16 “For I hate divorce,” says the LORD, the God of Israel, “and him who covers his garment with wrong,” says the LORD of hosts. “So take heed to your spirit, that you do not deal treacherously.”
		8. The mereness of their words, 17 You have wearied the LORD with your words. Yet you say, “How have we wearied Him?” In that you say, “Everyone who does evil is good in the sight of the LORD, and He delights in them,” or, “Where is the God of justice?”"
3. Malachi 3
	1. The announcement of the messenger, 1 “Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming,” says the LORD of legions.
	2. The unendurability of Day of the Lord, vv.2-5:
		1. The day is unendurable to all, 2 “But who can endure the day of His coming? And who can stand when He appears?
		2. The purification of some, vv.2-4:
			1. The explanation of the unendurability, 2a-3a, For He is like a refiner’s fire and like fullers’ soap. 3a “He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver,
			2. The purpose of the refining, 3bso that they may present to the LORD offerings in righteousness.
			3. The result of the refining, 4 “Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.
		3. The destruction of others, 5 “Then I will draw near to you for judgment; and I will be a swift witness against the sorcerers and against the adulterers and against those who swear falsely, and against those who oppress the wage earner in his wages, the widow and the orphan, and those who turn aside the alien and do not fear Me,” says the LORD of hosts.
	3. The day and the Jews, vv.6-17:
		1. The immutability of God toward Jacob, 6 “For I, the LORD, do not change; therefore you, O sons of Jacob, are not consumed.
		2. The rebelliousness of Jacob, 7a “From the days of your fathers you have turned aside from My statutes and have not kept them.
		3. Call to Return, 7b Return to Me, and I will return to you,” says the LORD of hosts. “But you say, ‘How shall we return?’
		4. The sin of robbing the temple treasury, vv.8-12:
			1. The audacity of robbing God, 8 “Will a man rob God? Yet you are robbing Me! But you say, ‘How have we robbed You?’ In tithes and offerings.
			2. The judgment against them, 9 “You are cursed with a curse, for you are robbing Me, the whole nation of you!
			3. Command to return to integrity, and promised blessing, 10 “Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this,” says the LORD of hosts, “if I will not open for you the windows of heaven and pour out for you a blessing until it overflows.
			4. Relief from discipline, 11 “Then I will rebuke the devourer for you, so that it will not destroy the fruits of the ground; nor will your vine in the field cast its grapes,” says the LORD of hosts.
			5. The future declaration of blessedness, 12 “All the nations will call you blessed, for you shall be a delightful land,” says the LORD of hosts.
		5. The sin of discouragement, vv.13-18:
			1. The audacity of arrogant words, 13 “Your words have been arrogant against Me,” says the LORD. “Yet you say, ‘What have we spoken against You?’
			2. The content of their arrogance, 14 “You have said, ‘It is vain to serve God; and what profit is it that we have kept His charge, and that we have walked in mourning before the LORD of hosts?
			3. The essence of their declaration, 15 ‘So now we call the arrogant blessed; not only are the doers of wickedness built up but they also test God and escape.’ ”
			4. The intervention of the godly, 16 Then those who feared the LORD spoke to one another, and the LORD gave attention and heard it, and a book of remembrance was written before Him for those who fear the LORD and who esteem His name.
			5. The declaration of ownership of the godly, and result, 17 “They will be Mine,” says the LORD of hosts, “on the day that I prepare My own possession, and I will spare them as a man spares his own son who serves him.”
			6. The intended result on the whole nation, 18 So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him."
4. Malachi 4
	1. The coming day of reckoning, 1 “For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,” says the LORD of hosts, “so that it will leave them neither root nor branch.”
	2. The coming day of joy, 2 “But for you who fear My name, the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall."
	3. The coming day of victory, 3 “You will tread down the wicked, for they will be ashes under the soles of your feet on the day which I am preparing,” says the LORD of hosts.
	4. Just one responsibility, 4 “Remember the law of Moses My servant, even the statutes and ordinances which I commanded him in Horeb for all Israel.
	5. The forerunner and his purpose, vv.5-6:
		1. The timing of the forerunner, 5 “Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD.
		2. The purpose of the forerunner, 6 “He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse.”"