A SURVEY OF THE HOLY SCRIPTURES
FOR THE PRACTICAL MESSIANIC

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MESSIANIC APOLOGETICS
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ABBREVIATIONS AND SPECIAL TERMS

The following is a list of abbreviations for reference works and special terms which are used in publications by Outreach Israel Ministries and Messianic Apologetics. Please familiarize yourself with them as the text may reference a Bible version, i.e., RSV for the Revised Standard Version, or a source such as *TWOT* for the *Theological Wordbook of the Old Testament*, solely by its abbreviation. Detailed listings of these sources are provided in the Bibliography.

ABD: *Anchor Bible Dictionary*
AMG: *Complete Word Study Dictionary: Old Testament, New Testament*
ANE: Ancient Near East(ern)
Apostolic Scriptures/Writings: the New Testament
Ara: Aramaic
ASV: American Standard Version (1901)
ATS: ArtScroll Tanach (1996)
b. Babylonian Talmud (*Talmud Bavli*)
B.C.E.: Before Common Era or B.C.
BDAG: *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Bauer, Danker, Arndt, Gingrich)
BDB: *Brown-Driver-Briggs Hebrew and English Lexicon*
C.E.: Common Era or A.D.
CGEDNT: *Concise Greek-English Dictionary of New Testament Words* (Barclay M. Newman)
CGL: *Cambridge Greek Lexicon* (2021)
CHALOT: *Concise Hebrew and Aramaic Lexicon of the Old Testament* (Holladay)
CJB: Complete Jewish Bible (1998)
CJSB: Complete Jewish Study Bible (2016)
DRA: Douay-Rheims American Edition
DSS: Dead Sea Scrolls
ECB: *Eerdmans Commentary on the Bible*
EDB: *Eerdmans Dictionary of the Bible*
EJ: *Encylopaedia Judaica*
ESV: English Standard Version (2001)
Ger: German
GNT: Greek New Testament
Grk: Greek
HALOT: *Hebrew & Aramaic Lexicon of the Old Testament* (Koehler and Baumgartner)
HCSB: Holman Christian Standard Bible (2004)
Heb: Hebrew
HNV: Hebrew Names Version of the World English Bible
IDB: *Interpreter's Dictionary of the Bible*
IDBSup: *Interpreter's Dictionary of the Bible Supplement*
ISBE: *International Standard Bible Encyclopedia*
IVPBBC: *IVP Bible Background Commentary (Old & New Testament)*
Jastrow: *Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature* (Marcus Jastrow)
JBK: New Jerusalem Bible-Koren (2000)
JETS: *Journal of the Evangelical Theological Society*
KJV: King James Version
Lattimore: The New Testament by Richmond Lattimore (1996)
LITV: *Literal Translation of the Holy Bible* by Jay P. Green (1986)
LES: *Lexham English Septuagint* (2019)
LS: *An Intermediate Greek-English Lexicon* (Liddell-Scott)
LSJM: *Greek-English Lexicon* (Liddell-Scott-Jones-McKenzie)
LXE: *Septuagint with Apocrypha* by Sir L.C.L. Brenton (1851)
LXX: Septuagint
m. Mishnah
MT: Masoretic Text
NASB: New American Standard Bible (1977)
NASU: New American Standard Update (1995)
NBCR: *New Bible Commentary: Revised*
NEB: New English Bible (1970)
Nelson: *Nelson's Expository Dictionary of Old Testament Words*
NETS: New English Translation of the Septuagint (2007)
NIB: *New Interpreter's Bible*
NIDB: *New International Dictionary of the Bible*
NIV: New International Version (1984)
NJB: New Jerusalem Bible-Catholic (1985)
NJPS: Tanakh, A New Translation of the Holy Scriptures (1999)
NKJV: New King James Version (1982)
NRSV: New Revised Standard Version (1989)
NLT: New Living Translation (1996)

NT: New Testament
OT: Old Testament
REB: Revised English Bible (1989)
RSV: Revised Standard Version (1952)
t. Tosefta
Tanach (Tanakh): the Old Testament
Thayer: *Thayer's Greek-English Lexicon of the New Testament*
TDNT: *Theological Dictionary of the New Testament*
TLV: Messianic Jewish Family Bible—Tree of Life Version (2014)
TNIV: Today's New International Version (2005)
TWOT: *Theological Wordbook of the Old Testament*
UBSHNT: United Bible Societies' 1991 Hebrew New Testament revised edition
v(s). verse(s)
Vine: *Vine's Complete Expository Dictionary of Old and New Testament Words*
Vul: Latin Vulgate
YLT: Young's Literal Translation (1862/1898)
WMB: World Messianic Bible (2020)

BOOK OF MALACHI

PERSONAL SURVEY OF MALACHI

Read through the Book of Malachi, keeping a journal log of:
people, places, key themes and events, and major Scripture passages

THEOLOGICAL SUMMARY OF MALACHI

Approximate date: 460s B.C.E. (Right, conservative-moderate, some Left); 400s-100s B.C.E. (some Left)
Time period: instability following the reconstruction of the Second Temple
Author(s): Malachi (Right, some conservative-moderate); an unnamed messenger (some conservative moderate, Left)
Location of prophet/author(s): somewhere in Judah (Right, conservative-moderate, Left)
Target audience and their location: Southern Kingdom Israelites and Jerusalemites

The name Malachi (Heb. *Malaki*) means "My messenger." Some have been tempted to believe that the title of this book is generic, as *malaki* was rendered in the Greek Septuagint as *angelou autou* or "His messenger" (*IDB*).[1] The prophecies of Malachi appeared in the period following the reconstruction of the Temple in 516 B.C.E., and the return of Nehemiah to Persia in 433 B.C.E. (cf. Nehemiah 13:6). When Nehemiah returned, the Jews had fallen back into sins such as breaking the Sabbath, intermarrying with foreigners, and the priesthood was corrupt and not performing its duties ably.[2] These were the same transgressions condemned by Malachi (1:6-14; 2:14-16; 3:8-11). Many lean toward Malachi and Nehemiah being contemporaries, possibly with Malachi's prophetic ministry occurring between Nehemiah's departure to Persia and his return to Jerusalem. Most interpreters point to Malachi being written during

[1] W. Neil, "Malachi," in George Buttrick, ed., et. al., *The Interpreter's Dictionary of the Bible*, 4 vols. (Nashville: Abingdon, 1962), 3:229.
[2] R.K. Harrison, *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1969), pp 959-960.

the Persian period. Nothing is known in the Biblical record of Malachi, beyond this as some kind of name or designation.

No specific date is given in the text of Malachi, yet it is clearly post-exilic,[3] with specific supports for this dating inferred from the text.[4] John Calvin believed that the "messenger" was actually Ezra the Scribe, whereas historically the Church Fathers followed Jewish tradition in ascribing Malachi's prophecies to a real prophet named Malachi.[5] The debate over the name of Malachi as "my messenger" led some throughout Jewish and Christian history to support a view that this was not a proper name, and that another individual, anonymous or otherwise, was this messenger.[6] Most scholars, conservative or liberal, have maintained some kind of unity for the Book of Malachi,[7] although some critical scholars have proposed that the Book of Malachi was appended on to the prophecies of Zechariah chs. 1-8.[8] It is notable that Rabbinic tradition attributed that those of the Great Synagogue had the ultimate responsibility for collecting and editing the prophetic books (b.*Bava Batra* 14b).[9] The Talmud classified Haggai, Zechariah, and Malachi all as three separate Prophets (b.*Yoma* 9b; b.*Sukkah* 44a; b.*Rosh Hashanah* 19b; b.*Megillah* 3a).

It is notable that not all liberals are united around the idea of Malachi being something other than a personal name. Jewish liberals, in particular, do commonly assert that Malachi was a personal name, even though there are attestations in Rabbinic literature of Malachi being Ezra (b.*Megillah* 15a).[10]

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[3] James T.H. Adamson, "Malachi," in D. Guthrie and J.A. Motyer, eds., *The New Bible Commentary Revised* (Grand Rapids: Eerdmans, 1970), 804; John B. Graybill, "Malachi," in Merrill C. Tenney, ed., *The New International Dictionary of the Bible* (Grand Rapids: Zondervan, 1987), 616; Andrew E. Hill, "Malachi, Book of," in David Noel Freedman, ed., *Anchor Bible Dictionary*, 6 vols. (New York: Doubleday, 1992), 4:479.

[4] G.V. Smith, "Malachi," in Geoffrey Bromiley, ed., *International Standard Bible Encyclopedia*, 4 vols. (Grand Rapids: Eerdmans, 1988), 3:226.

[5] Hill, "Malachi, Book of," in *ABD*, 4:478.

[6] Smith, "Malachi," in *ISBE*, 3:226; Robert L. Alden, "Malachi," in Frank E. Gaebelein, ed. et. al., *Expositor's Bible Commentary* (Grand Rapids: Zondervan, 1985), 7:702.

[7] Smith, "Malachi," in *ISBE*, 3:226.

[8] Hill, "Malachi, Book of," in *ABD*, 4:478.

[9] "And said R. Yohanan, 'He was the first of the group of four prophets who prophesied at that time: Hosea, Isaiah, Amos, and Micah.' *So should not Hosea come first? Well, since his prophesies are written down along with those of Haggai, Zechariah, and Malachi, and since Haggai, Zechariah, and Malachi are designated as the conclusion of prophecy, he is reckoned along with them. So why not write out his prophecy on its own and put it first? Well, his scroll is so small that if copied on its own it might get lost*" (b.*Bava Batra* 14b; *The Babylonian Talmud: A Translation and Commentary.* MS Windows XP. Peabody, MA: Hendrickson, 2005. CD-ROM).

Cf. Hill, "Malachi, Book of," in *ABD*, 4:485.

[10] "*It is learned:* Said R. Joshua ben Qorhah: Malachi is Ezra. And the sages say: Malachi is his [proper] name. *Said Rav Nahman [DS: + bar Yitzhaq]: It makes sense according to the one who said 'Malachi is Ezra,' as is written regarding the prophecy of Malachi,* 'Judah has rebelled, and abominations have been done in Israel and in Jerusalem, for Judah has desecrated the beloved sanctuary of God, and has taken the daughter of a foreign god' (Mal. 2:11)" (b.*Megillah* 15a; *The Babylonian Talmud: A Translation and Commentary*).

The Hebrew MT of Malachi is in relatively good condition, although the Greek LXX does add some interpretive extrapolations. The Latin Vulgate actually follows the Hebrew more closely. Some expressions seen in Malachi are difficult to translate.[11]

Major themes expounded upon in Malachi are how God as the Great King (Malachi 1:14) will judge His people (Malachi 3:1-5; 4:1), but also restore them (Malachi 3:6-12; 4:2). The message of Malachi, emphasizing the certainty of God's judgment, can be seen in how the Prophets' expectation of Israel being restored had not been fulfilled. Uncontent with waiting on the Lord, His people fell back into their same old sinful patterns.[12] Malachi rebuked the people for doubting God's love (Malachi 1:2-5) and the poor actions of the priests (Malachi 1:6-2:9). God will judge His own people first (Malachi 3:5), and the only reason why God had not destroyed Israel was because of His covenant faithfulness (Malachi 3:6). The people cannot be restored and experience His blessing unless they repent (Malachi 3:6-12). A great deal of Malachi is presented in a question-and-answer style of format,[13] with both the people and God asking questions of one another. The Book of Malachi calls the people of God to properly reform themselves.[14]

Malachi is the last of the Prophets (*Nevi'im*) in the Jewish and Christian book order of the Tanach, and it is also the last book in the Christian book order of the Old Testament. It is notable that the verses marked Malachi 4:1-6 in Christian Bibles simply continue as Malachi 3:19-24 in Jewish Bibles. Malachi 1:1-2:7 is read as the Haftarah selection for *Toldot* (Genesis 25:19-28:9).

The Apostolic Scriptures appropriate some important themes from the Book of Malachi,[15] notably including a reference to the coming of John the Baptist (Malachi 3:1; cf. Matthew 11:10).

There is presently no significant Messianic engagement with the Book of Malachi. While verses from Malachi (4:4) may often be quoted as "sound bytes" to encourage people to follow the Torah, the overall message of God's messenger is largely under-appreciated. Many of today's Messianic people believe we are in an hour of restoration, yet when it does not come on the timetable that many are expecting, will we fall into the same pattern as the Jewish audience depicted in the text? Let us hope not, and heed Malachi's message of repentance, patiently waiting for God to perform His complete redemption of the Earth. In a similar manner, let us remember that much of today's Church seems to have reached a plateau,

[11] Harrison, *Introduction to the Old Testament*, pp 961-962; Hill, "Malachi, Book of," in *ABD*, 4:480.

[12] Adamson, in *NBCR*, 804; Smith, "Malachi," in *ISBE*, 3:228.

[13] Julia M. O'Brien, "Malachi," in Walter J. Harrelson, ed., et. al., *New Interpreter's Study Bible*, NRSV (Nashville: Abingdon, 2003), 1351.

[14] Ehud ben Zvi, "Malachi," in Adele Berlin and Marc Zvi Brettler, eds., *The Jewish Study Bible* (Oxford: Oxford University Press, 2004), pp 1268-1269.

[15] Raymond B. Dillard and Tremper Longman III, *An Introduction to the Old Testament* (Grand Rapids: Zondervan, 1994), 442.

thinking that since so much has been accomplished for God, no new heights can be reached. Too many modern Christians have fallen into the same trap of Malachi's original audience.

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QUESTIONS FOR REFLECTION ON MALACHI:

1. How serious was it for God's priests to give Him insufficient and second-rate offerings?

2. According to Malachi, what will happen on the Day of the LORD? How is certain symbolism or prophecy viewed in the Gospels as foreshadowing the ministry of Yeshua the Messiah (Malachi 3:1; cf. Mark 1:2; Matthew 11:10; Luke 7:27)?

3. Why do you think God called the people to remember the Torah (Malachi 4:4)? To what extent is this (Malachi 4:6) possibly happening via the growth of today's Messianic movement?

4. Do you think today's Messianic community takes the message and themes of Malachi seriously? Why or why not?