

THE THEOLOGY OF MALACHI

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Notes on the Text.

These notes are based on Glueck's Bible 5 Class Notes, the ICC to Malachi, and the Biblia Hebraica.

Verse 1 may be a later superscription.

1:3, read אֲרָנִים - שְׂדֵי הַיַּבֵּשׁ "pastures of the wilderness" instead of אֲרָנִים שְׂדֵי הַיַּבֵּשׁ "jackals of the wilderness", which hardly fits the picture. The former phrase occurs frequently.

1:9, omit as a gloss the words שָׁמַיִם וָאָרֶץ (Bible 5 Class Notes)

1:12c וְהַמֶּלֶךְ "even the food thereof" is entirely unnecessary and makes the verse awkward. We should either omit it as a gloss, or read וְהַמֶּלֶךְ instead of וְהַמֶּלֶךְ

1:13, omit as gloss the words וְהַמֶּלֶךְ, and read

וְהַמֶּלֶךְ instead of וְהַמֶּלֶךְ (Bible 5 Class Notes)

2:3a, read וְהָיָה כִּי יִשְׁחָטְךָ "behold, I am going to hew off the arm for you", instead of וְהָיָה כִּי יִשְׁחָטְךָ

וְהָיָה כִּי יִשְׁחָטְךָ "behold, I will rebuke the seed for your hurt". As the phrase stands, it would refer to farmers. The change is a natural one even though it makes the figure a bit bold. With the change, it refers to the arm of the priests as stretched out for blessing.

2:3b, read וְהָיָה כִּי יִשְׁחָטְךָ instead of וְהָיָה כִּי יִשְׁחָטְךָ

2:7, this verse seems to be parenthetical in nature and could be omitted as a gloss, since v. 8 follows perfectly after v. 6.

At any rate, וְהָיָה כִּי יִשְׁחָטְךָ is undoubtedly an insertion.

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1. Prüfung

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Before



### Introductory

The word Malachi is not generally believed to be a name, but a word meaning "my messenger." The fact that we do not know the name of the writer, however, actually matters very little. It is generally conceded to be the work of one individual, with the addition of a few glosses by a later editor or editors. With the exception of 2:15 which is so corrupt that we can make no sense of the text as it stands, Malachi is understandable.

First let us understand what constituted the Jewish territory of Malach's day, geographically. It was an extremely small country. It could not have been more than twenty to thirty miles in length and width. The neighbors of the Jews were the Edomites on the south; on the west they were hemmed in by the Phoenicians; the east Jordan country was in possession of the Moabites and the Edomites.<sup>1</sup>

It is generally believed that the Persian authorities interfered very little in the local affairs of the Jewish community. This seems to have applied to both the religious and the civil problems of the day. We are told by a competent authority on this period that there is little doubt that from the Persian point of view the 'nation' of Jews in Palestine were considered a sacred community.<sup>2</sup> This meant that they belonged to their God Yahveh. It seems very probable that as long as they paid taxes<sup>3</sup> regularly they were let alone by their overlords.

Seemingly there were not many outstanding leaders during

this period, at least we hear of very few. There were Haggai and Zechariah (probably shortly before Malachi), Joshua the priest who officiated at the Temple, probably before the time of Malachi, and Sheshbazzar and Zerubbabel.<sup>4</sup>

Without too much stretch of the imagination, it is clear from the internal evidence in Malachi that there was a rather indifferent attitude toward the Temple and cult matters connected therewith, as we see in 1:6,7,8,10 and 3:8 (see "Eschatology of Malachi.") The people must have cooled off considerably in their enthusiasm which must have attended the completion of the Temple some years earlier, for no other situation could call forth such a scathing denunciation of cult practices as Malachi gives. It must be borne in mind that the people were undoubtedly "fed up" with Messianic promises by this time and felt that all their Temple with its ritual was useless, as far as bringing about the hoped-for Messianic period was concerned.

It is not necessary at this point to go into a discussion of universalism and particularism, but it may be said in general that before 485 there seems to have been an attitude of militant universalism; afterwards a gradual shifting toward an exclusivistic state.<sup>5</sup> (For a full discussion see section on "Universalism.") There was a gradual infiltration of foreigners into Palestine up until the events of 485, after which the friendly attitude of the Jews toward their neighbors seems to have given way to one of enmity.<sup>6</sup>

Notes to "Introduction"

1. Oesterly and Robinson: History of Israel, Vol. 2, p. 170.
2. Ibid, p. 167; quoted from Grant: Economic Background of the Gospels, p. 205.
3. Ibid, p. 167.
4. A notation by Dr. Blank.
5. Blank: Studies in Post-Exilic Universalism, p. 7.
6. Ibid, pp. 32-33.

Introductory - Relationship of Malachi to Deuteronomy

The material included in the remainder of this introductory section is generally accepted material found in the general commentaries and Encyclopedias dealing with these problems. The Bibliography indicates these general sources consulted as a basis for this and our entire thesis. With the referee's permission, specific reference to this generally accepted material found in all secondary sources has been omitted. For our work on this section, "Hastings' Dictionary of the Bible," the summaries in the International Critical Commentary to Malachi, the Jewish Encyclopedia, and Bible 5 Class Notes, have been used, also ICC to Ezra and Nehemiah and the Encyclopedia Biblica.

The following are the arguments generally used to establish the relationship of Malachi to Deuteronomy:

The use of the phrase "sons of Levi", with reference to priests, in Malachi 2:1-8, is D terminology; P uses "sons of Aaron", as in Leviticus 21:8, chapter 8, etc.

The idea of the covenant of priesthood having been given Levi generally, as expressed in Malachi 2:1-8, (see "Eschatology of Malachi"), is in greater accord with D than P, for the latter makes a definite distinction between priests and Levites. We note how "priest" and "Levite" are used interchangeably in Deuteronomy 18:1,

לוי-יהיה כהן ויהיה כהן-גדע ויהיה כהן  
יהיה כהן ויהיה כהן-גדע ויהיה כהן

To the priests, the Levites, even all the tribe of Levi,  
there shall be no portion or inheritance with Israel;  
the fire offerings of the Lord and His inheritance shall  
they eat.

and 21:5,

וְהָיָה כִּי יִבְרָךְ ה' אֶת יִשְׂרָאֵל וְהָיָה  
וְהָיָה כִּי יִבְרָךְ ה' אֶת יִשְׂרָאֵל וְהָיָה

And the priests, the sons of Levi, shall come near, for  
them has the Lord your God chosen to minister unto Him,  
and to bless in the name of the Lord-----.

The oral Torah of the priests is emphasized in Malachi

2:6,

וְהָיָה כִּי יִבְרָךְ ה' אֶת יִשְׂרָאֵל וְהָיָה  
וְהָיָה כִּי יִבְרָךְ ה' אֶת יִשְׂרָאֵל וְהָיָה

The law of truth was in his mouth,  
And uprightness was not found on his lips,  
-----

If the P code was now constituted as the law of the land, it hardly  
seems likely that Malachi would have spoken in this vein. One may  
argue that this is hardly to be regarded as proof that Malachi did  
not know P, perhaps the prophet is simply looking back to "the good  
old days", but such an attitude is hardly consonant with the enthus-  
iasm that must have been generated with the establishment of a brand  
new law code such as P.

The description of laxity of priests, too, hardly seems  
consonant with a time when enthusiasm for a new code must have been  
running high. Furthermore, we know that there was a great deal of  
added ritual connected with new cult provisions provided by P.

Nehemiah 10:33,

וְהָיָה כִּי יִבְרָךְ ה' אֶת יִשְׂרָאֵל וְהָיָה  
וְהָיָה כִּי יִבְרָךְ ה' אֶת יִשְׂרָאֵל וְהָיָה





the technical name which D uses for the charity tithe of the third year in which poor Levites seem to have had a share. However, D provided for the storing of the tithes in the several cities, which is not what Malachi had in mind in 3:10 where the reference is obviously to the Temple at Jerusalem. The law in Deuteronomy provides for an annual tithe to be eaten at Jerusalem, of new wine, corn, oil, etc., (or the equivalent money value) to be brought by the people when they came "to rejoice before the Lord", (Deuteronomy 12:12), once a year at Jerusalem. Malachi does not seem to be referring to this practice either, "Bring ye the whole tithe into the storehouse" hardly fits such a system of tithing. It seems more logical to suppose that Malachi had in mind the practice of P which required that the whole tithe should be given to the priesthood (priests and Levites) at the Temple at Jerusalem. Despite Malachi's seeming familiarity with certain P practices, one can hardly argue that Malachi knew the P code as such. Nehemiah 10:38,

----- וְהָיָה לַלֵּוִיטִים וְלַכֹּהֲנִים  
 וְלַלֵּוִיטִים וְלַכֹּהֲנִים וְלַלֵּוִיטִים וְלַכֹּהֲנִים  
 וְלַלֵּוִיטִים וְלַכֹּהֲנִים וְלַלֵּוִיטִים וְלַכֹּהֲנִים  
 וְלַלֵּוִיטִים וְלַכֹּהֲנִים וְלַלֵּוִיטִים וְלַכֹּהֲנִים  
 וְלַלֵּוִיטִים וְלַכֹּהֲנִים וְלַלֵּוִיטִים וְלַכֹּהֲנִים

And the first of our dough and our heave offerings-----  
 that we should bring unto the priests, to the chambers  
 of the house of our God; and the tithes of our land to  
 the Levites; for they, the Levites, take the tithes in  
 all our agricultural towns,

with reference to bringing tithes to the Temple at Jerusalem,  
 gives a picture very close to the one which Malachi would have

in the passage, "Bring ye the whole tithe into the storehouse." This was the regulation prescribed by P, of course. From this comparison of tithing regulations, one could hardly assume that P was the "law of the land"; that certain of the practices of P were in vogue long before P was instituted, it is logical to suppose, and it is seemingly the period before these laws were established by P, but when they were already generally accepted as binding, that Malachi is writing. We feel that the contention of Smith is a sound one, "that under the circumstances of the second Temple, the sacred ministers absorbed the charity tithe and that instead of being stored and consumed in the country towns (as D provides), it was brought to the Temple treasury for the use of the ministers on duty, are changes perfectly natural, or even inevitable, which required no new written law to justify them."

The idea of prosperity being associated with proper fulfillment of ritual, as in Malachi 3:10, is comparable to Deuteronomy 14:29,

וְהַלְוִיִּם יֵרְדוּ מִכָּל עִיר וְעִיר וְיָבִיאוּ אֶת הַתְּרוּמָה וְהַעֲרִיבֻּם בְּבֵית יְהוָה אֱלֹהֵינוּ וְאָכְלוּ וְשָׂבוּ וְרָצוּ וְהָיָה בְּכֹרֶם יְהוָה אֱלֹהֵינוּ וְהָיָה בְּכֹרֶם יְהוָה אֱלֹהֵינוּ

And the Levite ----- shall come and eat and be satisfied; that the Lord thy God may bless thee in all the work of thy hand which thou doest.

The designation of sacrificial animals as male in Malachi 1:14 follows D. From Leviticus 3:1,6, we have seen that P permitted either male or female. The term "statutes and judgements" (Malachi 3:22) is a standing Deuteronomic phrase and occurs but once in the rest of the Pentateuch, in Leviticus 26:46.

The term Horeb as a place of divine revelation is used seven times in Deuteronomy (1:6, 4:10,15, 5:2, 29:1, 9:8, 18:16) while Sinai is used only once in this connection in Deuteronomy 33:2, which is not part of D.

The use of the word S'gulah in the sense of "special treasure", as found in Malachi 3:17, is also found in Deuteronomy 7:6, 14:2, and 26:18. Elsewhere it is found only in Exodus 19:5,

לְךָ יְהוָה אֱלֹהֶיךָ יִשְׂרָאֵל  
יְהוָה יֶחֱסֶה לְךָ אֶת-סֻגּוֹתָיִךָ  
וְלֹא יִשְׂרָאֵל יֶחֱסֶה לְךָ  
אֶת-סֻגּוֹתָיִךָ

Now, if you will surely hearken to My voice, and guard My covenant, then you shall be to me for a special treasure from among all peoples ----

Similarly, we notice this in Deuteronomy 7:6, and Psalm 135:4.

However, this word is most probably a gloss; it disturbs the sense of the verse, and is quite awkward and unnecessary.

*in which passage*

The attitude toward intermarriage, as expressed in Malachi 2:10-16, specifically vv. 14-16, may be influenced by Deuteronomy 7:3,

לֹא תֵּשֶׁבֶת בְּבִתּוֹתָם  
וְלֹא תֵּשֶׁבֶת בְּבִתּוֹתָם  
וְלֹא תֵּשֶׁבֶת בְּבִתּוֹתָם  
וְלֹא תֵּשֶׁבֶת בְּבִתּוֹתָם

Neither shalt thou make marriages with them (ie, the seven nations mentioned in a preceding verse), thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

We also notice Exodus 34:16

וְיִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל  
וְיִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל

(Lest) You take of their daughters for your son, and  
their daughters go astray after their gods, and they  
cause your sons to go astray after their gods,

which speaks in a like vein, and is probably influenced by D.  
This passage is generally interpreted to be a protest against  
the practice of the divorcing of Jewish wives in order to marry  
women from influential non-Jewish families, a practice which was  
condemned by Ezra (Chapter 10) and Nehemiah 13:23 ff,

mal.

וְיִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל  
וְיִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל

Also in those days did I see Jews who had married women  
of Ashdod, of Ammon, and of Moab,

some years after Malachi. It seems much more logical to view the  
passage in Malachi in this light rather than to make it a protest  
against the putting away of these foreign wives, making it necessary  
to assume that when Malachi wrote this passage, Ezra and Nehemiah  
had already brought about their reforms. The former is certainly  
the more obvious meaning of the text. The latter argument is used  
by those who wish to establish a close relationship between Malachi  
and P, closer than that between Malachi and D, an argument which  
seems to do violence to the seemingly obvious meaning of the text.  
(Also see "Malachi's relationship to Ezra and Nehemiah.")

Notes to "Relationship of Malachi to Deuteronomy"

1. Smith: The Old Testament in the Jewish Church, p. 444.  
(The passage in Nehemiah is here referred to, undoubtedly erroneously as 10:32, when 10:33 is meant, inasmuch as 10:32 makes no sense in this connection, and 10:33 fits perfectly.)
2. Smith : The Old Testament in the Jewish Church, p. 43.
3. A New Commentary on Holy Scriptures, edited by Gore, Goudge, and Guillaume, p. 630.
4. Smith: The Old Testament in the Jewish Church
5. Ibid, p. 426.

Introductory - Similarity to P Code

The payment of tithes at a central sanctuary, as indicated by Malachi 3:10, is one of the arguments used to show a close relationship. Observations in connection with this verse have already been made. It was one of the main ideas of P, as against the idea of D that tithes should be paid to Levites in their city where they were to eat them. (Conclusions have been made in connection with the previous discussion in the section on "Relationship to D.")

The great amount of emphasis on priesthood is an argument of such a general nature that it is difficult to draw conclusions from it without some more telling evidence. The cult organization of D may have been altered, but we have no proof that the cult practices of P were in toto the law of the land.

Angelology is related to a later period than that of D in which we know of little angelology. A comparison of the following passages: Job 33:23,

אִם־יִהְיֶה־לּוֹ מַלְאָכִים  
אֲשֶׁר־יִשְׁמָעֵם וְיִשְׁמְעוּ  
וְיִגְדֹּלֵם וְיִשְׁמְעוּ  
:יְהוָה פְּרִיעֵם וְיִשְׁמְעוּ

If there is for him an angel,  
One to intercede, one among a thousand,  
To proclaim for a man his uprightness,

Ecclesiastes 5:5,

אִם־יִהְיֶה־לּוֹ מַלְאָכִים  
אֲשֶׁר־יִשְׁמָעֵם וְיִשְׁמְעוּ  
וְיִגְדֹּלֵם וְיִשְׁמְעוּ  
:יְהוָה פְּרִיעֵם וְיִשְׁמְעוּ

Do not permit thy mouth to cause thy flesh to be guilty,  
and do not say before the angel that it was an error----

Daniel 3:28,

ג'רע-י'ר ||-כ'ס'ר ג'רר ג'רר ג'רר ג'רר ג'רר  
ג'רר ג'רר ג'רר ג'רר ג'רר ג'רר ג'רר ג'רר  
----- ג'רר ג'רר ג'רר ג'רר

Nebuchnezzar spoke and said: 'Blessed be the god of  
Shadrach, Meshach, and Abed-nego, who hath sent His angel,  
and delivered His servants who trusted in Him----

with Malachi 3:12, would seem to indicate a time after P; for the  
Malachi passage, however, it is even difficult to say that there  
is any definite conception of angelology.

Malachi 2:8,

ג'רר ג'רר ג'רר ג'רר ג'רר  
ג'רר ג'רר ג'רר ג'רר ג'רר  
ג'רר ג'רר ג'רר ג'רר ג'רר

-----  
Ye have caused many to stumble in the law,  
Ye have corrupted the covenant of Levi,  
Saith the Lord of hosts,

is sometimes used to establish a similarity with P. When the Levites  
were in power (before P), they had been pleasing to Yahveh, 2:6,  
but those now in power, 2:8 and 3:3 are contrasted with Levites  
of the days before P: to get this interpretation, "sons of Levi"  
in 3:3 must be emended to "priests", an emendation for which one  
can hardly find a basis. It seems far-fetched, to say the least.  
The interpretation seems forced enough and is made even more un-  
tenable by such a wild emendation.

We note some similarities in language in Malachi and P.  
The following words are found only in Malachi and P (or contemporary



The word עִבָּר "faecal matter", used in this sense only in Exodus 29:14, Leviticus 4:11, 8:17, 16:27, Numbers 19:5, is found in Malachi 2:3. The word חַיָּה "life", used in this sense only in Genesis 6:17,15,22, Ezekiel 37:5, Ecclesiastes 3:19, occurs in Malachi 2:15. The following occur only in Malachi, Trito-Isaiah, and other late passages: the word פָּלַח "to pollute or defile" in Isaiah 59:3, Lamentations 4:14, Daniel 1:8, Zephaniah 3:1 (participle used as substantive) is used in Malachi 1:7. The word פֵּרוֹת "fruit" used in this sense only in Isaiah 57:19, verb occurs only in Zechariah 9:17, Psalms 62:11, 92:15, Proverbs 10:31, is used in Malachi 1:12. The word עֲבָר "stubble" in metaphorical sense only in Isaiah 33:11 and Obadiah 18, is used in Malachi 3:19.<sup>2</sup>

It seems hardly safe to draw conclusions from a list of words such as this. One could argue from these words that the writers of these several sources knew Malachi, just as easily as that Malachi knew these sources. Besides, these are not technical words or phrases such as we know to have been common to a certain document, such as the phrase "statutes and ordinances", which occurs over and over again in Deuteronomy.

Notes to "Similarity to P Code"

1. Malachi: Some New Considerations toward the Dating of  
the Book of, by Dr. Hess H. Spoer, JQR, Vol. 2, 1908,  
p. 176.
2. Ibid, pp. 171-2.

Introductory - Summary of Malachi's Relationship to D and P

1. Malachi seems to have known D very well, for there are striking similarities in language and ideas, as pointed out above. The number of these instances of similarity seems too large to be merely accidental.
2. In one important instance Malachi seems to lean more toward P than D (3:10 with reference to taking whole tithes to a storehouse), but we have no conclusive proof that he knew P as such from this verse; that he leaned toward certain customs which afterwards became part of P seems certain, however.
3. Those who make Malachi familiar with P as an established code, which was already in force as the "law of the land", must resort to generalizations which can hardly be accepted without further proof, such as the fact that Malachi emphasizes priesthood, or arguments of an exceedingly doubtful nature such as the one mentioned above with reference to angelology, or the one with reference to words which happen to occur in Malachi and P or later writings.

Introduction - Date of the Book of Malachi

There is little evidence in the Book to help us arrive at an exact date of composition. That the Temple and the sacrificial organization of the second temple were established is at once discernible from various references: "polluted bread upon mine altar" (1:7), references to sacrifice in 1:8, "doors" of the Temple mentioned in 1:10, bringing of improper sacrifices in 1:13-14, further mention of sacrifices in 2:3, "ye cover the altar of the Lord with tears", etc., in 2:13, "And the Lord, whom you seek, will suddenly come to His Temple," "Bring ye the whole tithe into the storehouse, That there may be food in My house." We know that the second Temple was completed in the year 516; we can therefore establish this as a terminus a quo for the composition of the book.

There is less of an exact nature to aid us in establishing a terminus a quem. However, since Malachi protests against certain evils (marriage to foreign women, improper conduct of the ritual, improper tithing) all of which the reforms of Ezra and Nehemiah attempted to correct, it seems safe to assume that Malachi preceded Ezra and Nehemiah. Furthermore, it will be shown that Malachi did not know the P code, which he certainly would have known had he come after Ezra and Nehemiah. To make the words of Malachi in 2:16, "For I hate putting away, etc" a protest against the severity of Ezra and Nehemiah seems out of the question, as has been pointed out. Furthermore, there is no inkling in Malachi that reforms by Ezra and Nehemiah were in progress, a reference which we would

certainly expect to find were such the case. It seems safe, then, to accept 458, the time of Ezra's initial visit to Jerusalem, as the terminus ad quem for the book.

Graetz makes 3:1, "And the Lord, whom ye seek, Will suddenly come to His temple," an allusion to the second visit of Nehemiah to Jerusalem in 432. He would have "Lord" meaning Nehemiah, and "temple" meaning royal palace. 1 The difficulty with such an interpretation is that the text does not say what Graetz would have it say. The next verse, moreover, makes it clear that Malachi is referring to some sort of supernatural intervention, rather than a visit from a human being, no matter how important he might be.

Certain purely subjective evidence can be presented to show that Malachi wrote some years after the establishment of the second Temple rather than shortly thereafter. It would seem to us that the period immediately after the establishment of the Temple would have been one of enthusiasm for all the ritual connected therewith - Haggai-Zechariah present a picture of a people filled with Messianic hopes, eager for the Yom Yahveh which they thought was closely connected with the completion of the Temple - on the other hand, Malachi berates the people, especially the priests for their lack of punctiliousness in this connection. (It must be noted that Morgenstern believes that the rites of the second Temple never were conducted in a proper manner and quotes the references 3:3 (see next page) to Joshua in Zechariah / to prove his point./ It may be that such was the case, or it may have been that the priests immediately after the completion of the second Temple were too unfamiliar with the exact practices of the Temple to officiate in a proper manner. The implications, at least, in Malachi, are that a people and its

"The picture of Joshua in his high-priestly office in Zechariah 3 (v. 3 "Now Joshua was clothed with filthy garments and stood before the angel v. 4 And he answered and spoke unto those that stood before him, saying; 'Take the filthy garments from off him.' And unto him he said: 'Behold, I cause thine iniquity to pass from thee, and I will clothe thee with robes.'") seems to be that of one none too punctilious in the discharge of the ritual duties of his responsible office----- Malachi 1:6 - 2:9 shows too that under Joshua and his immediate successors, the levitical priests performed their priestly duties with considerable indifference and disregard of ritualistic principles; and it is safe to assume that their practice reflected more or less the lax spirit of their highest priestly authorities." (Morgenstern: Supplementary Studies in the Three Calendars of Ancient Israel, HUC Annual, v. 10, 35:43.)

priests had been careless over a period of some years, and were displaying no enthusiasm for the cult or its practices, a picture which does not seem very well to accord with a time immediately after the dedication of the second Temple.) Friedlander's argument that Ezra would have mentioned Malachi's name in connection with rebuilding the Temple had he had any part in it (or come shortly thereafter) seems to us to be rather cogent.<sup>1</sup>

The similarity of superscription between Zechariah 9:1, 12:1, and Malachi seems to indicate some connection between them, but all we can conclude from this is that all of them may have been part of one collection at some time shortly after they were written, or that the author of one knew one, or both, of the other, or that someone who added editorials added the same superscription in all three places. style

The use of the word "governor" would aid us in dating the book if we could determine what governor was referred to - however, we know that Zerubbabel, Nehemia, and Bagoas were all governors of Judah between 536 and 407. Furthermore, "governor" is a general term for a ruler found in post-exilic writings. (Jeremiah 51:28: '3N '3N-3Nc P3c 3'3c 1E37

----- 3'3N33 3Nc . Prepare against her the nations, the kings of Medes, The governors thereof. Also Exekiel 23:5-6.)

The references to Edom in chapter 1 would help us in dating the book if we knew to what Malachi refers in v. 4, "Whereas Edom saith: 'We are beaten down, But we will return and build the waste places.' Thus saith the Lord of hosts: They shall build, but I will throw down; And they shall be called The border of wickedness, And the people whom the Lord execrateth forever."

This oracle, along with those found in Isaiah, Jeremiah, Ezekiel and Obadiah, have usually been thought to have had their bases in the attitude of the nations toward Jerusalem when it was overthrown by Nebuzardan. However, evidence has not been found to prove that the nations were unfriendly at this time, i.e., about 586. Moreover, Morgenstern has shown rather conclusively that there was some sort of attack on Jerusalem around 485 by the nations, including, of course, the Edomites. He bases this on the passage in Ezra, 4:6: "And in the reign of Ahasuerus; in the beginning of his reign (about 485, that is) wrote they an accusation against the inhabitants of Judah and Jerusalem." Morgenstern finds additional proof of such an attack in Trito-Isaiah 63:18b: "Our adversaries have trodden down Thy sanctuary," which he makes refer to an attack of the nations on Judah. On the basis of these suggestions, it seems hardly likely that Malachi could have written the Edom passage before 485 at the earliest.<sup>2</sup>

To what event the phrase "we are beaten down" refers, cannot be said with any degree of certainty - however, it does not seem to refer to the final downfall of Edom; for we know that they had national existence after this; perhaps to some Persian attack.

A "middle of the road" attitude with reference to universalism and exclusivism (discussed in full later) speaks well for a time between 485 and 458. The book would be understandable as coming from any time during this period since it has been shown that this is a transition period between a period of inclusive universalism and the era of exclusivism which found its fullest expression under Ezra-Nehemia.

Because of Malachi's attitude toward the Temple, tithes, and cult, because of the fact that while Malachi exhibits a much



greater familiarity with D than P, he seems to tend toward P, and because of his "middle of the road" attitude in re universalism and exclusivism - attempting to compromise his own views with the prevailing tendencies of the day - it seems most likely that Malachi wrote not before 485 and not later than 458. A more exact dating than this would, it seems, be purely arbitrary.

Notes to "Date of the Book of Malachi"

1. Friedlander: Some Notes on the Prophet Malachi; Jews  
College Annual; Jubilee Volume, p. 36
2. Blank: Studies in Post-Exilic Universalism, p. 14.

Introduction - Relationship of Malachi to  
Ezra-Nehemiah

The passage Malachi 2:10-16 (see "Eschatology of Malachi") serves as a basis for conclusions in this connection, especially the phrase, "For I hate putting away," etc. The possible interpretations of this passage are that 1) Malachi was protesting against divorce in general, 2) Malachi was protesting only against putting away foreign wives, 3) Malachi was protesting against abandoning worship of Yahveh in favor of foreign gods (making the whole passage figurative), and 4) Malachi was protesting against putting away Jewish wives in order to marry foreign wives.

We consider the third alternative first. Such an interpretation seems to have little basis in actuality. We know that Ezra and Nehemiah found intermarriage, which seems to have usually carried with it the divorcing of Jewish wives, a common practice. Moreover, we know that Ezra and Nehemiah obtained a pledge from the people to desist from intermarriage. It seems logical to suppose that Malachi was the direct forerunner of Ezra and Nehemiah and that he faced the same situation, perhaps slightly modified in this regard, that they did. Malachi, who bridged the transition period between the period of universalism and Ezra-Nehemiah, must have seen considerable intermarriage, since this would be one step toward that dream of bringing the other nations under the banner of Israel. All of this simply goes to show that the problem of divorce was a very real one in Malachi's day, and makes the alternative - which assumes this to be figurative language - hardly likely. Furthermore, we have no evidence to indicate that

heathen worship was being practiced by Jews at this time.

Some have accepted the second alternative - that Malachi was protesting against putting away foreign wives because it would be a means of purifying the cult. (Malachi, with the great emphasis he placed on cult, might conceivably have seized upon any argument which he thought might bring about a pure cult worship.) The only other argument in favor of this interpretation is that we do know that Malachi was tremendously influenced by the ideal of inclusive universalism, of the days before 485. However, to interpret this as a protest against divorcing foreign wives involves us in insurmountable difficulties; for it means that we must place Malachi after Ezra and Nehemiah, since he would have to be protesting against their reforms or some similar ones (and we know of no other reforms which Malachi might have been protesting against). Furthermore, despite the tendency toward exclusivism which we find after 485, it seems improbable that the people had as yet reached a point where they were ready to carry their views to the extreme of divorcing their foreign wives. In fact, we know that the appeals of Ezra and Nehemiah some years later were never carried out completely.

Whether the first alternative has any basis in fact is difficult to say. It is highly probable that Malachi had an antipathy toward divorce in general, especially wholesale divorce, as being detrimental to the best interests of sound family life. However, there would be little occasion for a general protest against divorce at this particular point.

It would seem, then, that Malachi must have been appealing to the people to desist from foreign marriages and the di-

voices which apparently went along with them. That such must have happened many times during the period of peaceful infiltration preceding the attack of 485 is not difficult to understand. Hardly could Malachi, the champion of the ethical life, have left such a situation unnoticed. Perhaps he thought that now, when the anger of the people was inflamed and they were beginning to turn about toward a more exclusivistic state (as will be shown later), was the logical time for such a pronouncement. Although the idea of a general protest against divorce may have occurred to Malachi when he spoke these words, it seems most likely that he was primarily protesting against the divorcing of Jewish wives. It must be borne in mind that Malachi may have been opposing intermarriage only because of the attendant evil of divorce, but the strong language of verse 11 - "For Judah hath profaned the holiness of the Lord which He loveth, And hath married the daughter of a strange god" - makes this an unlikely possibility.

Logically and chronologically Malachi foreshadows Ezra and Nehemiah. While Malachi exhibits exclusivistic tendencies in his protest against intermarriage and divorce, it seems logical to assume that his protests were based primarily on his ethical objections. Although he may have been consciously or otherwise tending toward a totalitarian state, it is unlikely that such a thought was uppermost in his mind when he uttered this protest. Malachi was primarily the prophet, urging the people to forsake the evil for the good. Despite the unpopularity of his message, he felt it his duty to exhort the people in this vein.

### Pre-Prophetic Eschatology

Amos 5:18,20b, which is to be read together, according to Morgenstern, 1 furnishes us with the information that the concept of Yom Yahveh was already current eschatology by the middle of the 8th century BCE. This verse indicates that, according to the popular conception, the Day of Yahveh would be a day when Israel's enemies would be crushed and Yahveh's power would be demonstrated to Israel, and more important still, to the other nations. It would seem that this early pre-prophetic Day of Yahveh partook of the miraculous, for it was considered in the same light as the Exodus of the miraculous defeat of the Philistines by David. 2

The idea of a glorious future for Israel was bound up with the thinking of Israel's early leaders. The founders of the nations seem to have had such an idea, an idea common to other Semitic nations, too, each of which seemed to believe that it was destined for a glorious period in which it and its God would be exalted over the other nations and their Gods. 3 Furthermore, Israel's early history as a nation seems to have been conducive to such an idea. At a time when monolatry was the accepted point of view, it was only natural for the people to read into the triumphs of Saul, David, and Solomon, the thought that now Yahveh was gaining the ascendancy over the other gods, and that soon a glorious age of power would come for Yahveh and His people Israel. 4 Furthermore, it must be borne in mind that the people believed that their close alliance with Yahveh would make it incumbent upon Him to act in behalf

of His people. 5

The popular conception of the Yom Yahveh arose out of this close relationship which the people felt existed between them and Yahveh. Yahveh's reputation among the nations was measured by the prowess of Yahveh's people; their defeat meant that Yahveh lost some of His prestige among the gods of the nations. The whole Yom Yahveh concept, then, arose out of a very limited view of Yahveh as a strictly nationalistic deity. Israel owed obligations to this deity; they had to worship, bring sacrifices, and honor Yahveh, and as long as they did this, Yahveh was expected to work for their exaltation, the final step of which gradually came to be the idea of a crushing defeat of the nations in battle, leading to the establishment of a glorious age for Israel. This was to be an age of unbroken material prosperity for Israel. 6 We see then that this early idea of the Yom Yahveh was a rather natural accompaniment of the theological ideas of the day plus the political ambitions of Israel and her desire for economic security. It must be noted that there was no ethical implication whatever, with reference to the Yom Yahveh, before Amos came on the scene and gave the idea an entirely new implication. 7

In addition to pointing out what part the early conception of Yahveh played in the development of the pre-prophetic concept of the Yom Yahveh, Smith has summarized the basic elements which seem to have been important in crystallizing this idea into the form in which Amos found it, when he embarked upon his ministry, as follows: (1) The idea was fostered by tradition,

(2) was an outgrowth of the general Semitic conceptions of a God-given commission to enlarge the sphere of a divine authority, (3) presupposed as a source of inspiration and courage in the great work of the conquest of Canaan, (4) strengthened by its apparent partial realization in the progress of the nation's history, and (5) enforced impressively by the nation's "prophets" before Amos. 8



Notes to "Pre-Prophetic Eschatology"

1. Bible 1 Class Notes.
2. Bible 1 Paper.
3. Smith: Day of Jahveh, in American Journal of Theology,  
Vol 5, No. 3, p. 505.
4. Ibid, p. 507.
5. Bible 1 Paper.
6. Charles: Eschatology, p. 87.
7. Ibid, p. 88.
8. Smith, AJT, Vol. 5, No. 3, p. 508.

Prophetic Eschatology - Amos

The eschatological picture which Amos paints is not a happy one for Israel, for it is largely one of doom and disaster. (3:11)

כֹּה אָמַר יְהוָה  
 אֶתְּנֶה אֶתְּנֶה  
 אֶתְּנֶה אֶתְּנֶה  
 אֶתְּנֶה אֶתְּנֶה

Read 770! instead of 770!; Bib. Hebr.

Therefore thus saith the Lord God;  
 An enemy will surround the land (see emendation)  
 And he shall bring down thy strength from thee;  
 And thy palaces shall he despoil.

God is to bring such a day about by means of an enemy. It is to be a terrible defeat in battle by some foreign foe, with a deliverance into exile as the result. (6:7,8)

כֹּה אָמַר יְהוָה  
 אֶתְּנֶה אֶתְּנֶה  
 אֶתְּנֶה אֶתְּנֶה  
 אֶתְּנֶה אֶתְּנֶה  
 אֶתְּנֶה אֶתְּנֶה  
 אֶתְּנֶה אֶתְּנֶה  
 אֶתְּנֶה אֶתְּנֶה

Now therefore shall they go into captivity in the first group of exiles,  
 And the shouting of them that were luxuriously situated shall pass away.  
 The Lord God hath sworn by Himself,

Saith the Lord, the God of hosts:  
I abhor the pride of Jacob,  
And I hate his palaces,  
And I will deliver over the city with all its wealth.

(5:27)

פֶּנֶרֶף אֶל־בְּנֵי אֲמֹנִי וְאֶל־בְּנֵי  
אֲמֹנִי - לֹא אֶנִּי

Omit וְאֶל־בְּנֵי אֲמֹנִי as glosses; Bib. Hebr.

And I will cause you to go into captivity beyond  
Damascus, saith the Lord of hosts. (see omissions ..)

(Also see 3:11 above.)

Amos does not tell us what nation is to be the agent of Yahveh in bringing about the judgement, but although he does not mention any nation by name, it seems likely that he had in mind Syria. This we believe on the basis of Dr. Battenwieser's interpretation of Amos' view of the doom. He gives as proof of this view the fact that Syria had already attacked Israel, and that the people feared future attacks. He uses the passages, which he believes to be almost contemporary with the preaching of Amos in II Kings 13:7,

כִּי אֶל־בְּנֵי אֲמֹנִי וְאֶל־בְּנֵי  
אֲמֹנִי - לֹא אֶנִּי  
כִּי אֶל־בְּנֵי אֲמֹנִי וְאֶל־בְּנֵי  
אֲמֹנִי - לֹא אֶנִּי

For there was left to Jehoahaz, from the people, only fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Aram destroyed them and made them like the dust of the threshing.

and 12:19,

וְיִיחִיאֵל מֶלֶךְ-יִשְׂרָאֵל אֶת-כָּל-הַקֹּדְשִׁים  
 אֲשֶׁר יִקְדְּשׁוּ יְיָשָׁבֵט וְיִזְרָאֵל וְאֶחָזִיָּהוּ  
 אֲדָמִיָּהוּ מֶלֶךְ-יִשְׂרָאֵל וְאֶת-כָּל-הַזָּהָב  
 וְכָל-הַכֶּסֶף אֲשֶׁר נִמְצָא בְּבֵית-יְיָ  
 וּבְבֵית-הַמֶּלֶךְ וְהֵסֵב אֶת-כָּל-הַזָּהָב  
 וְהַכֶּסֶף אֶל-הַמֶּלֶךְ אֲרָם  
 וְהֵשָׁב יְרֻשָׁלָּיִם

And Jehoash king of Judah took all the consecrated things which Jehosaphat, and Jehoram, and Ahaziah, his father, kings of Judah, had consecrated, and his own consecrated things, and all the gold, and everything which was found in the treasures of the house of the Lord and the house of the king, and he sent it to Hazael, king of Aram; and he left Jerusalem. 1

It must be clearly understood, however, that despite the fact that Amos conceived of the judgement as a day of battle the result of which would be exile for Israel, he was still definitely under the influence of the pre-prophetic (folk) concept of Yom Yahveh, for he paints a picture of unusual natural phenomena which would accompany the judgement, a picture which we find very frequently throughout prophetic eschatology. Illustrative of this phase of Amos' eschatology, is the very important passage 5:18,20b which, following Morgenstern we read together. 2

וְהָיָה כִּי-יִשְׁאָל אִישׁ אֶת-אֱלֹהֵי  
 הַיָּמִים לֵאמֹר מָה-זֶּה  
 וְהָיָה-כִּי-יִשְׁאָל אִישׁ אֶת-אֱלֹהֵי  
 הַיָּמִים לֵאמֹר מָה-זֶּה

Woe unto you that desire the day of the Lord!  
 Why do you desire the day of the Lord?  
 It is darkness, and not light.  
 Even very dark, and no brightness in it.

We come now to the most important aspect of the eschatology of this prophet, that is, the inclusion of the ethical note in a picture of destruction. This note, first formulated by Amos, became an essential part of the eschatology of most of the successors of the prophet of Tekoa. The doom which is inevitable will come because of the ethical shortcomings of the people of Israel and Judah. This follows Battenwieser who believes that the prophesies of Amos were addressed to both Israel and Judah. 3 This ethical interpretation, with all its implications, is clear from several passages, notably 4:1,2b, (following Morgenstern who omits 2a as a gloss, 4)

לעזר ירמיהו בן חנניאל  
 ירמיהו בן חנניאל  
 ירמיהו בן חנניאל  
 ירמיהו בן חנניאל  
 ירמיהו בן חנניאל  
 ירמיהו בן חנניאל  
 ירמיהו בן חנניאל

Read ירמיהו בן חנניאל instead of ירמיהו בן חנניאל; ירמיהו בן חנניאל instead of ירמיהו בן חנניאל

Hearken unto this word, o ye kine of Bashan,  
 That are in the mountain of Samaria,  
 That oppress the poor, that crush the needy,  
 That say unto their lords: 'Bring that we may feast.'  
 For, behold, the days shall come upon you,  
 That ye shall be taken away with hooks,  
 And your residue with fish hooks.

and 2:6,

ירמיהו בן חנניאל  
 ירמיהו בן חנניאל  
 ירמיהו בן חנניאל  
 ירמיהו בן חנניאל  
 ירמיהו בן חנניאל

Thus saith the Lord:  
For three transgressions of Israel,  
Yea, for four, I will not reverse it:  
Because they sell the righteous for silver,  
And the needy for a pair of shoes.

Also see above 3:2.

Whether Amos believed that Jahveh Himself would make a supernatural appearance in connection with the judgement, is difficult to say, but our study of the preachings of Amos does not bring us to the conclusion that such was the case. Similarly, it does not seem necessary to assume that Amos thought of the Yom Yahveh as one day. It seems rather to have been an event (as already indicated above.) Smith maintains the opposite point of view, but does not prove his point.<sup>5</sup> However, the idea of a day of battle, the natural phenomena which are to accompany the day, the idea that it would be a vindication for Yahveh, are all elements that Amos took over from the pre-prophetic eschatology, according to Smith,<sup>6</sup> a contention with which we agree. It must be noted, however, that Amos took all of these elements and used them not to glorify Israel on a nationalistic basis as had been done in previous eschatology, but to prove that Yahveh was an ethical God and that He was punishing His people because of their ethical derelictions.

Yahveh, according to Amos, also has a judgement in store for the other nations. In Chapter I, in the "anti-nations" passage, he mentions by name Damascus (Syria), Gaza (Phillistia), Edom, and Ammon, which will be punished by Yahveh. Exactly how this judgement is to be accomplished is not explicitly stated

several  
except that/passages speak of Yahveh sending fire against these  
several nations: 1:4,

וְשֵׁלֵחַ אֵשׁ בְּיַד יְהוָה עַל אֲרָצוֹת אֲמֹנִי  
וְעַל אֲרָצוֹת חֲמָטִי

And I will send a fire into the house of Hazael,  
And it shall devour the palaces of Ben-hadad.

1:7,

וְשֵׁלֵחַ אֵשׁ בְּיַד יְהוָה עַל אֲרָצוֹת חֲמָטִי  
וְעַל אֲרָצוֹת חֲמָטִי

And I will send a fire upon the wall of Gaza,  
And it shall devour its palaces.

1:12,

וְשֵׁלֵחַ אֵשׁ בְּיַד יְהוָה עַל אֲרָצוֹת חֲמָטִי  
וְעַל אֲרָצוֹת חֲמָטִי

And I will send a fire upon Teman,  
And it shall devour the palaces of Bozrah.

1:14,

וְשֵׁלֵחַ אֵשׁ בְּיַד יְהוָה עַל אֲרָצוֹת חֲמָטִי  
וְעַל אֲרָצוֹת חֲמָטִי  
וְעַל אֲרָצוֹת חֲמָטִי  
וְעַל אֲרָצוֹת חֲמָטִי

And I will kindle a fire in the wall of Rabbah,  
And it shall devour its palaces,  
With shouting in the day of battle,  
With a tempest in the day of the whirlwind.

A day of battle is also mentioned in connection with Ammon (1:14)  
and implied in the picture of the humbling of the other nations.  
Natural phenomena, too, are alluded to in connection with the  
punishment of Ammon (1:14).

The ethical implications of the judgement are the same  
for the nations as for Israel. Their judgement is to come about  
because they have transgressed the high ethical standard which  
Jahveh demands of all men. In each of the anti-nation prophecies,  
in Chapter I, Amos states his case, pointing out the ethical  
transgressions of the particular nations involved.

It must be noted in concluding this short sketch of the eschatology of Amos that the old pre-prophetic idea that as long as Israel performed certain obligations toward Jahveh, Yahveh must protect Israel, was changing in Amos' preaching to a much wider view of Yahveh's influence, the idea that Yahveh also made demands of other nations and that his demands of all people were on an ethical basis. But Israel was still especially close to Yahveh, and that Yahveh was most concerned with Israel is clear from 3:2, (as quoted above).



Notes to "Amos"

1. Battenwieser: Prophets of Israel, p. 238.
2. Bible 1 Class Notes.
3. Battenwieser: Prophets of Israel, p. 234.
4. Bible 1 Class Notes.
5. Smith: The Day of Yahveh; The American Journal of  
Theology, Vol. 5, No. 3, page 515.
6. Ibid.

Prophetic Eschatology - Hosea

This prophet does not use the expression YY, but his ideas with reference to eschatological problems follow closely those of Amos. The eschatological picture is not clear-cut as in Amos.

As in Amos, we find a picture of destruction. This is well-illustrated in 7:13, where we read,

וְיָנִיחַ יְהוָה בְּיָמָיו  
'7 יָדָא בְּיָמָיו  
פְּרָאִי כְּדִלְכִּי  
'פ' 750 יִסְרַל יִסְרַל פְּרָאִי

Woe unto them for they have strayed from me;  
Destruction unto them! for they have transgressed  
against me;  
Shall I redeem them,  
When they have spoken falsehoods against Me?

Hosea views the judgement as a defeat at the hands of some foreign power with a resulting exile. It would seem to be Assyria which is to be the foreign power, which will be Yahveh's agent in punishing Israel, for this land is mentioned as the place of exile, but Egypt is also mentioned, in 9:3,

וְיָנִיחַ יְהוָה בְּיָמָיו  
פְּרָאִי כְּדִלְכִּי  
'150 יִסְרַל יִסְרַל פְּרָאִי

They shall not dwell in the land of the Lord;  
But Ephraim shall return to Egypt,  
And they shall eat unclean food in Assyria.

In this connection we must quote another passage having the same import. This passage seems to imply a day of battle, but certain-

ly we are not told outright that such will occur. We refer to 10:6, which reads,

יִשְׂרָאֵל יִשְׁלַח יָדָיו - pd

Read יִשְׂרָאֵל instead of יִשְׂרָאֵל; Bib. Hebr.

For, lo, they shall carry him (Israel) to Assyria.  
(On basis of emendation)

Referring to 9:3 again, it is hardly likely that Egypt was really thought of as a place of exile, for it was Assyria which was the far more logical place of exile.

An important difference between Hosea and Amos is that the former has none of the old folk-loristic elements of Amos. As indicated above, an attack by some foreign power (most probably Assyria) is visualized by the prophet.

In the matter of the "why" of the judgement, Hosea's eschatology follows that of Amos. In contradistinction to the pre-prophetic concept of judgement, Hosea presents a picture of a people, Israel, who were to be punished because of their ethical misconduct. This is obvious from 13:12, 13a:

יִשְׂרָאֵל יִשְׁלַח יָדָיו  
יִשְׂרָאֵל יִשְׁלַח יָדָיו  
יִשְׂרָאֵל יִשְׁלַח יָדָיו  
יִשְׂרָאֵל יִשְׁלַח יָדָיו

The iniquity of Ephraim is bound up;  
His sin is laid up in store.  
The throes of a travailing woman shall come upon him:  
He is not a wise son. -----

Expression of a similar idea is found in 5:1 ff, where ritual misdeeds too, are condemned:

Hear this, O ye priests,  
And listen, ye house of Israel, -----  
For you does the judgement concern

For the spirit of harlotry is within them,  
And they know not the Lord.

ישראל 1788  
 יום בקום חמ"ב  
 יום זרח ער"ב

They return to wickedness, (on basis of emendation)  
They are as a deceitful bow;  
Their princes shall fall by the sword  
because of my wrath. (on basis of emendation)

It must be added that nowhere does Hosea mention judgment of other nations as did Amos. Whether he believed that the

judgement would apply to Israel alone is difficult to ascertain. Such might be the case, or, perhaps, the fact of the matter is that Hosea was interested only in Israel.

Prophetic Eschatology - Isaiah

The judgment, according to Isaiah, is to be disastrous for the people of Judah and of Israel, against whom the judgment is also directed. 1 The judgment is to be a defeat of the people of Yahveh in battle. This is clear from certain passages in chapter 10, verse 3, where we read,

וְיָשָׁבְתָּ בְּיָמֶיךָ  
וְיָשָׁבְתָּ בְּיָמֶיךָ  
וְיָשָׁבְתָּ בְּיָמֶיךָ  
וְיָשָׁבְתָּ בְּיָמֶיךָ

And what will ye do in the day of visitation,  
And of ruin which will come from afar?  
To whom will ye flee for help?  
And where will ye leave your glory?

also verse 5,

וְיָשָׁבְתָּ בְּיָמֶיךָ  
וְיָשָׁבְתָּ בְּיָמֶיךָ  
וְיָשָׁבְתָּ בְּיָמֶיךָ  
וְיָשָׁבְתָּ בְּיָמֶיךָ

Woe unto Asshur, the rod of My anger and the staff  
of My indignation.

(Note that the words פֶּרֶץ לִבִּי are probably a gloss. 2)  
and again, verse 6,

וְיָשָׁבְתָּ בְּיָמֶיךָ  
וְיָשָׁבְתָּ בְּיָמֶיךָ  
וְיָשָׁבְתָּ בְּיָמֶיךָ  
וְיָשָׁבְתָּ בְּיָמֶיךָ

Against an ungodly nation do I send him,  
And against a people with whom I am angry do I  
give a charge;  
To take spoil and to gain booty,  
And to place them like something to be trodden upon,  
like the mire in the streets.

Another passage, too, 3:25, 26, is illustrative of this point:

וְיָשָׁבְתָּ בְּיָמֶיךָ  
וְיָשָׁבְתָּ בְּיָמֶיךָ  
וְיָשָׁבְתָּ בְּיָמֶיךָ  
וְיָשָׁבְתָּ בְּיָמֶיךָ

Thy men shall fall by the sword,

And thy mighty in the war.  
And her gates shall lament and mourn;  
And completely despoiled she shall sit upon the ground.

Other passages too give us a picture of punishment for God's special people.

כ' כסליו יפלה  
ו' יב' יפלה  
כ' יפלה פ' יפלה  
כ' יפלה פ' יפלה

For Jerusalem does totter,  
And Judah falls,  
Because their speech and their doings are against  
the Lord,  
To provoke the eyes of His glory. (3:8)

כ' יפלה פ' יפלה  
כ' יפלה פ' יפלה

The Lord standeth up to plead,  
And standeth to judge His people. (3:13)

Read יפלה instead of פ' יפלה. 3

Assyria is to be Yahveh's agent in overthrowing the people of Israel and Judah in battle. The passage 7:20, emended, gives evidence that such was Israel's belief.

כ' יפלה פ' יפלה  
(כ' יפלה פ' יפלה)  
כ' יפלה פ' יפלה  
כ' יפלה פ' יפלה

On that day will the Lord shave off  
With a razor hired from beyond the River,  
even with the king of Assyria;  
The hair of the head and the body;  
The beard also will he sweep away.

Read יפלה instead of פ' יפלה. The words יפלה may be a gloss, but undoubtedly an accurate one. Place the word יפלה before יפלה. Bible 2 Class Notes; Bib. Hebr., Amer. Trans. Likewise 10:5,6 (see above).

A day of terror which seems to be based on the old

pre-prophetic concept of judgment is pictured for us by Isaiah, but this may be only Isaiah's poetic way of picturing a day of defeat in battle for Yahveh's people.

וְהָיָה כִּי יִשְׁמַח יְהוָה בְּאֹיְבָיו  
וְיִשְׂרָאֵל יִשְׂמַח בְּיְהוָה  
וְיִשְׂרָאֵל יִשְׂמַח בְּיְהוָה  
וְיִשְׂרָאֵל יִשְׂמַח בְּיְהוָה

And they shall go into caves in the rocks,  
And into holes in the earth  
From before the terror of the Lord,

-----  
When He ariseth to terrify the earth. (2:19)

The passages which refer to judgment of other nations are not by Isaiah. They are either exilic or post-exilic. 4 Isaiah, however, does believe that Yahveh will judge Assyria after He has finished using Assyria as a tool to judge His own people. This is clear from 10:12,13:

וְיִשְׂרָאֵל יִשְׂמַח בְּיְהוָה  
וְיִשְׂרָאֵל יִשְׂמַח בְּיְהוָה  
וְיִשְׂרָאֵל יִשְׂמַח בְּיְהוָה  
וְיִשְׂרָאֵל יִשְׂמַח בְּיְהוָה  
וְיִשְׂרָאֵל יִשְׂמַח בְּיְהוָה  
וְיִשְׂרָאֵל יִשְׂמַח בְּיְהוָה  
וְיִשְׂרָאֵל יִשְׂמַח בְּיְהוָה  
וְיִשְׂרָאֵל יִשְׂמַח בְּיְהוָה

Therefore it shall come to pass that when the Lord hath completed all His work in Mt. Zion and in Jerusalem, He will punish (see emendation) the fruit of the arrogant heart of the king of Assyria-----  
For he hath said:

By the strength of My hand have I done it,  
And by my wisdom, for I have understanding  
In that I have removed the boundaries of the  
people (see emendation)  
And have despoiled their treasures (see emen-  
dation),  
And have brought down as a mighty one the in-



Read <sup>habitants.</sup> <sup>7'01c!</sup> and <sup>271c!</sup> instead of <sup>7'01c!</sup> and <sup>271c!</sup>  
 Read <sup>א</sup> instead of <sup>א</sup>. Read <sup>פ' 3' 15</sup> instead of <sup>פ' 3' 15</sup>

. The judgment of Assyria, details of which we are not given, is to take place for the same reason that judgment of Yahveh's own people is to take place, i.e., because of their ethical failings.

Isaiah follows his predecessors in that the Yom Yahveh is to be a day of judgment, ethical and ritual in nature. 2:8a gives us evidence that such is the case.

פ' 15 15 15 15  
 15 15 15 15

Their land is full of idols;  
 Every one worshippeth the work of his own hands.

Read <sup>א</sup> instead of <sup>א</sup>. Bible 2 Class Notes.

Very important in this connection is the long list of misdeeds listed in chapter 5 (for example, verse 8 and verse 20).

א' 77 א' 7 א' 7  
 17 17 17  
 א' 77 א' 7 א' 7  
 17 17 17

Woe unto them that join house to house,  
 That lay field to field,  
 Till there be no room, and ye be made to dwell  
 Alone in the midst of the land!

716 716 716  
 -- -- 716

Woe unto them that call evil good  
 And good evil. -----

The judgment brought the downfall of Israel and exile was the result according to Isaiah (perhaps writing here after the fall of Israel - or else read as future) .

'N 716 716  
 -- -- 716

Therefore my people have gone (or will go) into captivity  
 Because of lack of knowledge (meaning knowledge of the ethical way of life). (5:13)

But the implications of the day bring Isaiah to a future hope for his people, an idea new in connection with this prophet. After Yahveh has punished Israel at the hands of Assyria, he sees deliverance, future hope for Yahveh's people, as is evident from 10:24,27:

יְהוָה יִפְּצֶנּוּ יְהוָה יִפְּצֶנּוּ  
 יְהוָה יִפְּצֶנּוּ יְהוָה יִפְּצֶנּוּ  
 יְהוָה יִפְּצֶנּוּ יְהוָה יִפְּצֶנּוּ  
 יְהוָה יִפְּצֶנּוּ יְהוָה יִפְּצֶנּוּ

*This is not the  
 best of worlds  
 but a future hope*

Therefore, thus saith the Lord, the God of hosts:  
 Do not be afraid of Asshur, O my people who dwell  
 in Zion, even though he smite thee with the rod,  
 and lift up his staff against thee in the way of  
 Egypt.

(וְיִיָּהּ קִיָּם יְהוָה)  
 יְהוָה יִפְּצֶנּוּ יְהוָה יִפְּצֶנּוּ  
 יְהוָה יִפְּצֶנּוּ יְהוָה יִפְּצֶנּוּ

And it shall come to pass in that day that  
 (Omit as gloss, Bible 2 Notes)  
 His burden shall depart from off thy shoulder,  
 And his yoke from off thy neck.-----

It must be pointed out, however, that at no time during the  
 crisis of 701, in which Jerusalem was being besieged by the  
 king of Assyria, did Isaiah predict deliverance by the inter-  
 vention of Yahveh. 5

Notes to "Isaiah"

1. Charles: Eschatology, p. 91.
2. Bible 2 Class Notes.
3. Ibid.
4. Ibid.
5. Ibid.

Prophetic Eschatology - Micah

According to the ICC only chapters 1 - 3 ( and possibly a few fragments in other chapters) are original with Micah. 1 At this point, therefore, our consideration of Micah's eschatology will be confined to chapters 1 - 3, and one such fragment.

The eschatological picture of Micah is entirely one of gloom. The day of judgment is to be one of terror for Yahveh's people.

כִּי תֵּבֶה יְיָ מִן הַמָּקוֹם  
וְיֵרֵד וְרָגַל עַל הַגְּבוּלֵי  
אֶרֶץ יִשְׂרָאֵל בְּחֵבֶל  
וְיִשְׁתַּחֲבֹד וְיִשְׁתַּחֲבֹד  
כְּדֹנֶה נֶחֱסֵי בָּאֵשׁ  
כִּי יֵרֵד מִן הַשָּׁמַיִם

For behold, the Lord comes forth from His place,  
And He will descend and tread upon the high places  
, of the earth;  
And the mountains shall be melted under Him,  
And the valleys shall be broken apart,  
As wax before the fire,  
As waters poured down upon a steep place. (1:3,4)

כִּי-תִהְיֶה לְמַרְשָׁה יִשְׂרָאֵל מְרֹחֵב  
כִּי יֵרֵד רַע מֵאֵלֶיךָ יְיָ מִן הַשָּׁמַיִם

For the inhabitant of Maroth hopes for good;  
For evil will come down from the Lord unto the  
gate of Jerusalem. (1:12)

רַע יֵרֵד אֵלֶיךָ יְיָ מִן הַשָּׁמַיִם  
רַע-עֲשֵׂה יְיָ אֵלֶיךָ כְּדֹנֶה בָּאֵשׁ

I will yet bring unto thee, O inhabitant of  
Mareshah, one that shall possess thee;  
Unto Adullam shall the glory of Israel come  
down. (1:15)

דָּוִד יֵבֶה יְיָ אֵלֶיךָ מִן הַשָּׁמַיִם  
וְיֵרֵד וְרָגַל עַל הַגְּבוּלֵי  
אֶרֶץ יִשְׂרָאֵל בְּחֵבֶל

In that day shall they take up a parable against  
you,  
And they shall lament with a great lamentation,  
and say:  
'We are completely plundered.'----- (2:4)

We are not told in detail how the judgment is to be  
brought about, but the picture in Micah leaves us room for one  
of two interpretations. If we take 1:2-4 literally,

שמעו כל בני אדם  
תנו אזן אויף ארץ וכל אשר בה  
ויהי עד ליהוה אלהינו  
אשר הוא מקדש קדש

Hear, all of ye peoples;  
Give ear, O earth, and all that is therein,  
And let the Lord God be witness against you,  
The Lord from His holy temple, (1:2. see above, vv.3,4)

Yahveh Himself will make a supernatural appearance and judge the  
world, to the accompaniment of weird and unusual natural phenom-  
ena. However, this writer prefers to interpret this passage as  
figurative language and to accept 1:15,16,

קרחו ראשי ואל תגזלו שיערי  
והיה קרחת ראש כעוף  
ביום ההוא

Make yourself bald, and tear your hair for the  
children in whom you delight;  
Make your baldness great as the eagle,  
For they will go into exile from you, (1:16. see above v.15)

which gives us a picture of some conqueror who will be victor-  
ious over Yahveh's people in battle, after which Yahveh's people  
will be carried into captivity. Further weight is given to  
such a view by 6:9-16 (especially verses 12 and 13).

אשר עשירי חללים וכל  
אשר עשירי חללים וכל  
אשר עשירי חללים וכל  
אשר עשירי חללים וכל

For its rich men are full of violence,  
And its inhabitants have spoken lies;

And their tongue is deceitful in their mouth.  
Therefore I am beginning to give thee wounds;  
I am making thee desolate because of thy sins.

*silent  
amendation*

This section, too, is addressed to "the city",  
-----  
:~28' 'NI 26N 18NE

Hearken: the Lord proclaimeth to the city-----  
Pay attention to the rod, and who hath appointed  
it (6:9),

seemingly indicating that Jerusalem was to bear the brunt of  
the judgment.

Micah emphasizes the ethical in connection with the  
judgment. The passage 2:12, and also 3:4, leave us no doubt as  
to the important place this interest in the ethical played in  
Micah's concept of judgment.

-----  
111c-70N '12  
--P21720N-87 81 '8821  
1821 2120 13NN1  
----- 11021 11271

Woe to them that plan iniquity  
And do evil upon their beds!

-----  
And they covet fields and they seize them,  
And houses, and they take them.--(2:1,2)

12-81c 1p85i 51c  
P211c 228' 1c81  
10'22 287 P2N 1'22 2801  
:P2'88N 1222 281c2

Then shall they cry unto the Lord,  
But he will not answer them;  
And He will hide his face from them at that time,  
According as they have acted in an evil way in  
their doings. (3:4)

It might also be noted that Micah alludes to the Temple  
(see above, 1:2) in connection with the judgment, but it does not

seem as if this had any particular significance. Certainly it has nothing of the importance that it had in post-exilic eschatology.

Micah exhibits an interesting eschatological point of view in that he holds the leaders in Judah responsible for the approaching downfall of Jerusalem. According to the ICC, <sup>2</sup> it was only the city of Jerusalem which was to fall. This is maintained because Micah upbraided the ruling classes only, i.e., priests, prophets and rulers. The ICC further asserts that Micah believed that the simple country folk outside of Jerusalem would be saved to carry on the glory of Yahveh. <sup>3</sup> This may be a correct contention, but Micah's whole picture is one of doom, and it seems a somewhat doubtful step to posit such a division.

Micah is nowhere concerned with a judgment upon any people other than His own.

Notes to "Micah"

1. ICC to Micah, pp. 6,8,12,15.
2. Ibid, p. 25.
3. Ibid, p. 26.



Prophetic Eschatology - Nahum

The portion of the Book of Nahum which Nahum actually wrote is concerned with the destruction of Assyria (Nineveh) and, by implication, the exaltation of Yahveh's own people.

יְהוָה אֱלֹהֵינוּ  
כֹּחַ עָשָׂה  
בְּיָמֵינוּ  
כֹּחַ עָשָׂה

Woe to the bloody city!  
It is full of lies and violence.  
The prey doth not depart. (3:1)

יְהוָה אֱלֹהֵינוּ  
כֹּחַ עָשָׂה  
בְּיָמֵינוּ  
כֹּחַ עָשָׂה

Thy shepherds are asleep, O king of Assyria,  
Thy distinguished men are resting;  
Thy people are scattered upon the mountains,  
And there is no one to gather them together. (3:18f)

From one standpoint, Nahum is reminiscent of the old pre-prophetic idea of judgment, according to which view Yahveh must be exalted on the Yom Yahveh to show the nations that He was perfectly capable of taking care of Himself and His people. The eschatological picture is not concerned with Judah or Israel, however, but is only one of destruction of Nineveh in a gigantic battle.

יְהוָה אֱלֹהֵינוּ  
כֹּחַ עָשָׂה  
בְּיָמֵינוּ  
כֹּחַ עָשָׂה

But Nineveh hath been from of old like a pool of water (see emendation);

They flee;  
'Stand still;'

But no one looketh back.

Read יְהוָה instead of יְהוָה.

יְהוָה אֱלֹהֵינוּ  
כֹּחַ עָשָׂה  
בְּיָמֵינוּ  
כֹּחַ עָשָׂה

Omit as a gloss the words אנשי לבו.

'Take spoil of silver' and take spoil of gold

There is emptiness, desolation, and waste

And the faces of all of them have gathered blackness.  
(2:9-11)

Whether Yahveh's people are to be the agent of Yahveh in this destruction is not clearly stated, but the implication is that such is the case, that Nahum has this in mind as he addresses Yahveh's people (see above, 2:10). The judgment is given the ethical motivation common to prophetic eschatology from Amos onward.

The eschatology of Nahum must not be thought of as a complete retrogression in thought. Although he is bitter against Assyria, he conceives of an ethical motivation for his whole eschatological system. The very fact that he considers Israel righteous, and Assyria, which was to suffer destruction, as wicked, gives an ethical note to his eschatology which was not known in pre-prophetic days. It was not only that Assyria was a foe of Israel that it was to be destroyed, but more important was the fact that Assyria was wicked while Israel was righteous. 1

Whether Nahum's picture of the Yom Yahveh was only his or whether it reflected the general ideas held by the people, is difficult to say. At any rate, it is possible that the reasons for the renewal of the old pre-prophetic concept can be found in two directions. We must bear in mind that Josiah's reforms had brought renewed optimism to the Jewish people. They were fairly well convinced that they were the chosen people, that Yahveh was about to come to their aid. It was a natural

step to embody this feeling in their eschatology. In the second place, foreign oppression led to a feeling of hatred against the oppressors of Israel. As Charles puts it, "Israel's suffering at the hands of their oppressors had given birth to bitterness and resentment. The pressure of foreign influences in worship and morals also naturally made the religious leaders in Judah set all the higher value on their natural worship and ancestral customs.... The cause of Yahveh and Israel is one." 2

Note to "Nahum"

1. Smith, p. 516; Charles: Eschatology, pp. 96, 97.  
"Assyria" refers to Nineveh throughout this prophet, of course.
2. Charles, pp. 96, 97.

Prophetic Eschatology - Habakkuk

The day of judgment is to be one of disaster for Yahveh's people. A foreign nation, the Chaldeans, will lay waste the land.

כִּי-בָּא יוֹם הַיָּדוֹן  
וְלֹא יִשְׁמָחַן אֶתְּכֶם  
כִּי יִשְׁמָחַן אֶתְּכֶם  
כִּי יִשְׁמָחַן אֶתְּכֶם  
כִּי יִשְׁמָחַן אֶתְּכֶם  
כִּי יִשְׁמָחַן אֶתְּכֶם

For a work shall be done in your days,  
Which you will not believe, even though it be  
told unto you.

For, behold, I am raising up the Chaldeans,  
A bitter and rash nation,  
That goes through the breadth of the land  
To possess dwelling places which do not belong  
to it. (1:5b,6)

Whereas in Nahum the Assyrians were to be the object of Yahveh's wrath, in Habakkuk they are to be the tool of Yahveh for the destruction of Judah. The eschatology of this prophet has definite ethical implications. This is well illustrated in 2:9.

— — — — — יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל

Woe unto him who gaineth evil gains for his house-----.

But the picture is somewhat confused; for Yahveh will judge the very nations whom He has appointed to judge His people, it would seem from one passage (1:12b ff),

יְהוָה גִּבּוֹר יִשְׂרָאֵל  
יְהוָה גִּבּוֹר יִשְׂרָאֵל

O Lord, for judgment thou hast established them,  
And Thou, O Rock, hast established them for correction,

(1:5b,6)

which interrupts the above picture. / And Assyria will be judged for the same reason, i.e., ethical shortcomings -

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O Thou, whose eyes are too pure to look upon evil

-----  
 Why dost Thou look, when they deal in a treacherous  
 manner,

And why do you keep silent when the wicked overcomes  
 The man that is more righteous than he? (1:13)

- for which Judah will be judged. There is a marked similarity  
 in Habakkuk to the role which Assyria plays in the prophecies  
 of Isaiah, and it may be that Habakkuk had this picture in  
 mind; but it seems more likely that the verses which tell of  
 the judgment of Assyria are either not original in Habakkuk,  
 or at least are out of place in their present position.

Prophetic Eschatology - Zephaniah

From one point of view, Zephaniah's eschatology seems to represent an advance in thought over that of Nahum (and Habakkuk,) in that he did not speak of a righteous Israel vs. a wicked heathen nation, Assyria, or wicked heathen world. It is hardly possible to say that Zephaniah thought of a universal judgment, but we can say that it seems to be more all-inclusive than those of his predecessors. The passage 1:2,3 illustrates this:

וְיִמְחָדָה יְהוָה אֶת-פָּנֵי הָאָרֶץ  
וְיִמְחָדָה יְהוָה אֶת-הָאָדָם וְהַבְּהֵמָה  
וְיִמְחָדָה יְהוָה אֶת-הַעוֹף הַשָּׁמַיִם וְהַדָּג הַיָּם  
וְיִמְחָדָה יְהוָה אֶת-הַכּוֹס וְהַכֶּלֶס  
וְיִמְחָדָה יְהוָה אֶת-הַכֶּלֶס וְהַכּוֹס  
וְיִמְחָדָה יְהוָה אֶת-הַכּוֹס וְהַכֶּלֶס  
וְיִמְחָדָה יְהוָה אֶת-הַכּוֹס וְהַכֶּלֶס

I will completely destroy everything  
From off the face of the earth,  
Saith the Lord. (see note below)  
I will destroy man and beast,  
I will destroy the fowl of the heaven and the  
fish of the sea,  
And I will cause the wicked to stumble; (see emendation)  
And I will cut off man from the face of the earth,  
Saith the Lord.

(*So* in v.2 and v.3 is probably a b/-form of *So* or *So*. *ly*)

Read *וְיִמְחָדָה* instead of *וְיִמְחָדָה*; Bib. Hebr.)

It must be noted, however, that Zephaniah had a rather imaginative, flowery style, and this may account in a large measure for his seeming tendency toward universalism.

*For mean "universal judgement"*

Judgment is to come upon Judah, bringing with it punishment for Yahveh's people. Undoubtedly Zephaniah had in mind a defeat in battle.

וְיִמְחָדָה יְהוָה אֶת-פָּנֵי הָאָרֶץ  
וְיִמְחָדָה יְהוָה אֶת-הָאָדָם וְהַבְּהֵמָה  
וְיִמְחָדָה יְהוָה אֶת-הַעוֹף הַשָּׁמַיִם וְהַדָּג הַיָּם  
וְיִמְחָדָה יְהוָה אֶת-הַכּוֹס וְהַכֶּלֶס  
וְיִמְחָדָה יְהוָה אֶת-הַכּוֹס וְהַכֶּלֶס  
וְיִמְחָדָה יְהוָה אֶת-הַכּוֹס וְהַכֶּלֶס





It is an ethically motivated judgment which Zephaniah pictures for us. This is clear from 1:17 (see above). Another passage, 1:4ff, mentions ritual misdeeds in connection with the ritual, and idea that has not been emphasized in connection with the eschatological picture, but which was certainly not new to Zephaniah. style

וְאֶבְרַחְתִּי אֶת-יְדִי כַּגִּזְרֵי  
אֶת-כָּל-יֹשְׁבֵי יְרוּשָׁלַם  
וְאֶבְרַחְתִּי אֶת-יְדִי כַּגִּזְרֵי  
אֶת-כָּל-יֹשְׁבֵי יְרוּשָׁלַם

And I will stretch out my hand against Judah,  
And against all the inhabitants of Jerusalem,  
And I will cut off from this place the remnant  
of Baal.----- (1:4ff)

We have noticed a similar thought in connection with the eschatology of Hosea.

Despite the picture of destruction which we find in Zephaniah, he seems to have believed that somehow a portion of Yahveh's people would be dealt with leniently in connection with the judgment; at least that utter destruction for His people would not be the result of the judgment. This is clear from 2:3,

רַחֲמֵי יְהוָה אֱלֹהֵינוּ  
אֲנִי וְעַמִּי יִשְׂרָאֵל  
אֲנִי וְעַמִּי יִשְׂרָאֵל  
אֲנִי וְעַמִּי יִשְׂרָאֵל

Seek ye the Lord, all ye humble of the earth,  
Who have fulfilled his ordinances.  
Seek righteousness, seek humility;  
Perhaps you will be hidden in the day of the wrath  
of the Lord,

and from 3:13,

וְאֶבְרַחְתִּי אֶת-יְדִי כַּגִּזְרֵי  
אֶת-כָּל-יֹשְׁבֵי יְרוּשָׁלַם  
וְאֶבְרַחְתִּי אֶת-יְדִי כַּגִּזְרֵי  
אֶת-כָּל-יֹשְׁבֵי יְרוּשָׁלַם

The remnant of Israel shall not do iniquity,  
Neither shall it speak lies,  
Neither shall a deceitful tongue be found in their  
mouth;  
For they shall pasture and lie down,  
And there shall be none to cause them fear,

which may be later, but its spirit fits that of 2:3.

Zephaniah does not seem to have been concerned with  
any judgment of the nations (except, see above, discussion of  
all-inclusive tone of some of his writings).

Note to "Zephaniah"

1. Charles: Eschatology, p. 100

Prophetic Eschatology - Jeremiah

Jeremiah does not use the term Yom Yahveh, but he fore-saw calamity for Yahveh's people nevertheless, and he lived to see his prophecies fulfilled. Judgment to Jeremiah meant deliverance in war into the land of Nebuchadnezzar, king of Babylon. This is clear from 27:8,

וַיֵּיבֹשׁ יְהוָה וַיִּשְׁמַד אֶת-כָּל-אֲשֶׁר-לֹא-יָדְעוּ אֶת-יְהוָה  
וַיִּשְׁמַד אֶת-כָּל-אֲשֶׁר-לֹא-יָדְעוּ אֶת-יְהוָה  
וַיִּשְׁמַד אֶת-כָּל-אֲשֶׁר-לֹא-יָדְעוּ אֶת-יְהוָה  
וַיִּשְׁמַד אֶת-כָּל-אֲשֶׁר-לֹא-יָדְעוּ אֶת-יְהוָה

And it shall be that the nations and the kingdom which will not serve him, Nebuchadnezzar, king of Babylon, and which (see emendation) will not place their neck under the yoke of the king of Babylon, with the sword, and with famine, and with pestilence will I visit that nation, saith the Lord, until I place them (see emendation) in his hand,

(Read  $\eta\epsilon\lambda$  instead of  $\eta\epsilon\lambda$ ; read  $\eta\epsilon\lambda$  instead of  $\eta\epsilon\lambda$ . Bible 2 Notes)

and also from 1:14-16,

וַיֹּאמֶר יְהוָה אֵלַי מִן-הַצָּפוֹן  
וַיֹּאמֶר יְהוָה אֵלַי מִן-הַצָּפוֹן  
וַיֹּאמֶר יְהוָה אֵלַי מִן-הַצָּפוֹן  
וַיֹּאמֶר יְהוָה אֵלַי מִן-הַצָּפוֹן  
וַיֹּאמֶר יְהוָה אֵלַי מִן-הַצָּפוֹן  
וַיֹּאמֶר יְהוָה אֵלַי מִן-הַצָּפוֹן  
וַיֹּאמֶר יְהוָה אֵלַי מִן-הַצָּפוֹן  
וַיֹּאמֶר יְהוָה אֵלַי מִן-הַצָּפוֹן

Then said the Lord unto me: From the north shall the evil break forth upon all the inhabitants of the land. For behold, I am proclaiming to all the kingdoms of the north, saith the Lord; and they shall come, and

and each one shall set his throne at the entrance of the gate of Jerusalem.----- And I will speak My judgment against them, concerning all their evil, because they have forsaken Me. And they have offered to other Gods, and they have bowed down to the work of their hands,

(Omit as gloss  $\text{אֲנִי־אֵלֹהִים}$ ; place esnach after  $\text{אֲנִי־אֵלֹהִים}$ . Bible 2 Notes)

although it must be pointed out that in the latter passage Jeremiah may have been thinking specifically of the Scythians. 1

Jeremiah thought of judgement in terms of defeat in war is also That / clear from 27:8 and also from 1:14-16. Very important, too, is 37:9,10, which gives a vivid picture of Jeremiah's idea of judgment:

$\text{כִּי אֵלֹהִים יְיָ אֱלֹהֵינוּ וְאֵלֹהֵי כָל־בָּשָׂר וְאֵלֹהֵי כָל־אֲרָצוֹת וְאֵלֹהֵי כָל־מַלְכוּתִים וְאֵלֹהֵי כָל־עָמָר וְאֵלֹהֵי כָל־בָּשָׂר וְאֵלֹהֵי כָל־אֲרָצוֹת וְאֵלֹהֵי כָל־מַלְכוּתִים וְאֵלֹהֵי כָל־עָמָר$

Thus saith the Lord: Do not deceive yourselves, saying: The Chaldeans will certainly go away from us; for they will not go. For even though you had smitten the whole army of Chaldeans who fight with you, and there were only left wounded men among them, nevertheless they would rise up, every man in his tent, and they would burn this city with fire.

Supernatural and natural phenomena play no part in the eschatology of the prophet, unless perhaps in 4:28:

$\text{כִּי אֵלֹהִים יְיָ אֱלֹהֵינוּ וְאֵלֹהֵי כָל־בָּשָׂר וְאֵלֹהֵי כָל־אֲרָצוֹת וְאֵלֹהֵי כָל־מַלְכוּתִים וְאֵלֹהֵי כָל־עָמָר וְאֵלֹהֵי כָל־בָּשָׂר וְאֵלֹהֵי כָל־אֲרָצוֹת וְאֵלֹהֵי כָל־מַלְכוּתִים וְאֵלֹהֵי כָל־עָמָר$

Because of this shall the earth mourn,  
And the heavens above shall be black;  
For I have spoken and I shall not repent,  
I have devised it and I shall not turn back from it.

(Omit  $\text{אֲנִי־אֵלֹהִים}$  and read  $\text{אֲנִי־אֵלֹהִים}$  after  $\text{אֲנִי־אֵלֹהִים}$ . Bible 2 Class Notes)

The judgment was inevitable, according to the eschatol-

ogy of Jeremiah, because of the sins of Yahveh's people. A passage which points this out as well as enforces the previous remarks about Jeremiah is 17:1-4:

הַחֶזֶן הַזֶּה כְּכַתּוּב בְּיָד חֹמֶס  
וְעַל הַלְּחֵי הַלֵּב הַזֶּה  
וְעַל קְרְנוֹת הַמִּזְבֵּחַ  
חֵדָּק וְכֵן כָּתוּב בְּיָד חֹמֶס

The sin of Judah is written with a pen of iron,  
And with the point of a diamond it is graven upon  
the tablet of their heart,  
And upon the horns of their altar. (see emendation)

I will make thy substance and all thy treasures for  
booty, (see emendation)-----  
And I will cause thee to serve thy enemies  
In a land which thou dost not know

Place esnach after חֶזֶן instead of after יָד. Read חֶזֶן  
instead of חֶזֶן. Verse 2 and 3a are untranslatable. Bible 2  
Class Notes. Read חֶזֶן instead of יָד חֶזֶן

Also, 1:14-16 (see above) illustrates this point. We must note  
in both of these passages that Yahveh is pictured as being angry  
at ritual misconduct in addition to the ethical misdeeds im-  
plied in the use of the phrase "it is graven upon the tablet of  
their heart" see above 17:1b). General ethical shortcomings,  
too, are an important cause of the judgment. Very illustrative  
of this is 6:13-15.

כִּי מִן הַלֵּזְטִים הָיָה  
וְהָיָה כִּי יִבְרָךְ  
וְהָיָה כִּי יִבְרָךְ  
וְהָיָה כִּי יִבְרָךְ  
וְהָיָה כִּי יִבְרָךְ

For from the least important of them to the most  
important,  
Every one is greedy for gain.

Yea, they are not ashamed,  
Moreover, they do not know how to blush;  
Therefore shall they fall among those who fall;  
At the time of their visitation, they shall  
stumble,  
Saith the Lord.

(Omit as gloss the words 'עַל כֵּן יִפְּלוּ בְּתוֹכָם. Read  
instead of פִּי תִּפְּצָה.)

פִּי תִּפְּצָה  
TT

Jeremiah preached a different message during the latter part of his ministry. After the people had been judged he preached a message of comfort. In fact, it tended very much toward the Messianic type of eschatology which is discussed elsewhere, although it is not quite so extravagantly painted.

וְהָיָה יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ  
וְהָיָה יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ  
וְהָיָה יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ  
וְהָיָה יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

Behold, the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of beast and with the seed of man. And it shall come to pass that as I have watched over them to uproot and to destroy....so will I watch over them to rebuild and to replant, saith the Lord. (31:27,28, JPS translation;31:26,27, Hebrew text.)

This hopeful message, new in prophetic eschatology, continued to play a part in most subsequent prophetic writings. The new "covenant" idea, as it was expressed in Jeremiah, had at its basis the idea that the people had now suffered the judgment at the hands of a foreign nation, and that now the message must be one of encouragement. This whole attitude is well expressed in 31:31-34 (Heb. text, 31:30-33):

וְהָיָה יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ  
וְהָיָה יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ  
וְהָיָה יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

פ'לח'ם נחל'ם 'ו 'ו פ'לח'ם פ'לח'ם - 381  
 :318-70510 108 פ'לח'ם נחל'ם

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel (see gloss).... For they shall all know Me, from the least important of them to the most important, saith the Lord. For I will forgive their iniquity, and their sin I will remember no more.

(Omit as gloss the words נחל'ם פ'לח'ם.)

also

It should be noted that there is/the two-fold division of "message of doom" and later "comfort" in the message of Ezekiel. In fact, in respect to the "comfort" aspect, Ezekiel developed the idea more fully than Jeremiah.

The prophecies of Jeremiah show no interest in the fate of other nations. Both those which speak favorably of Yahveh's future relationship with other nations, and those which come under the category of anti-nations passage are generally rejected as later than Jeremiah. 2



Notes to "Jeremiah"

1. Bible 2 Class Notes.
2. Ibid.

Prophetic Eschatology - Ezekiel

There are two stages in the eschatological picture of Ezekiel, before 586 the message of doom, and after the message of doom had been fulfilled, a message of comfort. We consider first the period before 586. As in Jeremiah, judgment to Ezekiel means deliverance, by means of defeat in war, into the hands of the king of Babylonia. Illustrative of this point is 6:3,4,

...ה' יר' ישראל שמעו קול ה' אלהיכם כי אני אומר אלהיכם  
ה' יר' ואלהיכם ואלהיכם ואלהיכם ואלהיכם ואלהיכם  
ה' יר' ואלהיכם ואלהיכם ואלהיכם ואלהיכם ואלהיכם  
ה' יר' ואלהיכם ואלהיכם ואלהיכם ואלהיכם ואלהיכם

...O mountains of Israel, hear the word of the Lord God: Thus saith the Lord God, concerning the mountains and the hills, concerning the ravines and the valleys: Behold, I, even I, am about to bring upon you a sword, and I will destroy your high places. And your altars shall be desolate and your sun-images shall be shattered, -----

and 7:3,

ה' יר' ואלהיכם ואלהיכם ואלהיכם ואלהיכם ואלהיכם  
ה' יר' ואלהיכם ואלהיכם ואלהיכם ואלהיכם ואלהיכם  
ה' יר' ואלהיכם ואלהיכם ואלהיכם ואלהיכם ואלהיכם

Now is the end upon you, and I will send My anger against you, and I will judge you according to your ways, and I will bring upon you all your abominations.

Also 14:21ff is from this early period and gives a picture of a nation about to fall.

כי כה אומר ה' אלהיכם כי כה אומר ה' אלהיכם  
כי כה אומר ה' אלהיכם כי כה אומר ה' אלהיכם

וְהָיָה כִּי יִשְׁלַח יְהוָה אֶת-אַרְבַּע הַיָּדָיו  
בְּיָמֶיךָ וְהָיָה כִּי יִשְׁלַח יְהוָה אֶת-אַרְבַּע הַיָּדָיו

For thus saith the Lord God: How much more when I send My four sore judgments against Jerusalem; the sword, famine, destructive beasts, and pestilence, to cut off from it man and beast.

From one of the passages referred to above it is clear that the judgment was based on ethical motivations. (see above, 6:3,4) This passage gives the impression that Ezekiel had in mind when he wrote this, the widespread indulgence of Yahveh's people in heathen cult practices. The passage 9:9 points to the general low state of the people's ethics:

וַיֹּאמֶר יְהוָה אֵלַי בְּיוֹם הַהוּא  
כִּי יִשְׁלַח יְהוָה אֶת-אַרְבַּע הַיָּדָיו  
בְּיָמֶיךָ וְהָיָה כִּי יִשְׁלַח יְהוָה אֶת-אַרְבַּע הַיָּדָיו

Then He said unto me: 'The iniquity of the house of Israel and Judah is very great, and the land is full of blood and the city is full of the perversion of justice; for they say: The Lord has abandoned the city, and the Lord seeth not.'

"It was the ways of the people which were not right and these ways were to bring calamity." 1

The second part of Ezekiel's message, coming from the period after 586, is a comforting, hopeful one. Yahveh is now to redeem His people from captivity, as we see in 34:11,12ff:

כִּי כֹה אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל  
וְהָיָה כִּי יִשְׁלַח יְהוָה אֶת-אַרְבַּע הַיָּדָיו  
בְּיָמֶיךָ וְהָיָה כִּי יִשְׁלַח יְהוָה אֶת-אַרְבַּע הַיָּדָיו

For thus saith the Lord God: Behold, here am I, and I will search out My sheep and will seek them out....And I will deliver them from all the places whither they have been scattered in the day of clouds and thick darkness.

The people of Israel are to be reestablished once again in their own land. As illustrative of this point we point out also 36:9ff:

כִּי יֵנִי אֲנִי אֶפְשָׁר אֶפְשָׁר  
:פֶּשַׁע וְחַטָּאת

For behold, I am for you, and I will turn unto you, and you shall be tilled again and sown once more.

It is very typical of Ezekiel during the period after 586. It reminds us very much of those later Messianic insertions which became basic in post-exilic eschatology.

The doctrine of individual responsibility is important in connection with the eschatology of Ezekiel's second period. Jeremiah 31:30 reflects this idea, which seems, however, to be original here. 2

כִּי יֵנִי אֲנִי אֶפְשָׁר אֶפְשָׁר  
:פֶּשַׁע וְחַטָּאת

But every one shall die for his own iniquity; every man that eateth sour grapes, his teeth shall be set on edge. (Hebrew text: 31:29)

Judgment will now be entirely an ethical affair; the righteous shall live, the wicked shall die - each individual is responsible for himself and himself alone. Ezekiel elaborates this doctrine in detail in chapter 18. (Verse 20 summarizes his doctrine in striking fashion.)

כִּי יֵנִי אֲנִי אֶפְשָׁר אֶפְשָׁר  
:פֶּשַׁע וְחַטָּאת

The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, nor shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. (18:20)

If we regard chapters 25 and 35, which paint a miraculous picture of a final judgment against Moab, Edom and Ammon, as original with Ezekiel, we must conclude that this is part of Ezekiel's plan for comforting Yahveh's people after 586. We are not sure that these are by Ezekiel, but may belong to the other anti-nation prophecies of the succeeding century. In regard to the claim of the miraculous nature of the judgment pictured in these chapters, it seems equally possible that Ezekiel had in mind defeat in battle by some other nation.

יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ  
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ  
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

*How does this  
citation apply  
to the foregoing  
statement?*

-----  
Thus saith the Lord God: Because thou saidst: Aha! against My sanctuary, when it was profaned, and against the land of Israel, when it was made desolate, and against the house of Judah, when it went into captivity.... (25:3) f

At least he seems to hark back to that when he speaks to the children of Ammon in this passage; similarly, see 25:12f, where Edom seems to have been a destroying agent against Judah.

יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ  
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ  
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ

Thus saith the Lord God: Because Edom hath taken great vengeance against the house of Judah, and hath done grave wrong, in that they have taken vengeance on them,...

Read  $\rho\epsilon\lambda$  instead of  $\rho\epsilon\lambda\epsilon$ ; Bible 3 Notes.

The oracles against Tyre in chapters 26-28, probably original with Ezekiel, are also part of his comforting message. The reasons for the oracles were undoubtedly the imminent siege of Tyre by Nebuchadnezzar. Ezekiel believes the city is doomed (chapter 26), he paints the picture of destruction (chapter 27), and threatens the king with retribution (chapter 28). 3

It must be added in concluding this sketch of Ezekiel's eschatology that the second period of Ezekiel marks the beginning of a new era in prophetic eschatology. The note of doom which, we have seen, was repeated over and over again, now gives way to a picture of hope and encouragement for Yahveh's people. This is the keynote of post-exilic eschatology up to Malachi, which is our next concern.

Notes to "Ezekiel"

1. Bible 3 Class Notes. If 9:9 is later than Ezekiel, it is still very much in his spirit.
2. Ibid.
3. ICC to Ezekiel, vol. 2, p. 287.

Prophetic Eschatology - Deutero-Isaiah

Deutero-Isaiah formulates in rather full form what came to be the essential feature of the post-exilic eschatology, the hope of a restoration of the Jewish state to its former place of glory. All the passages which we deal with under the so-called "non-prophetic" section also voice this hope. According to Deutero-Isaiah, deliverance is to be the lot of the people of Israel, who are Yahveh's chosen people. They have paid the debt for their sins, and now they are soon to be restored to a condition of well-being.

וְעַתָּה כֹּה אָמַר יְהוָה בְּרֵאשִׁית יְשׁוּעָה  
אֶל-יִשְׂרָאֵל כִּי אֶחְסֶה  
קְרָאֹתִי דְמִי-יְהוָה:  
כִּי-בְרַחֲמֶיךָ יִשְׁמַח אֱלֹהִים  
בְּעַדְךָ עֵלְמִינָה אֲבֹר  
וְאֶתְּתֶנּוּ אֶל-בְּרַחֲמֶיךָ:

But now thus saith the Lord that created thee, O  
Jacob,  
And that formed thee, O Israel:  
Do not be afraid, for I have redeemed thee,  
I have called thee by thy name, thou art Mine.  
When thou passest through the waters, I will  
be with thee; -----  
Although thou goest in the midst of fire, thou  
shalt not be burned,  
Neither shall the flame burn thee. (43:1,2)

כִּי-יִשְׁמַח אֱלֹהִים  
בְּעַדְךָ עֵלְמִינָה  
וְאֶתְּתֶנּוּ אֶל-בְּרַחֲמֶיךָ:  
וְאֶתְּתֶנּוּ אֶל-בְּרַחֲמֶיךָ:

For thou shalt spread forth upon the right and the  
left,  
And thy seed shall possess the nations;  
And the cities which are now desolate,  
They shall cause to be inhabited. (54:3)

Some sort of defeat of the nations might be envisioned  
by Deutero-Isaiah as the means of bringing about this happy state,



although one wonders if the passage immediately below (42:13) is not simply figurative language. The passage might imply a destruction of those nations not friendly to Israel in war, or it might simply be the belief of the prophet that Yahveh Himself would, through a supernatural intervention, bring about Israel's state of glory. Or it might be only a poetic way of saying that all will soon be well for Yahveh's people.

יְהוָה יֵצֵא כְּגִבּוֹר  
כְּאִישׁ מִלְחָמָה יִשְׁעֵר קִנְיָו  
יְהוָה יֵצֵא כְּגִבּוֹר

The Lord will go forth as a mighty man;  
As a man of war will he arouse jealousy.

-----  
He will make himself strong against His  
enemies.

Note the reappearance of the old idea of the exaltation of Yahveh at the expense of the nations.

Cyrus is the agent of destruction for Yahveh against the nations. The nations are to suffer for the glory of Israel. It is not that Cyrus is particularly favored, but that Israel must be lifted up. 45:1,3,4 reflect this thought.

כִּי אֶמַּח אֶת־הַגּוֹיִם אֲשֶׁר יִחַלְקֵי אֶת־אֶרֶץ  
לְבָנָיו לְאֻמִּים וְאֶת־הָאָרֶץ יִשְׁעֵר  
לְבָנָיו לְאֻמִּים וְאֶת־הָאָרֶץ יִשְׁעֵר  
וְאֶת־הָאָרֶץ יִשְׁעֵר וְאֶת־הָאָרֶץ יִשְׁעֵר  
וְאֶת־הָאָרֶץ יִשְׁעֵר וְאֶת־הָאָרֶץ יִשְׁעֵר  
וְאֶת־הָאָרֶץ יִשְׁעֵר וְאֶת־הָאָרֶץ יִשְׁעֵר  
וְאֶת־הָאָרֶץ יִשְׁעֵר וְאֶת־הָאָרֶץ יִשְׁעֵר

Thus saith the Lord to His anointed,  
To Cyrus, whose right hand I have made strong,  
To subdue nations before him,  
And to ungird the loins of kings;  
To open the doors before him,-----  
And I will give thee the treasures of darkness---  
That thou mayest know that I am the Lord,  
Who call thee by thy name, even the God of Israel.

-----  
 For the sake of Jacob, my servant,  
 And Israel, My chosen one, I have called  
 thee by thy name.-----

Deutero-Isaiah points backward at the judgment that  
 has passed, to show the people, by implication, that God expects  
 ethical living from them in the new restored state which is to  
 be their lot. This is evident from 42:24,25.

וְיִשְׂרָאֵל בְּחֹסֶן  
 שְׁמִי יִקְרָא  
 וְיִשְׂרָאֵל בְּחֹסֶן  
 שְׁמִי יִקְרָא  
 וְיִשְׂרָאֵל בְּחֹסֶן  
 שְׁמִי יִקְרָא  
 וְיִשְׂרָאֵל בְּחֹסֶן  
 שְׁמִי יִקְרָא

Who gave Jacob for a spoil, and Israel to the  
 robbers?

Did not the Lord?

He against whom they have sinned,

And in whose ways they would not walk,

Neither were they obedient to His law.

Therefore, He poured upon them

His anger, and the strength of battle ----

Read — instead of — ; (Bible 3 Notes)

Although v. 24b was considered a gloss according to our class  
 analysis, yet it does not seem absolutely necessary to so in-  
 terpret. The verse seems to make sense without change, and is  
 so interpreted here.

It must also be pointed out that in general one gets  
 the idea that judgment was extended by Deutero-Isaiah to the  
 nations on a universalistic plane up to that point unknown in  
 prophetic literature. Israel is still to be Yahveh's specially  
 chosen people, but Yahveh is a God of all nations who demands  
 righteous living, and Israel His messenger appointed to bring  
 this message to the whole world. This thought is clearly ex-  
 pressed in 49:6b:

וְיִשְׂרָאֵל בְּחֹסֶן  
 שְׁמִי יִקְרָא  
 וְיִשְׂרָאֵל בְּחֹסֶן  
 שְׁמִי יִקְרָא

And I will place thee for a light unto the nations,  
That My salvation may be unto the end of the earth.

We must note also a passage which may be a vague reference to a messenger to precede the coming of the Yom Yahveh or the inauguration of some sort of Messianic era. 1 There is no way of telling what Deutero-Isaiah had in mind in this passage, but as will be shown in another place, it may have anticipated Malachi's use of the idea. The passage in question is 40:3,5:

וְהָיָה כִּי יִשְׁמַע  
וְהָיָה כִּי יִשְׁמַע  
וְהָיָה כִּי יִשְׁמַע  
וְהָיָה כִּי יִשְׁמַע  
וְהָיָה כִּי יִשְׁמַע  
וְהָיָה כִּי יִשְׁמַע  
וְהָיָה כִּי יִשְׁמַע  
וְהָיָה כִּי יִשְׁמַע

Hark, someone calleth: 'In the wilderness clear a  
way for the Lord,  
Make plain in the desert a highway for our God.

-----  
And the glory of God shall be revealed,  
And all flesh shall see it together;  
For the mouth of the Lord hath spoken it.'

Note to "Deutero-Isaiah"

1. ICC to Malachi, pp 1,2.

Prophetic Eschatology - Haggai

The eschatological picture has now become bound up with the idea of a Messianic kingdom. The people longed for a glorious reestablishment of a prosperous Jewish state. They felt that they had completely atoned for their sins (if they were even concerned about sin). At any rate they believed that any judgment which came would be not to punish them, but to restore them to their longed-for state. So it was that Haggai ( and other post-exilic prophets besides those unknown writers from whose hand came the many post-exilic insertions in the pre-exilic prophets) came to paint pictures of future blessedness for Yahveh's people, instead of the pictures of doom which characterized the eschatology of the prophets for so many years. None of them - at least until Malachi - seem to have had the high ethical motivation of a Deutero-Isaiah. In fact, they were much too concerned with Messianic expectations to be concerned with ethics.

So final judgment, which will bring good to Israel, will find the other nations contributing to the reestablishment of the Temple, which is the symbol of the regeneration of Israel. It must be noted that the reestablishment of the Temple now assumes an important role in Messianic speculation. The people need not even repent of their wrongs, but only see that the Temple is rebuilt; all of which shows an interesting emphasizing of ritual over the former emphasis on personal morality and righteousness by earlier prophets. Haggai borrows from the folk-loristic picture of other days, in that he envisions natural



Prophetic Eschatology - Zechariah

The picture which Zechariah paints in his eschatological picture is closely akin to that of Haggai. The day of judgment is to be one will inaugurate a Messianic age. Whereas in Haggai the other nations do not seem to be permitted to share in the blessings of the Messianic kingdom, but only to help establish it for Israel, in this prophet they seem to be admitted to some of the blessings of the glorious age. Yahveh's people would, of course, enjoy the special favor of their God.

וְהָיוּ כָּל הַגּוֹיִם לְעַמִּי וְיִשְׂרָאֵל יִשְׁמְעוּ וְיִשְׁתַּחֲוּוּ לַיהוָה  
וְיִשְׁמְעוּ וְיִשְׁתַּחֲוּוּ לַיהוָה וְיִשְׁמְעוּ וְיִשְׁתַּחֲוּוּ לַיהוָה  
וְיִשְׁמְעוּ וְיִשְׁתַּחֲוּוּ לַיהוָה וְיִשְׁמְעוּ וְיִשְׁתַּחֲוּוּ לַיהוָה

And many nations shall join themselves to the Lord in that day, and shall be My people, and I will dwell in the midst of thee...And the Lord shall inherit Judah as His portion in the holy land, and shall choose Jerusalem again. (2:15,16)

This prophet differs from Haggai in that he attaches ethical implications to his eschatological picture, for after telling us that "Israel and Judah shall be a blessing" (8:13), he tells us that Yahveh expects a righteous life as a pre-condition to the Messianic period. This seems to be true from 8:16,17:

וְהָיוּ כָּל הַגּוֹיִם לְעַמִּי וְיִשְׂרָאֵל יִשְׁמְעוּ וְיִשְׁתַּחֲוּוּ לַיהוָה  
וְיִשְׁמְעוּ וְיִשְׁתַּחֲוּוּ לַיהוָה וְיִשְׁמְעוּ וְיִשְׁתַּחֲוּוּ לַיהוָה  
וְיִשְׁמְעוּ וְיִשְׁתַּחֲוּוּ לַיהוָה וְיִשְׁמְעוּ וְיִשְׁתַּחֲוּוּ לַיהוָה

These are the things that ye shall do: Speak ye every man the truth with his neighbor; execute the judgment of peace in your gates; and let none of you devise evil in your hearts against his neighbor.----

The coming of the Messianic age is closely associated in this prophet, too, with the completion of the Temple (see 2:15,16 above).

Zechariah seems to believe that a theocratic state ruled over by Zerubbabel will be the form which the Messianic era will take. This picture is clearly delineated in 4:6,7,9:

זכר בן אהרן יבנה בית יהוה  
 ויהי כהן ויהי זכר  
 ויהי כהן ויהי זכר  
 ויהי כהן ויהי זכר

This is the word of the Lord unto Zerubbabel, saying: Not by might, nor by power, but by My strength, saith the Lord of hosts. Who art thou, O great mountain before Zerubbabel? (thou shalt become) a plain; and he shall bring forth the top stone with shoutings of Grace, grace unto it.

Both the JPS and the American Translation find it necessary to insert "thou shalt become" before "plain," adding the word to the Hebrew text.

ויהי כהן ויהי זכר

And they shall know that the Lord of Hosts has sent me to you.

Read ויהי כהן ויהי זכר instead of ויהי כהן ויהי זכר; Bible 5 Class Notes.



Eschatological  
"Non-prophetic"/ Passages Found among the Writings of  
Pre-Exilic and Exilic Prophets

We come now to a number of passages scattered throughout the writings of the pre-exilic and exilic prophets whose eschatology we have considered, which can hardly belong to the writings of the prophet under whom they are included. These passages all represent a comparatively late point of view in that they tell of a glorious Messianic age, a time when Israel will be restored to its former state, when all will be well with Yahveh's special people, the Jews, when the supremacy of Yahveh and Israel would be generally recognized; in short, a sort of Utopia with the Jews as the chief (or, at times, the only) beneficiary. After the Exile, the people of Israel ( and their leaders) felt that the people had paid the debt for her sins. Gradually they began to hope for an improvement of conditions. This began to crystallize into Messianic expectations. Many began to feel that almost any day some unusual event (natural or by means of war) would inaugurate this period of glory. Perhaps, this Messianic picture might well be described as "wishful thinking", for all such seem to indicate the intense longing within the heart of a person who may or may not have been convinced of the possibility of what he was writing. It is, on the other hand, possible that the leaders of the people did feel a deep trust in Yahveh, and confidently expected that He would soon cause miracles to happen for His beloved people. But probably more important, in this connection, than any too deep and abiding faith

was the psychology behind such prophesies, a psychology common to all ages. Predictions of doom are always distasteful to the masses and uncongenial to the thinking of individuals. Only men of such great spiritual power and deep religious feeling as the great literary prophets could, as a rule, enunciate such ideas. Small men found it much easier to speak of Messianic eras. Furthermore, even if such beautiful pictures are obvious exaggerations, they still awaken within the minds of the listeners pleasant dreams which make them accept such predictions even if they are not too thoroughly convinced of their plausibility.

These passages may be referred to as "non-prophetic" as, for the most part, insertions inasmuch/they represent a point of view not at all in accord with the word of the prophets among which they are scattered. It must be clearly understood, however, that they did represent the spirit of post-exilic times, for after the Exile the prevailing eschatology was definitely Messianic in character. Certain qualifying and modifying statements will, of a necessity, be made concerning such a broad generalization for, as has been indicated already, eschatological concepts do not change over night. Parts of the old remain, bits are thrown away entirely, and new ideas are added from age to age. Without further comment we turn now to a discussion of these passages seriatim.

The latter part of the Book of Amos presents us with several of these idyllic passages. Yahveh, Himself, is to see to the restoration of His people to a state in which nothing

will be lacking, as in 9:14:

וְהָיָה כִּי אֶבְרָא אֶת-בְּנֵי יִשְׂרָאֵל  
וְהָיָה כִּי אֶבְרָא אֶת-בְּנֵי יִשְׂרָאֵל  
וְהָיָה כִּי אֶבְרָא אֶת-בְּנֵי יִשְׂרָאֵל  
וְהָיָה כִּי אֶבְרָא אֶת-בְּנֵי יִשְׂרָאֵל

And I will turn the captivity of My people Israel,  
And they shall rebuild the desolate cities and inhabit  
them.

And they shall plant vineyards, and drink the wine  
thereof.

They shall also make gardens, and eat the fruit of them.

The picture is that of a restored kingdom ruled over by a descen-  
dant of David with whose name the Messianic era is very often  
connected. It is interesting to note that in the Messianic in-  
terpolations in Amos, the only nation which is singled out as a  
sufferer because of Israel's gain in connection with the Messianic  
period, is Edom. These thoughts are contained in 9:11,12:

וְהָיָה כִּי אֶבְרָא אֶת-בְּנֵי יִשְׂרָאֵל  
וְהָיָה כִּי אֶבְרָא אֶת-בְּנֵי יִשְׂרָאֵל  
וְהָיָה כִּי אֶבְרָא אֶת-בְּנֵי יִשְׂרָאֵל  
וְהָיָה כִּי אֶבְרָא אֶת-בְּנֵי יִשְׂרָאֵל  
וְהָיָה כִּי אֶבְרָא אֶת-בְּנֵי יִשְׂרָאֵל  
וְהָיָה כִּי אֶבְרָא אֶת-בְּנֵי יִשְׂרָאֵל  
וְהָיָה כִּי אֶבְרָא אֶת-בְּנֵי יִשְׂרָאֵל  
וְהָיָה כִּי אֶבְרָא אֶת-בְּנֵי יִשְׂרָאֵל

Read וְהָיָה כִּי אֶבְרָא instead of וְהָיָה כִּי אֶבְרָא 1

In that day will I raise up  
The tabernacle of David that is fallen,  
And close up the breaches thereof (see emendation)  
And I will raise up its ruins,  
And I will build it as in the days of old;  
That they may possess the remnant of Edom,  
And all the nations over which My name is called,  
Saith the Lord that doeth this.

These passages are most probably early post-exilic. In fact,

the suggestion that they were composed under the influence of the writings of Zechariah and that Zerubbabel might be the hoped-for Messianic ruler from the house of David, does not seem to be an unlikely possibility.<sup>2</sup> It is not difficult to understand how a later copyist or redactor of Amos, shocked at the gloomy eschatological picture of this prophet, might have inserted these remarks, either from his own mind or from some current writings, probably long since lost.

In Hosea, too, we find several of this same sort of Messianic insertions which state the thought of post-exilic times. The picture is not quite as idyllic as that of the Amos passages. It is the same idea of a Yahveh saving His special people, however. 2:1,

ויבן יסוד יסוד יסוד יסוד יסוד יסוד יסוד יסוד יסוד יסוד  
 ויבן יסוד יסוד יסוד יסוד יסוד יסוד יסוד יסוד יסוד יסוד  
 ויבן יסוד יסוד יסוד יסוד יסוד יסוד יסוד יסוד יסוד יסוד

Yet the number of the children of Israel shall be as the sand of the sea, which is not able to be measured nor numbered; and it shall come to pass that, instead of that which was said unto them; 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living God.'

In another Messianic interpolation in Hosea, we find that David, himself, is to be the ruler of the theocracy which is to be the form of the Messianic era. Of course, the writer may have meant this to be understood as simply a descendant of David,

although the thought of a miraculous return of David to the kingship would not have been too out of place in this sort of Messianic speculation. 3:5,

אחרי כן ישוב דוד מן הארץ ויבן בית ליהוה  
 וישב דוד על כסאו ויהיו כל בני ישראל  
 רועים לפניו ויהיו כל בני ישראל  
 רועים לפניו ויהיו כל בני ישראל

Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall come trembling unto the Lord and to His goodness in the end of days.

Several verses in the last chapter of Hosea were also obviously written under the influence of exilic (or perhaps even post-exilic thinking). It is the sort of idyllic restoration to which we have already referred in Amos. 14:5 ff:

אני ארפא את חטאתם ואהבם בחנם  
 כי חמתו פניו פניו פניו  
 ואני אהבם בחנם  
 ואני אהבם בחנם  
 ואני אהבם בחנם

I will heal their backsliding,  
 I will love them freely;  
 For Mine anger is turned away from them.  
 I will be as the dew unto Israel

-----  
 They that dwell under his shadow shall  
 Make corn to grow

-----  
 The fragrance thereof shall be as the wine of Lebanon.

We come now to the interpolations in Isaiah. In one passage we are told of an Israel gathered together "from the four

corners of the earth" as it is there expressed (11:12)

וְיָקֵם יְהוָה  
 אֶת־יְדֵי יִשְׂרָאֵל  
 וְיִקְרָא יְהוָה  
 אֶת־כָּנָף מוֹאָב  
 וְאֶת־כָּנָף יִשְׂרָאֵל

And He will set up a standard for the nations  
 And will assemble the dispersed of Israel  
 And gather together the scattered end of Judah  
 From the far corners of the earth.

Here we have the raising of Israel to Messianic heights at the  
 expense of Israel's enemies. Edom is mentioned as being despoiled  
 at the hand of Yahveh's people, 11:14:

--- פִּי יְהוָה נִדְּבֵן זִמְנִי פִּי יְהוָה ---

-----  
 They shall put forth their hand upon Edom and Moab.  
 -----

Another passage, 11:10ff,

וְיָבֵא יְהוָה  
 אֶת־יְדֵי יִשְׂרָאֵל  
 וְיִקְרָא יְהוָה  
 אֶת־כָּנָף מוֹאָב  
 וְאֶת־כָּנָף יִשְׂרָאֵל  
 וְיָבֵא יְהוָה  
 אֶת־יְדֵי יִשְׂרָאֵל

And it shall come to pass in that day,  
 That the root of Jesse,  
 That standeth for a standard of the peoples,  
 Unto him shall the nations seek;  
 And it shall be that his resting-place shall be glorious.

was probably written shortly after the exile, for it speaks of  
 gathering together exiles, crushing of nations, and a remnant of  
 people who are to return. We see, too, in this passage the idea  
 of a king from the house of David, who will supposedly establish  
 a monarch to which other nations will pay homage. 11:10 describes

an idyllic Messianic state ruled over by a descendant of David. It is similar to the passage just mentioned, except that the picture is more glorious.

An idyllic Messianic picture similar to that found in the insertions in Amos and Hosea discussed above is to be found in another passage in Isaiah, 29:17 gives us a general picture without specific details as to the how or why of the Messianic period.

הלא-רמז רמז גמל  
של פתחן פתחן  
המלך המלך

Is it not yet a very little while,  
And Lebanon shall be turned into a fruitful field,  
And the fruitful field shall also be considered as a  
forest?

Finally, we mention, in concluding our discussion of Messianic interpolations in Isaiah, two passages in which Edom is to be butchered so that Israel and Yahveh may be exalted.

34:6b,8:

כי בזה י' פתחן  
המלך המלך  
כי י' פתחן  
המלך המלך

For the Lord hath a sacrifice in Bozrah,  
And a great slaughter in the land of Edom.  
For the Lord hath a day of vengeance,  
A year of recompense for the controversy of Zion.

25:6-8,

המלך המלך  
המלך המלך  
המלך המלך

המלך המלך  
המלך המלך  
המלך המלך

And the Lord of hosts will make, in this mountain, unto  
all peoples,  
A feast of fat things, a feast of wines,

-----  
And the reproach of His people will  
He take away from upon the whole earth.  
For the Lord hath spoken it.

and 28:5-6,

וְיָשְׁבוּ וְיִשְׂמְחוּ  
וְיִשְׂמְחוּ וְיִשְׂמְחוּ  
וְיִשְׂמְחוּ וְיִשְׂמְחוּ  
וְיִשְׂמְחוּ וְיִשְׂמְחוּ  
וְיִשְׂמְחוּ וְיִשְׂמְחוּ  
וְיִשְׂמְחוּ וְיִשְׂמְחוּ

In that day shall the Lord of hosts be  
For a crown of glory and for a diadem of beauty,  
For the residue of His people;  
And for a spirit of judgement to him who sits in  
judgement,  
And for strength to them who turn away the battle at the  
gate.

are both Messianic passages depicting a glorious future for Yah-  
veh's people. They are very similar to the other Messianic pas-  
sages which we have discussed in this section. The former passage  
pictures a much more extravagant scene of Messianic days and may  
refer to other than Yahveh's people, although this is doubtful.  
The latter passage, speaking of "the residue of His people" (28:  
5, above), would seem to indicate a time more shortly after the  
exile although this is purely subjective.

Isaiah, Chapter 13, is in the spirit of the comforting  
prophecies after 586 and should undoubtedly be classified with  
them. The ICC suggests 550 or a little before, (p. 233). It  
seems to predict the overthrow of Babylon and could thus be class-  
ed with the other anti-nation passages which came to be one way



of expressing the hoped-for idea of Israel's exaltation at the expense of the nations, a thought which became very common in post-exilic times. The picture is that of the sixth century, the age of the Babylonian exile. This passage is not concerned with Yahveh's people, except indirectly as already indicated, but gives us a picture of a hoped-for destruction of Babylon in war: (13:15)

כל-ישראל יקרא  
וכל-ישראל יבוא

Read 0.22 instead of 2.20.22; Bibl. Hebr.

Every one that is found shall be thrust through,  
And everyone who flees (see emendation) shall fall  
by the sword.

The agent of destruction is to be the Medes, (v. 17):

הנה אנכי מעלה  
אשר כסף וזהב  
אשר יחזקו

Behold, I am about to stir up the Medes against them,  
Who have no regard for silver,  
And as for gold, take no delight in it.

The result is to be utter destruction for Babylonia, (v. 19, 20a):

ויבא נא  
כחשך ארץ  
אשר יבא  
אשר יבא  
אשר יבא

And Babylon, the glory of kingdoms,  
And the beauty of the pride of the Chaldeans,  
Shall be as when God overthrew Sodom and Gomorrah.  
It shall never again be inhabited,  
And it shall not be dwelt in from generation to generation.

Two chapters, 4 and 5, in the book of Micah seem to fit under the category of Messianic insertions from a later date. They present the same picture of a glorified Israel as we have noticed above in any number of passages. The Messianic era is to be a theocracy, ruled over by one from the house of David. Nations which do not hearken to the one God and who are enemies of Israel are to be destroyed. The most important passages for the above ideas are: 4:1,2,

וְיָבִיאוּ אֶלְיָי אֲנֹכִי וְאֶתְּנֶנּוּ  
 יְיָ יֵשׁוּעָה לְיָדֵינוּ וְיֵשׁוּעָה לְיָדֵינוּ  
 וְיֵשׁוּעָה לְיָדֵינוּ וְיֵשׁוּעָה לְיָדֵינוּ  
 וְיֵשׁוּעָה לְיָדֵינוּ וְיֵשׁוּעָה לְיָדֵינוּ  
 וְיֵשׁוּעָה לְיָדֵינוּ וְיֵשׁוּעָה לְיָדֵינוּ  
 וְיֵשׁוּעָה לְיָדֵינוּ וְיֵשׁוּעָה לְיָדֵינוּ  
 וְיֵשׁוּעָה לְיָדֵינוּ וְיֵשׁוּעָה לְיָדֵינוּ  
 וְיֵשׁוּעָה לְיָדֵינוּ וְיֵשׁוּעָה לְיָדֵינוּ  
 וְיֵשׁוּעָה לְיָדֵינוּ וְיֵשׁוּעָה לְיָדֵינוּ  
 וְיֵשׁוּעָה לְיָדֵינוּ וְיֵשׁוּעָה לְיָדֵינוּ

But in the end of days it shall come to pass,  
 That the mountain of the Lord's house shall be es-  
 tablished upon the top of the mountains,

-----  
 And many peoples shall flow unto it.  
 And many nations shall go and say  
 'Come, let us go up to the mountain of the Lord  
 And to the house of the God of Jacob,  
 And He will teach us His ways,  
 And we will go in His paths,"  
 For from Zion shall go forth the law,  
 And the word of the Lord from Jerusalem.

Also 5:1,

וְיָבִיאוּ אֶלְיָי אֲנֹכִי וְאֶתְּנֶנּוּ  
 יְיָ יֵשׁוּעָה לְיָדֵינוּ וְיֵשׁוּעָה לְיָדֵינוּ  
 וְיֵשׁוּעָה לְיָדֵינוּ וְיֵשׁוּעָה לְיָדֵינוּ  
 וְיֵשׁוּעָה לְיָדֵינוּ וְיֵשׁוּעָה לְיָדֵינוּ  
 וְיֵשׁוּעָה לְיָדֵינוּ וְיֵשׁוּעָה לְיָדֵינוּ  
 וְיֵשׁוּעָה לְיָדֵינוּ וְיֵשׁוּעָה לְיָדֵינוּ  
 וְיֵשׁוּעָה לְיָדֵינוּ וְיֵשׁוּעָה לְיָדֵינוּ  
 וְיֵשׁוּעָה לְיָדֵינוּ וְיֵשׁוּעָה לְיָדֵינוּ  
 וְיֵשׁוּעָה לְיָדֵינוּ וְיֵשׁוּעָה לְיָדֵינוּ

But thou, Beth-lehem Ephrathah,  
 Who art too small to be among the thousands of Judah,  
 Out of thee shall come forth unto Me that is to be ruler  
 in Israel;  
 Whose goings forth are from of old, from ancient days.



5:13b, 14:

וְיִשְׁמַד אֶת־אֹיְבֵי יְהוָה  
וְיִשְׁמַד אֶת־אֹיְבֵי יְהוָה  
וְיִשְׁמַד אֶת־אֹיְבֵי יְהוָה

And I will destroy thine enemies,  
And I will execute vengeance in anger and fury upon  
the nations,  
Because they hearkened not.

Chapters 4 and 5 of Micah contain a miscellaneous collection of fragments having little in common other than a hopeful attitude for the future of Judah. They are certainly post-exilic although it is impossible to date them with any great exactness (ICC, p. 12.)

The passage 7:11-13,

וְיִבְנוּ אֶת־הַחֹמֹת  
וְיִבְנוּ אֶת־הַחֹמֹת  
וְיִבְנוּ אֶת־הַחֹמֹת  
וְיִבְנוּ אֶת־הַחֹמֹת  
וְיִבְנוּ אֶת־הַחֹמֹת  
וְיִבְנוּ אֶת־הַחֹמֹת  
וְיִבְנוּ אֶת־הַחֹמֹת  
וְיִבְנוּ אֶת־הַחֹמֹת

There shall be a day for rebuilding your walls,  
On that day (your) boundary shall be far distant.  
There shall be a day when they shall come with thee,  
From Assyria even to the cities of Egypt,  
And from Egypt even to the River,  
And from sea to sea, and from mountain to mountain,  
And the land shall be desolate for them that dwell in it,  
Because of the fruit of their doings.

is another comforting passage, which was undoubtedly written after the fall of Jerusalem in 586 and before the rebuilding of the walls. It presents a picture of returning exiles but lacks the extravagant Messianic picture of later times. We see (v. 13) a

picture of destruction for the pagan world; how this is to take place we are not told (ICC, pp. 16,149.) The passage is understandable only if we assume that "the land shall be desolate for them that dwell therein because of the fruit of their doings" (v. 13) refers to the nations and not to Jahveh's people. It should be noted that 7:7f,

וְיָשָׁב יִשְׂרָאֵל  
'עַל יְהוָה יִשְׁתָּחָו  
'עַל יְהוָה יִשְׁתָּחָו

But as for me, I will look unto the Lord,  
I will wait for the God of my salvation,  
My God will hear me,

and 6:1-3,

וְיָשָׁב יִשְׂרָאֵל  
עַל יְהוָה יִשְׁתָּחָו  
עַל יְהוָה יִשְׁתָּחָו  
וְיָשָׁב יִשְׂרָאֵל  
עַל יְהוָה יִשְׁתָּחָו  
עַל יְהוָה יִשְׁתָּחָו  
וְיָשָׁב יִשְׂרָאֵל  
עַל יְהוָה יִשְׁתָּחָו  
עַל יְהוָה יִשְׁתָּחָו

Hear ye now that which the Lord saith,  
Arise, contend before the mountains  
And let the hills hear thy voice.

For the Lord hath a controversy with His people,  
And He will plead with Israel.  
O My people, what have I done unto thee?  
And wherein have I wearied thee?  
Testify against Me,

*Where is the  
comfort in  
this passage?*

reflect a similar note of comfort for Yahveh's people. The ICC  
(p. 119) places these in late post-exilic times and they are in





The King of Israel, even the Lord, is in thy midst.

In that day it shall be said to Jerusalem:  
Do not be afraid;  
O Zion, let not thy hands be slack.  
The Lord thy God is in the midst of thee,  
A Mighty One who will save.

3:9 interrupts the thought of the passage of which it is a part and is generally conceded to be a Messianic gloss inserted to soften the picture of doom in the preceding verse (ICC to Zephaniah, p.173). ✓

173).  
כ' אלול אבדך אל-מ'ס  
עבדך נחמן  
קרא בך עבדך  
עבדך נחמן

For then will I turn to the peoples  
A pure language  
That they may call upon the name of the Lord,  
To serve Him with once accord.

Zephaniah contains several comforting passages, in the form of denunciations of the nations. 2:8,9.

שנה' חרבה חרבה חרבה  
 | חרבה חרבה חרבה  
 חרבה חרבה חרבה  
 חרבה חרבה חרבה



יְהוָה יִשְׁמַע  
וְיִשְׁמַע יְהוָה  
וְיִשְׁמַע יְהוָה  
וְיִשְׁמַע יְהוָה  
וְיִשְׁמַע יְהוָה

I have heard the taunt of Moab  
And the revilings of the children of Ammon,  
Wherewith they have taunted my people,  
And spoken with bragging concerning their border.  
Therefore as I live,  
Saith the Lord of Hosts, the God of Israel,  
Surely Moab shall be as Sodom,  
And the Children of Ammon as Gomorah.

These oracles against Moab and Ammon fall in the same category as the anti-nations passages which predict destruction for the neighbors of Jahveh's people and, by implication, the exalting of Jahveh's own.

Zephaniah 3:8-13 is another Messianic insertion similar to those we have already quoted, in which the nations are pictured as the object of Jahveh's wrath. The result will be glory for Israel.

The several Messianic insertions in Jeremiah are concerned with the same problems already mentioned, and in addition, denunciation of foreign nations. For example, 30:8,9 contains the same idea of glorification of Israel in the form of a Messianic theocratic state with a Davidic ruler. It was probably put in here to soften the picture of destruction which immediately precedes.

יְהוָה יִשְׁמַע  
וְיִשְׁמַע יְהוָה  
וְיִשְׁמַע יְהוָה  
וְיִשְׁמַע יְהוָה  
וְיִשְׁמַע יְהוָה

Read יְהוָה instead of יְהוָה, and יְהוָה instead of יְהוָה

And it shall come to pass in that day,  
Saith the Lord of Hosts,  
That I will break his yoke from off thy neck,  
And will burst his bonds; (see emendation)  
And strangers shall no more make him their bondman;  
But they shall serve the Lord their God,  
And David their king,  
Whom I will raise up unto them.

An unusual feature about this eschatological presentation; however, is that David, himself, is to be the messianic king. v. 21 of the same chapter:

וְיָנִיחַ יְהוָה יָדָא  
וְיָנִיחַ יְהוָה יָדָא

And their prince shall be from them  
And their ruler shall come from their midst,

also refers to a Messianic period, but, although a ruler is mentioned, it is said that "their ruler shall proceed from the midst of them."

Similarly, 23:5,6,

וְיָנִיחַ יְהוָה יָדָא  
וְיָנִיחַ יְהוָה יָדָא  
וְיָנִיחַ יְהוָה יָדָא  
וְיָנִיחַ יְהוָה יָדָא

Behold, the days come, saith the Lord,  
That I will raise unto David a righteous shoot,  
And he shall reign as king and prosper,

-----  
In his days Judah shall be saved,  
And Israel shall dwell safely,  
-----

and 3:17,

וְיָנִיחַ יְהוָה יָדָא  
וְיָנִיחַ יְהוָה יָדָא  
וְיָנִיחַ יְהוָה יָדָא  
וְיָנִיחַ יְהוָה יָדָא

At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the stubbornness of their evil heart.

The passage, Jeremiah 12:14-15, partakes of the spirit of the "anti-nations" passages found elsewhere in Jeremiah. It paints a picture of evil neighbors against a righteous Israel, and implies a messianic redemption for the latter (Class Notes.) This passage, like other similar passages, is probably from sometime after 586 and before (or perhaps even contemporary with) Malachi.

However, 12:16,17, depicting a friendly attitude on the part of Jahveh toward the nations is probably even later. However, it is somewhat in the spirit of Deutero-Isaiah and may come from that period. The passage 4:2 seems to fall in the same category as 12:16,17.

The chapters, Jeremiah 46-51, are to be grouped with the other anti-nations passages in spirit and approximate date. Those by Jeremiah are against Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar, Elam, and Babylonia. The passage 25:15-38 falls in a similar category. Particularly illustrative of this whole attitude is 25:31. It is the old comforting story of righteous Israel against the wicked heathens.

It does not seem necessary to go into a discussion of all the anti-nations passages in Ezekiel. These are found in Chapter 25, dealing with Ammon, Moab, Edom, and Philistia; in Chapters 26-28 against Tyre; and in Chapters 29-32 against Egypt. These are in the spirit of the other anti-nations passages already discussed, all intended to paint a picture of destruction for Israel's enemies, and hence of comfort for Jahveh's people. They

are probably from the century after Ezekiel, during which Israel was looking forward to a glorious reestablishment of the people of Jahveh, probably at the expense of their neighbors, (comparable to the anti-nations passages in Jeremiah.)

*This does not agree with your remarks on p. 77 f.*

Since a general approximation of the content and meaning of these "non-prophetic" passages is obvious from the brief introduction given at the beginning of this section, and from the running comment given on individual passages, a summary here would really be superfluous. Perhaps one remark, somewhat negative in nature, is in place in closing. The ethical implications of earlier eschatology (pre-exilic) are conspicuous by their absence. The idea of "judgement" in post-exilic times, at least insofar as it is reflected in these passages, is of an entirely different kind from that with which we dealt in the genuine writings of the pre-exilic prophets. Haggai, Zechariah, and Malachi exhibit characteristics similar to these Messianic interpolations. Marked parallels can be pointed out, but Malachi exhibits one important difference from most post-exilic writings, which will be pointed out in the section dealing with the eschatology of that prophet.

*The notes to this section are missing.*

Eschatology of Malachi

We come now to a consideration of the theology of Malachi. First we must understand his eschatology in all its implications and then we will deal with the other aspects of his theology alluded to in the book of that name.

We must first see what "judgment" meant to the prophet. What was his day of Yahveh? What would happen thereon? What was the cause of this day? Whom would it concern? What would be the results of this day? What were the ethical implications of the judgment? What part does the Messianic hope play in Malachi's theology?

First let us note the physical aspects of the day or of Yahveh's judgment. The passage 3:13-21 gives us one picture of the judgment:

חלקו עלי דגריב  
אמר ה'  
וארבע מל-נגדו עלי  
אמר ה' שם עזר אללים  
ומה-לשם כי שמו מנחם  
וכי ילכו קדושים  
מבני ה' עזאווה:  
וערב אנהו מאשרי לבדי  
דמ-נגדו עש' רשע ד  
אל נדח יראי ה' איש אל-רעיו  
ויקם ה' וישמע לבניו יראי ה' ולחשדיהו.  
ויבדק סבר לבון  
ויין לי אמר ה' עזאווה ליון אשר אנ' עש  
ומחללי עליב כאשר יחלל איש על דנו יעזר ארבו:  
אשרבס וראויבס דין לבדיק רשע דין עזר אללים  
עאשר לא עזרו. כי יבי ייון קא קאר בגור  
ויין כל-לבדיק אל-עש רשע ק

וְכִי יִשְׁמַע ה' אֶת-קוֹלִי  
 וְיִשְׁמַע ה' אֶת-קוֹלִי  
 וְיִשְׁמַע ה' אֶת-קוֹלִי  
 וְיִשְׁמַע ה' אֶת-קוֹלִי  
 וְיִשְׁמַע ה' אֶת-קוֹלִי  
 וְיִשְׁמַע ה' אֶת-קוֹלִי  
 וְיִשְׁמַע ה' אֶת-קוֹלִי  
 וְיִשְׁמַע ה' אֶת-קוֹלִי

Your words have been very strong against Me,  
 Saith the Lord;  
 But you have said: 'Wherein have we spoken against  
 Thee?'

You have said: 'It is vain to serve God;  
 And what profit is it that we have kept His charge,  
 And that we have gone about in a mournful fashion  
 Because of the Lord of hosts?  
 And now we pronounce the proud happy,  
 Also, those that act wickedly are built up,  
 Yea, they try God, and are delivered.'  
 Then they that feared the Lord  
 Spoke with each other;  
 And the Lord hearkened and heard,  
 And a book of remembrance was written before Him  
 For those that feared the Lord, and that thought  
 about His name.

and they shall be Mine, saith the Lord of hosts,  
 In the day that I am about to make (see "Notes on  
 Text");

And I will have compassion on them, as a man hath  
 compassion upon

His son who serves him.

Then shall ye again understand the difference between  
 the righteous and the wicked,

Between him who serves God and him who does not.

For behold, the day is coming;

It burneth as a furnace,

And all the proud, and all that work wickedness,

Shall be stubble;

And the day that cometh shall set them afire,

Saith the Lord of hosts,

That it shall leave them neither root nor branch.

But unto you that fear My name

Shall the sun of righteousness arise,

And there shall be healing upon its wings,

And ye shall go out

And ye shall dance about

As calves of the stall.

And ye shall tread down the wicked;

And they shall be dust under the sides of your feet,

On the day which I am going to make,

Saith the Lord of hosts.

Verse 19 gives a vivid description. It is to be a day of destruction, seemingly attended by unusual natural phenomena. No day of battle is forecast by this prophet (see comment in re "Edom" below), no foreign nation will come to attack the people. Yahveh will simply send some physical visitation, which will announce to the people that the day of judgment is at hand.

Another passage, too, 3:1-4, deals with the physical aspect of Malachi's judgment:

[illegible]

Behold, I send My messenger,  
And he will make the way clear before Me;  
And the Lord, whom ye seek,  
Will suddenly come to His temple;  
And the messenger of the covenant,  
Whom ye delight in,  
Behold, he comes,  
Saith the Lord of hosts.  
And who can endure the day of his coming?  
And who is the one who can stand when he appears?  
For he is like the fire of a refiner,  
And like the soap of fullers.  
And he shall sit as a refiner (see "Notes on text")

And as one who purifies the sons of Levi,  
And he shall refine them as gold and silver;  
And there shall be those who shall bring offerings  
in a righteous manner;  
And the offerings of Judah and Jerusalem shall be  
pleasant to the Lord,  
As in days of old,  
And as in ancient years.

This passage gives us a picture of a judgment day in which Yahveh is to send his special messenger to prepare the people for the last judgement, which a passage a bit further, 3:7-12,

א'מ'נ' אדג'כס סר'כס מחקי ול'א מור'כ  
אלו אל'י ו'מאל'ג אל'כס אור' י' ג'זאל'כ  
ואור'כס דנה נ'אל'ג' י'קל'ס אר'כ אל'כס כ'  
אור'כ קל'ס אור' ואור'כס דנ' קל'ס  
ו'מאל'ג ו'מאל'ג' דנ' אור'כס אור'כ  
ואור'כ אור'כ קל'ס דנ' כ'ל' י'ג'אל'  
אור'כ י' מאל'ג אור'כ דנ' י'ג'אל' ו'ג' ג'ל'  
דנ' י' ו'מאל'ג' ו'א דנ'כס אור'כ י' ג'זאל'כ  
אור'כ י' אור'ככס אור'כ אור'כ י'ג'אל'כ  
ו'ק'כ' אור'כ דנ'כס אור'כ י'ג'אל'כ ו'מאל'ג'  
אור'כ דנ'כס ו'א י'מאל'כס אור'ככס י'ג'אל'כ  
ו'אור'ככס אור'ככס י'ג'אל'כ אור'כ י' ג'זאל'כ  
אור'ככס אור'ככס י'ג'אל'כ אור'כ י' ג'זאל'כ

From the days of your fathers ye have turned aside  
from My statutes,  
And have not kept them.  
Return unto Me, and I will return unto you,  
Saith the Lord of hosts.  
But you say: 'Wherein shall we return?'  
Will a man rob God?  
But you rob Me.  
But you say: 'In what respect have we robbed thee?'  
In tithes and heave-offerings.  
With the curse are you cursed,



Yet you rob Me, this whole nation;  
 Bring the whole tithe into the storehouse,  
 That there may be food in My house;  
 And test Me now with it,  
 Saith the Lord of hosts,  
 If I will not open for you the windows of heaven,  
 And if I will not pour you out a blessing  
 That there shall be more than enough.  
 And I will rebuke for you the devourer,  
 And he shall not destroy for you the fruit of  
 your land;  
 Neither shall the vines in the field, which belongs  
 to you, produce its fruit too early,  
 Saith the Lord of hosts.  
 And all nations shall call you happy;  
 For you shall be a delightful land,  
 Saith the Lord of hosts,

tells us will be conducted by Yahveh Himself. The idea of fire of some sort in connection with both passages is to be noted. In 3:19 (see above) it appears to be an actual fire, while in the passage under consideration (specifically 3:2), the idea of fire is used in a metaphorical sense (see discussion of פֶּה).

But there are other things which will happen on the day of judgment. Individuals are to be judged on the basis of their individual sins. Seemingly, they are to be judged not in a group, but each according to his deeds, for the passage 3:5-6 enumerates exact sins for which Yahveh is to call the people to account on the day of judgment.

וְקָרָבָה אֵלַיכֶם אֲנִי וְיִיבֹא זֶרְאֵן  
 וְנִכְשְׁתֶּם אֶתְּכֶם וְנִכְשְׁתֶּם אֶתְּכֶם  
 וְנִכְשְׁתֶּם אֶתְּכֶם וְנִכְשְׁתֶּם אֶתְּכֶם  
 וְנִכְשְׁתֶּם אֶתְּכֶם וְנִכְשְׁתֶּם אֶתְּכֶם  
 וְנִכְשְׁתֶּם אֶתְּכֶם וְנִכְשְׁתֶּם אֶתְּכֶם  
 וְנִכְשְׁתֶּם אֶתְּכֶם וְנִכְשְׁתֶּם אֶתְּכֶם

And I will draw near to you for judgment,  
 And I will be a speedy witness

Against the sorcerers, and against the adulterers,  
 And against those that swear falsely;  
 And against those who oppress the hired person  
 (see "Notes on text"), the widow, and the orphan,  
 And that turn aside the judgment due to the stranger  
 (see "Notes on text"),  
 And against those who do not fear Me,  
 Saith the Lord of hosts.  
 For I the Lord change not,  
 And you, O sons of Jacob, will be consumed. (This  
 verse is obscure; either read above omitting the  
 second (C) in the verse as a dittography, or read  
 6b as a rhetorical question, "And you, O sons of  
 Jacob, will you not be consumed?")

Of course, it may be argued that judgment "against the sorcerers,  
 and against the adulterers, and against false swearers, and against  
 those that oppress the hireling in his wages, The widow and the  
 fatherless, And that turn aside the stranger from the right" (3:5)  
 may imply a judgment of classes rather than individuals; but it  
 seems more likely that this enumeration was meant by the prophet  
 to convey the idea of individual responsibility. Furthermore,  
 if we may cite a passage from another section which must be  
 dealt with later, it would seem that Malachi has in mind an in-  
 dividual relationship between Yahveh and each one of his chosen  
 people. This seems clear first from 2:10b, where Malachi takes  
 the people to task for acting in an unbrotherly manner toward  
 each other:

יְהוָה עִיבָה אֶת כָּל אֶחָד עָלֵינוּ  
 :אֶת אֶחָד עָלֵינוּ אֶת אֶחָד עָלֵינוּ

Why do we deal treacherously, every man against his  
 brother,  
 In that we profane the covenant of our fathers?

Subsequently, where he enumerates the sins for which destruction  
 will come, he uses the expression (2:12. see below):

May the Lord cut off to the man that does this,  
 Him that calls and him that answers out of the  
 tents of Judah. 1

We must mention here that this same passage just referred to (2:12) gives us another picture of judgment. It is a general one that tells us some sort of punishment, extreme in nature, - perhaps it may mean death, even, - is to come on the day of judgment to those who have acted in a manner contrary to Yahveh's wishes.

In connection with physical aspects of the judgment, another interesting point appears in this prophecy. It must be remembered that the rebuilding of the Temple had been bound up with the Messianic hopes of the people since its destruction. Haggai, for example, thought that the completion of the Temple was the all-important element needed to usher in the Messianic era (see above, "Prophetic Eschatology, Haggai"). Malachi, however, makes the Temple the scene of the judgment.

Turning again to the messenger of the covenant idea mentioned above (3:1), it must be pointed out that we do not know to whom or what Malachi refers. He may have gotten the suggestion from the ~~current~~ idea that someone from the house of David would be the Messianic king of Yahveh's people in a glorious theocratic state. This idea we have met with over and over again in the "Non-prophetic" section. However, it is even more difficult to understand the exact implications of the "messenger of the covenant" passage in the light of a subsequent passage (3:23,24), which tells us that Elijah the prophet will precede the day of Yahveh.

We note also another passage concerned with judgment, but of only one class, i.e., the priests:

וְעַתָּה אֵלֵיכֶם יִשְׁלָח ה' אֱלֹהֵי יִשְׂרָאֵל אֶת-פִּי  
 וְאֶת-אֶתְרֵי עַלְפִּי לְעַלְלָתְכֶם כְּדָרְךָ דְּשִׁמְיָא אִמְרָא יִי-יְהוָה  
 וְשִׁמְיָא דְּכֹס אִתְּ-הִנְאָרָה וְאִמְרָא אִתְּ-דִּרְבִּיכֶם וְדִּ  
 אִמְרָא יִי כִּי אִנְכֶם שְׁמִי עַל עַלְלָתְכֶם יִנְגַּ' דְּעַל עַלְלָתְכֶם אִב  
 הִנְחִיעַ וְנִלְוִי בְּשֵׁם עַלְלָתְכֶם בְּשֵׁם חֲסִידֶיכֶם וְשִׁמְיָא  
 אִתְּ-כִּלְמִי וְיִצְרָא כִּי שְׁמִי אֵלֵיכֶם אִתְּ הִלְוִי יִנְגַּ' יִי  
 אִתְּ דְּרִיבִי אִתְּ-עַל אִמְרָא יִי גְּלִיבִי דְּרִיבִי יִי  
 אִתְּ יִי יִי וְשִׁמְיָא וְשִׁמְיָא אִתְּ מִרְכָּא וְיִי שְׁמִי מִרְכָּא יִי  
 בִּרְכָּא אִמְרָא יִי יִי דְּרִיבִי וְעַלְלָתְכֶם אִתְּ נִמְלִי דְּשִׁמְיָא  
 וְדִּרְבִּיכֶם יִי אִתְּ וְרִיבִי יִי יִי נִמְלִי דְּשִׁמְיָא יִי יִי  
 דְּשִׁמְיָא וְרִיבִי יִי יִי נִמְלִי דְּשִׁמְיָא יִי יִי  
 וְרִיבִי דְּרִיבִי שְׁמִי דְּרִיבִי אִתְּ יִי גְּלִיבִי  
 יִי יִי אִתְּ נִמְלִי דְּשִׁמְיָא אִתְּ כִּי אִתְּ  
 שְׁמִי אִתְּ דְּרִיבִי וְשִׁמְיָא יִי דְּרִיבִי

And now, for you, O priests,

Is this commandment.

If you will not listen, and if you will not  
 pay attention,

To give glory unto My name,

Saith the Lord of hosts,

Then will I send upon you the curse,

And I will curse your blessings,

Verily will I curse them;

Because you do not pay attention.

Behold, I am going to hew off the arm for you,

(see Notes on Text)

And I will spread dung upon your faces,

Even the dung of your sacrifices.

And you shall bear disgrace, (see Notes on Text)

And you shall know that I have sent this command-  
 ment unto you,

That My covenant should be with Levi,

Saith the Lord of hosts.

My covenant was with him

Of life and peace, and I gave them to him,

And of fear, that he should fear Me,

And be afraid of My name.

The law of truth was in his mouth,

And iniquity was not found on his lips;

He walked with me in peace,

And many did he turn aside from iniquity.

For the lips of the priests should guard knowledge,

And instruction should the people seek from his  
 mouth. (see Notes on text)

But you have turned aside from the way;

You have caused many to stumble through instruction;

You have corrupted the covenant of Levi,

Saith the Lord of hosts.

So I, even I, will make you despised and low before  
 all the people,

According as you have not kept My ways,

But have shown partiality in the law. (2:1-9)

Here we have a picture of punishment for the priests alone. From 2:2-4 (see above) we get the idea that the priests are to be deprived of their emoluments in connection with the judgment; perhaps even some sort of physical torment is implied in the obscure words of 2:3 (see above). The priests will be particularly ~~shamed~~ in the eyes of the people, according to a further comment (see above, 2:9).

Whether Malachi associated the judgment of Edom (see below, 1:4,5) with any of the aspects of the judgment described above is not immediately obvious, but his manner of presentation, in a special section, seemingly without any organic relationship to what follows, makes us suspect that Malachi was simply expressing a wish current at that time, that Edom might be destroyed. <sup>additional</sup> (For a full discussion of the Edom passage see above, "Date of Malachi", and a "Note on Universalism")

Let us see now to what extent Malachi incorporated new elements into the physical aspects of his eschatological picture, and in what respect he was dependent upon his predecessors. Referring first to 3:19 (see above), we note that Malachi is here simply reformulating an idea which we have noticed was taken by Amos from pre-prophetic eschatology (see comment on Amos, 5:18,20b, under "Prophetic Eschatology - Amos"), and used by several other prophets throughout the centuries following Amos. (We note as examples in this connection Micah 1:2-4, Isaiah 2:21)

Examining again the passage 3:1-4, however, we note an interesting uniqueness in Malachi. He seems to have formulated some idea of a messenger who would come to the Temple at

where above?

the time of judgment, who would prepare for the coming of Yahveh Himself. There is no explanation as to who this "messenger of the covenant" of 3:1 is. Perhaps Malachi got the idea from the numerous references to someone from the house of David who would be the Messianic king of a new theocratic state. Many such passages were pointed out above ("Non-prophetic" section), and undoubtedly many of these came from a time roughly contemporaneous with Malachi. However, whether he had this idea in mind, and from internal evidence it is impossible to say that such was the case, or was presenting an idea the meaning of which ~~was~~ too obscure for us to understand, or whether the text simply means what it says, i.e., that some special agent of Yahveh will precede and aid Him in the work of judgment, is not clear, although the last explanation seems the easiest to accept.

We are equally in the dark as to the meaning of the Elijah passage in 3:23,24 (see above), for nowhere else in Biblical eschatology have we run across such a picture. The idea is, therefore, absolutely unique with Malachi, unless Deutero-Isaiah 40:35 (see "Prophetic Eschatology - Deutero-Isaiah") contains such an implication, a possibility which seems very unlikely to this writer. It is difficult to discover any relationship between the "messenger of the covenant" and Elijah, although we are told both are to precede the coming of the day, of time, of judgment.

We now come to the question of individual judgment, which Malachi seems to have believed would come to pass in connection with Yahveh's coming to the Temple. This idea of individualism was hinted at by Jeremiah (although 31:28, the best

*Repetition from p. 117*

expression of this, is probably later than Jeremiah), and carried to its logical conclusion by Ezekiel. (Class Notes to Jeremiah and Ezekiel; also see discussion of Ezekiel under "Non-prophetic Eschatology" above). The doctrine of individualism is certainly not as clear-cut in Malachi as in Ezekiel, insofar as leaving us no doubt as to the fact that each individual would be judged for his own misdeeds, for Ezekiel emphasizes this point. However, from another point of view, Malachi's individualism is even more striking than that of Ezekiel, for he gives us exact wrongs for which the people were to be judged. In general it seems accurate to say that Malachi did borrow when he incorporated this idea into his prophecy, but did give it a slightly new twist in enumerating specific sins for which judgment must come.

*Ezekiel is just as specific*

Closely related to the idea of individualism in Malachi is his idea of repentance explicitly expressed in 3:7 (see above). This passage is very close to Ezekiel, whose doctrine embraced the idea that once a man repented of his wrongs and led a righteous life, he would be forgiven. (See "Prophetic Eschatology - Ezekiel" above; Ezekiel chapter 18) In regard to his whole idea of individualism and repentance Malachi may not present anything new, but it is certainly unique for his day for all the Messianic passages which we have referred to above (Non-prophetic section), as well as the writings of Malachi's immediate predecessors, reflect no such thought, except for Zechariah 8:16,17 (see "Prophetic Eschatology - Zechariah"), but even in Zechariah the picture is that of a group, motivated by the ethical, as a pre-condition to Messianic blessedness, but there is no specific note of repentance or individualism as in Malachi.

Next we shall carefully examine what people were to be concerned on the day of judgment. Severally passages are concerned specifically with the judgment of the priests. The first of these, 2:1-9 (referred to above), furnishes us with the information that the priestly house (Levi) has been especially appointed to maintain righteousness in the midst of Israel, but that in Malachi's day they have done anything but this; in fact, that they have been not only unrighteous themselves but have "caused many to stumble in the law" (see 2:8 above). Furthermore, in matters involving legal decisions, the priests have taken bribes or have closed their eyes to the wrongs of rich people (see above 2:9). The result is that Yahveh will now not let the priests be respected by others. The passage 2:9 may refer to a future time or it may refer to the contemporary situation, for we know from 1:13,14 (see below) that the priests were not at all careful about the proper fulfillment of their ritual obligations, for they accepted for sacrifice blemished animals, which probably seemed to Malachi, and to a few who probably thought as he did, extremely disrespectful to Yahveh. A similar picture of priests who are to be judged because of ritual derelictions is seen in the earlier part of this same passage, 1:6b,8 (see below). Another passage, 1:13,14, (see below) gives us the information that the priests are offering those unfit animals which the people bring to them. The sins condemned really have a two-fold application: the people are wicked for offering unfit animals for sacrifice, and the priests, who should be the leaders in directing right conduct, are especially wicked in that they accept such offerings,





אלה-אלה רחוקים הם מן ה' אל  
 ואלה רחוקים הם מן ה' אל  
 ואלה רחוקים הם מן ה' אל  
 ואלה רחוקים הם מן ה' אל  
 ואלה רחוקים הם מן ה' אל

Judah has acted in a treacherous manner,  
 And an abomination has been done in Jerusalem (see  
 Notes on Text).  
 For Judah has profaned the holiness of the Lord which  
 He loves,  
 And has married the daughter of a strange god.  
 May the Lord cut off to the man, him who does this,  
 The one that calls and the one that answers out of  
 the tents of Jacob (see Notes on Text),  
 And the one that brings an offering to the Lord of  
 hosts.  
 And, in addition, this you do:  
 You cover the altar of the Lord with tears (see Notes  
 on Text)  
 To such an extent that He pays no attention to the  
 offering,  
 And that He will not accept it from you.  
 Yet you say: 'For what reason?'  
 Because the Lord hath been witness  
 Between you and the wife of your youth,  
 Against whom you have acted treacherously,  
 Although she is your companion  
 And the wife of your covenant.  
 And did he not make one,  
 Although he had the residue of the Spirit?  
 And wherefore one? He sought a goodly seed (see  
 Notes on Text).  
 Take heed to your spirit,  
 And against the wife of your youth;  
 Do not be treacherous.  
 For I hate putting away  
 And the covering of his garments with violence,  
 Saith the Lord of hosts;  
 Therefore take heed to your spirit,  
 And do not be treacherous (see Notes on Text).  
 (2:11-16)

The picture of the people weeping because their offerings are  
 not accepted, in 2:13, has already been pointed out. 2:14, which  
 probably refers to divorcing of Israelitish wives to marry for-  
 eigners, is a general charge against all who were guilty of this  
 crime. 2:16 seems to refer to the same practice and seems also

to contain the additional information that some cases of divorce have been accompanied by violence on the part of the divorcer.

Another passage already referred to in connection with what would actually happen on the day of judgment is clearly indicative of the fact that Malachi believed that it was to be a judgment of all of Yahveh's people. The passage in question, 3:5-6, has already been analyzed above, so it is sufficient only to mention it here as proof of the fact that there would be a judgment of all the people, and not of one particular class. The passage 3:7-9 (see above), in which the people are condemned for ritual derelictions, furnishes us with the information that the judgment involves the "whole nation" (v. 9), and that the judgment is for sins committed over a long period of time (v. 7).

We must now ask ourselves whether Malachi was concerned with a judgment of any other nations beside Judah. Certainly the foregoing remarks indicate that he was particularly concerned with Judah. In connection with the idea of judgment there are three references in Malachi to nations other than Judah. One of these is used in a broad general sense (see above 3:12a) and the second is specific, referring to Edom.

אויפגאב' אינעם אומ' די אומהארגענע זאג איינמאל  
 יענעמאל עס איז עקל נאך-די וואס איז-יעקל:  
 אונזערע שטוב און אונזערע אונזערע אונזערע  
 זאגט-מאדעל' ביי-באמער אונזערע אונזערע  
 אונזערע אונזערע ביי אונזערע אונזערע  
 אונזערע אונזערע אונזערע אונזערע  
 אונזערע אונזערע אונזערע אונזערע

I have loved you, saith the Lord.  
But you say: 'In what respect hast thou loved us?'  
Was not Esau Jacob's brother?  
Saith the Lord;  
Yet I loved Jacob;  
But Esau I hated,  
And made his mountains a desolation,  
And his heritage pastures of the wilderness (see Notes  
on Text).  
For Edom saith:  
'We have been laid waste,  
But we will return and rebuild the desolate places';  
Thus saith the Lord of hosts:  
They shall rebuild, but I will tear down;  
And people shall call them 'The border of wickedness',  
And the people with whom the Lord is angry for ever.  
And your eyes shall see,  
And you shall say:  
The Lord is great above ( or beyond) the border of  
Israel. (1:2-5)

The first one can be put aside for the moment, for it seems to be part of Malachi's idea of a Messianic period and not the idea that Yahveh was concerned with a judgment of the nations.

The passage concerning Edom does not seem related to the general judgment of Yahveh's people as described up to here. It is rather a picture of the humbling of Edom in war. It probably represents "wishful thinking." This passage is very easily understandable on the basis of Morgenstern's recent studies with reference to the oracles against the nations. (See section "Date and "Universalism" one of Malachi") This passage reminds/of the several passages we have already noted in our "Non-prophetic" section, now contained in the books of Isaiah, Jeremiah and Ezekiel. It was meant to comfort the people and perhaps from that point of view may be related to the Messianic theology current in post-exilic times. More specifically, however, it is probably due to the attack mentioned by Morgenstern. It may also be slightly in-

fluenced by the old doctrine of a righteous Israel versus a wicked heathen world which we have seen in pre-prophetic eschatology and in Nahum and Habakkuk, except that only the "wicked heathen" aspect applies in Malachi, if the idea applies at all; for Malachi continually paints a picture of Yahveh's chosen people as being wicked, which we have seen <sup>from</sup> in our discussion up to this point. In any event, it seems safe to say that the idea of some sort of defeat in battle for Edom was not a new idea with Malachi by any means.

Referring again to our discussion above, in which it was pointed out that Yahveh's people were to be judged, it should be noted that this, too, was borrowed by Malachi from the eschatology of others, for it is to be found already in Amos, and subsequently in Hosea, Isaiah, Jeremiah, Ezekiel and others who prophesied before the exile. However, what is unusual in Malachi is the fact that he goes back to pre-exilic eschatology and applies the judgment to Yahveh's people. When we stop to realize that the prevailing eschatology was largely Messianic and anti-foreign nation, we see that Malachi's idea of a judgment of Judah because of the sins of Yahveh's people was a unique idea for the time of Malachi.

In connection with the question of "who" was to be judged, Malachi's eschatology also exhibits another interesting uniqueness. In no other prophet's eschatology was there such particular concern for the priests or the leaders of the people, or any mention of specific judgment of them. There are two

possible exceptions to this. Micah seems to condemn Jerusalem rather than the nation as a whole probably because most of the leaders of the nation, priests, prophets, and men of influence, lived in Jerusalem. (See "Prophetic Eschatology - Micah") However, this is not the singling out of a specific class for judgment in conjunction with a general judgment of all people as we find in Malachi. Furthermore, this writer is not convinced that Micah had any such idea, and that he meant to exempt those outside Jerusalem from punishment. Even if he did have such an idea it is still a unique picture in Malachi, for Micah did not envision a judgment which would begin with the leaders (the priests) and finally embrace the whole nation. It is most likely that Malachi's picture was motivated by the contemporary laxity of the Levites. However, since there is the possibility of this indirect dependence on Micah, it seems well to note that such is the case.

Hosea in one passage, 5:1, mentions judgment of the priests, but only in a sweeping charge against the whole house of Israel.

הִשְׁמַע יְהוָה אֶת הַקּוֹל  
וְהָיָה לָנוּ יִשְׁעוֹ  
וְהָיָה לָנוּ יִשְׁעוֹ  
וְהָיָה לָנוּ יִשְׁעוֹ

Hear this, O ye priests,  
And listen, O ye house of Israel,  
And give ear, O house of the king,  
For unto you pertaineth the judgment. ... (Hosea 5:1)

It is not a specific taking to task of priests, as in Malachi, but rather their inclusion in a general denunciation of Israel.

We come now to the ethical implications of the judgment in Malachi. As already noted in connection with the problem of "who" would be judged, several passages in Malachi leave us no doubt of the fact that judgment in the mind of Malachi possessed a deep, ethical significance. We may conveniently divide Malachi's pronouncements in this connection into denunciations of purely ritual shortcomings and denunciations of ethical and moral wrongs.

In 1:6b-14 Malachi, as we have already observed, condemns the lack of proper ritual observances on the part of the priests specifically, and on the part of the people in general.

הן יכדק איך ודדד יאדנ'ן  
 ואן-אך אן' איך כדדד'  
 ואן-אך אן' איך אוראן  
 אור י' זעאוב לכך יכדד'ן דל מ'  
 ואוראך דנ' דל'ן אור-מק'  
 מדי'ן ע-מזדח' לכך מלל'ן ואוראך דנ' דל'ן  
 דאוראך מל'ן י' נדל'ן דל'ן:  
 וכו' גדילן ער לעדח אין רע  
 וכו' גדילן כסח וחל' אין רע  
 יקר'דו נא לעדחך ירל'ך א' י'עא כ'יק אור י' - זעאוב:  
 ודדד חל'דא כ'יאל ו'חל'ן י'עא לכך כ'יק אור י' - זעאוב:  
 מ' דל דכך ו'יסר דל'ב' ו'ל'א-באירן מלדח' חל'ן  
 מ' - חל'ן דכך אור י' זעאוב וחל'ן לא אור'ן מ'דכך  
 כ' מלדח' מ'ע ו'דד-מזל'ן דל'ן מ' דל'ן  
 ודדד-מק'ן מק'ן מ'ע מ'ע וחל'ן מ'דדד

כִּי-דָרְשׁוּ מִנִּי לָמַד פִּי אֲנִי הִיא הַלְלוּ  
 אֲנִי פִּי מִחֲלָשׁוֹת אֲנִי לִמְדָה פִּי מִחֲלָשׁוֹת  
 מִחֲלָשׁוֹת אֲנִי וְנִיזְכֹּר וְנִזְכֹּר  
 אֲנִי מִחֲלָשׁוֹת אֲנִי מִחֲלָשׁוֹת אֲנִי  
 אֲנִי הִיא הַלְלוּ וְנִזְכֹּר וְנִזְכֹּר  
 יִצְחָק אֲנִי-יִצְחָק כִּנְחָה  
 יִצְחָק אֲנִי-יִצְחָק מִחֲלָשׁוֹת אֲנִי  
 וְנִזְכֹּר וְנִזְכֹּר וְנִזְכֹּר וְנִזְכֹּר  
 וְנִזְכֹּר וְנִזְכֹּר וְנִזְכֹּר וְנִזְכֹּר  
 כִּי מִחֲלָשׁוֹת אֲנִי  
 אֲנִי הִיא הַלְלוּ  
 וְנִזְכֹּר וְנִזְכֹּר וְנִזְכֹּר

A son honors his father, and a servant his master;  
 If I am a Father, where is the honor due Me,  
 And if I am a Master, where is the fear due Me?  
 Saith the Lord of hosts,  
 Unto you, O priests, who despise My name,  
 And yet who say: 'In what respect have we despised  
 thy name?'  
 You bring unto My altar polluted bread.  
 And you say: 'In what respect have we polluted thee?'  
 In that you say: 'The table of the Lord is contemptible.'  
 And when you offer the blind for sacrifice, is it  
 not an evil?  
 And when you offer the lame and the sick, is it not  
 an evil?  
 Offer it now unto your governor;  
 Will he be pleased with you?  
 Or will he accept you?  
 Saith the Lord of hosts.  
 And now, I pray, entreat the favor of God,  
 That He may be gracious unto us. (see Notes on Text)  
 Will He be gracious toward you?  
 Saith the Lord of hosts.  
 Oh that there were someone among you that would close  
 the doors,  
 That you might not kindle fire on Mine altar in vain,  
 Saith the Lord of hosts.- For I take no pleasure in you,  
 Neither will I accept an offering from your hand;  
 For from the rising of the sun even unto the going  
 down thereof,  
 My name is great among the nations;  
 And everywhere offerings are brought to My name,  
 Pure offerings are brought (see Notes on Text);



For My name is great among the nations,  
Saith the Lord of hosts.  
But you profane it,  
In that you say:  
'The table of the Lord is polluted,  
And its fruit is despicable.' (see Notes on Text)  
Ye say also:  
'Behold, what a weariness it is,'  
And you have sniffed at it,  
Saith the Lord of hosts;  
And you have brought that which was stolen,  
And the lame and the sick, as an offering. (see Notes  
on Text)  
Shall I accept this from your hand?  
Saith the Lord.  
But cursed be he that dealeth unfairly,  
Whereas he has in his flock a male,  
And he vows, and sacrifices a blemished animal to  
the Lord.  
For I am a great king,  
Saith the Lord of hosts,  
And My name is feared among the nations. (1:6-14)

He enumerates these sins as improper sacrifices: "polluted bread" in v. 7 (probably also v. 12); blemished animals in vv. 8, 13, 14. In another passage, too, 3:7-12 (see above), Malachi deals with this type of dereliction. Here he condemns improper tithing (v. 8) and rails against ritual shortcomings in general (v. 7). Another passage, 3:13-14 (see above), seems to imply denunciation of misdeeds of ritual observances. At least it would seem to include denunciations of ritual in the general charge of lack of religious observance. Especially 3:14, when viewed in the light of Malachi's strong preachments against ritual misdeeds, in other parts of the book, seems to point in this direction.

But the ethical and moral shortcomings of Yahveh's people come in for a large share of Malachi's condemnation. That Malachi thought judgment must come for other than ritual reasons is obvious from the passage 3:1-6 (see above) where, after speaking of the necessity of Yahveh's messenger purify-

ing the priests, he tells us that Yahveh Himself will then judge the people for their moral and ethical wrongs. In his enumeration of specific misdeeds in v. 5 we get an interesting picture of what must have been the contemporary life of Malachi. Seemingly, Yahveh's people were on a low moral plane, for Malachi condemns witchcraft; which may have meant that some of the people, weary of waiting for Yahveh to bring better times, were attempting to see what the future would hold by indulging in heathen practices: Witchcraft was always forbidden by Jewish law. (The well-known story of Saul and the witch of Endor reflects the Biblical attitude toward such occult practices.) Malachi then takes to task those guilty of adultery. He may have in mind the practice as such or he may consider as adulterers those men who had divorced<sup>women</sup> their Jewish wives to marry foreign. (see above 3:14-16) Malachi then condemns contemporary conditions in respect to legal judgments. Seemingly, perjury was rife, for he mentions specifically "false swearers" (see above 3:5). Referring for a moment to another passage, 2:9 (see above), which we have already noted in a different connection, we observe that Malachi takes the priests to task for their favoritism. This verse seems to imply some unfair legal methods which were being practiced by the priests, probably the taking of bribes from the wealthy, in return for favorable decisions. Turning again to 3:5 we note that Malachi condemns social conditions which permit an unfair standard of wages (for there are those "that oppress the hired person";) and those who take advantage of the most helpless classes in society, the widow, the orphan and the stranger.

Several verses in the passage 3:13-21 (see above) give us additional light on Malachi's belief that judgment was to be ethically motivated. In connection with his picture of judgment, he speaks of them "that feared the Lord and that thought upon His name." (3:16) This generalization gives further proof that Malachi thought of the judgment in the terms of the ethical, for here the prophet seemingly singles out a small group, who had observed the ways of Yahveh, for salvation. It is likely that there was some sort of general cleavage in the days of Malachi with regard to religious matters,<sup>1</sup> and it may be that the fearers of God were identified in Malachi's mind with a small group, who, following Malachi's teachings, labored for the reestablishment of a ritually, morally, and ethically pure Judah. Verse 18a may be a generalization, but following close on the passage referred to above it seems very probable that Malachi had in mind the same sort of division in the ranks of the people mentioned above. This contention is further buttressed by the recurrence of the phrase, "you that fear My name," in v. 20.

Essentially there was nothing original in Malachi's motivation for a judgment of Yahveh's people, for we have found this idea in the pre-exilic prophets beginning with Amos. However, all the non-prophetic passages, most of which belong to post-exilic times before or contemporary with Malachi, do not exhibit ethical implications in connection with the judgment. Furthermore, in Malachi's predecessors, Haggai and Zechariah, we find no such emphasis on the ethical as in Malachi. As has been pointed out in the section on "Prophetic Eschatology", Haggai had no interest in the ethical, and Zechariah's comment on

the ethical implications of the judgment leaves us with the feeling that this phase of his eschatology was certainly secondary in importance to the rebuilding of the Temple. Deutero-Isaiah, too, does not speak of an ethical judgment to come, but of a judgment that has already been brought about for ethical misconduct and a restored Israel, in which Yahveh's people will receive the special protection of Yahveh and the nations will be brought under Yahveh's rule through the agency of Cyrus, after which Israel is to be a "light of the nations" (see "Prophetic Eschatology - Deutero-Isaiah").

As for Malachi's emphasis on ritual, this, too, was found in others. As indicated in the section on "Prophetic Eschatology," Hosea, Ezekiel and Zephaniah all emphasize the importance of ritual in connection with their eschatology, but in none of these is there the very close tie-up between ritualism and eschatological problems which we have noted exists with Malachi. Furthermore, such a picture of the importance of both the ritual and the ethical life is a unique idea for Malachi's time, a period in which eschatology was primarily Messianism. (a pure)

We come now to the question of what, according to Malachi, would be the result of the judgment. This must include a presentation of Malachi's Messianism and an answer to the question of what would be the result of the incorporation of a Messianic era in Malachi's future hope, and the relationship of his Messianic hopes to the prevailing Messianism of his own day, as well as its connection with the other facets of his own eschatology.

First then, what was Malachi's Messianic picture? It

is presented, at least in part, in the passage 3:13-21 (see above). In the first place the close relationship between Israel and Yahveh which we have noted in other prophetic eschatology, e.g., Deutero-Isaiah (Prophetic Eschatology - Deutero-Isaiah), is indicated here, but a finer distinction is drawn. We are told (see above 3:16,17) that it is not the whole nation which is to enter into a special, happy relationship with Yahveh, but only that part of the nation which observed Yahveh's laws. This seems an especially high ethical note for Malachi's time, despite the fact that even in this rather mildly expressed Messianic passage he is undoubtedly under the influence of the Messianic hopes already discussed under "Non-Prophetic Interpolations." Much more typical of the Messianism of his day is the picture very similar to these extravagant Messianic passages included under "Non-Prophetic Interpolations," found in 3:20,21. It is idyllic in tone, and non-specific in character. However, here too we note that it is seemingly confined to those who had followed Yahveh's teachings, for it speaks of the degradation of the wicked at the hands of the righteous (see above 3:21). Elsewhere in the book, too, Malachi sounds this Messianic note. The passage 3:1-4 (see above) tells us that after the priests are purified and can once more offer correct offerings to Yahveh that the offering of Judah and Jerusalem will "be pleasant unto the Lord, as in the days of old" (3:4, see above). Part of the passage 3:7-12 (see above) also paints a Messianic picture, this one rather extravagant in tone, for vv. 10-12 speak of opening the windows of heaven so that the people shall have more than their need, and otherwise

making the land prosperous by seeing that there was no "devourer" (probably locusts), and that the crops matured properly (11b). He finishes up with the note found so often in Messianism, that Yahveh's people will then be the envy of the other nations. But the picture is substantially the same as the other Messianic passages, <sup>in Malachi</sup> for it has an ethical implication; the preceding verses (3:7-10, see above) make the gaining of Yahveh's blessings dependent upon the fulfillment of Yahveh's laws. Here, of course, the picture differs, in that ritual fulfillments will seemingly bring blessings for the nation as a whole, while in the other Messianic passages the note is completely ethical and, it seems, the Messianic kingdom is only for those who have done according to Yahveh's ways up to that point.

Already in this section we have discussed Malachi's idea of individualism and repentance, and it only seems necessary to add at this point a remark as to the close relationship of these problems to his Messianic hopes. The passage 3:7-12 (see above) sheds some light on the question. Malachi gives the people the definite assurance that a repenting of their evil ways will bring Yahveh's forgiveness (see above 3:7). Immediately afterwards Malachi speaks of certain ritual reforms which must be carried through to gain the blessing of Yahveh. This certainly serves to indicate that Malachi felt that any of those who came to Yahveh's ways would be eligible for inclusion in the Messianic era. The picture of the <sup>e</sup>ethical implications of the day described above, especially with reference to the recurrent phrase, "those who feared God," does not negate Malachi's idea of repentance, for in line with 3:7 (see above) it certainly

seems fair to say that Malachi believed that all of those who truly repented would come under the category of "fearers of God" and would be eligible for the Messianic kingdom, and that only those who refused to repent, the wicked of 3:18,19 (see above), would fail to have a share in the blessedness of the Messianic era. But it must be understood that the wicked who, according to Malachi, are those who do not observe Yahveh's way, are not only to be denied entrance into the Messianic era, but are to be destroyed (see above 3:18,19,21).

Malachi's Messianic picture, then, exhibits certain definite relationships to the whole Messianic eschatology, in that he paints a picture of a glorious future, but as already indicated it was not necessarily a glorious future for all of Yahveh's people but only for those who followed his precepts. Messianism was nothing new, but this sort of Messianism with definite ethical implications was unique with Malachi - except perhaps for his dependence on Haggai, as already noted - and especially so in view of the fact that the ethical implications of a day of judgment had been largely lost sight of since 586; for despite Haggai's tendency in this direction the ethical implications play nowhere near the important role in Haggai's Messianic picture that they do in Malachi's. It should be pointed out, too, that the combining of the old folk-loristic elements with a Messianic picture found in Malachi 3:19-21 (see above) is also somewhat unique.

Referring again to the unique combination of the ethical and the Messianic found in Malachi, we believe that a few

more remarks should be made concerning this unusual characteristic, for it strikes this writer as the most outstanding feature of Malachi's eschatology. Was this just an accident? We do not think so. Malachi's message is partly the result of his own peculiar make-up, for we have no reason to doubt the sincerity of his preaching, and partly the result of eschatological currents which, we have shown, were existent in his day. Malachi seems to have been a keen student of men, to have known his "public." He realized that the Messianic promises contained in the writings of his immediate prophetic predecessors and in those of the anonymous writers of the non-prophetic Messianic interpolations had failed of fulfillment. He undoubtedly honestly believed that sincere repentance and the leading of a life governed by ethical, moral and ritual conduct would bring the longed-for Messianic age. Too, he felt that it was just this lack which had caused the earlier Messianic promises to fail of fulfillment. But in addition Malachi was a clever diplomat. This does not mean to imply, however, that Malachi was a "calculating opportunist." He probably sensed that the people were growing cynical, certainly indifferent in religious matters. This is obvious from 1:6 and from the several tongue-lashings, both with reference to the priests and the people as a group, which we have discussed under the several aspects of Malachi's eschatology, earlier in this section. Being aware, then of this growing anti-religious attitude (we have pointed out above that the people may have been divided into two parties, a group who believed that the ways of life which Malachi urged were good and a group who believed that the religious way of life was useless, since Yahveh's people had



been disappointed so many years in the matter of Messianic promises), Malachi probably came to the conclusion that not only could he not conscientiously extend to the people the old Messianic promises on the same basis as his predecessors had done, but that such promises would have absolutely no effect on the people, and certainly would lead to no improvement in the somewhat degenerate sort of life, ethical, moral and ritual, into which they had fallen. Malachi found the answer to the problem of how he should remedy current conditions, in retaining the Messianic picture with which the people were familiar, but in revivifying it by taking the old ethical implications which had come down to his day through the changing conditions of some several centuries, and combining it with the aforementioned comparatively "modern" Messianism.

From a slightly different angle Malachi's prophecy exhibits the diplomacy of the man, that is, in the manner in which he combined and emphasized both ritualism and the ethical life. Again, this does not mean to indicate that Malachi did not sincerely believe that both were important, but he also knew that the Temple had held a large place in the thinking of Yahveh's people since 586, and so, in addition to connecting the judgment ? 516 with the Temple (see above 3:1-6), he points out the many ritual misdeeds of the people. Furthermore, it seems likely - although this cannot be proved - that Malachi felt that a message of a concrete type would be more effective than one couched in abstract ethical terms. This is probably also an additional reason why he singled out specific ethical and moral shortcomings (see above 3:5). For the same reason, Malachi may have

painted in one place a rather materialistic picture of the rewards which would come as a result of the proper living (see above 3:10-12). Malachi spoke the language of the people; if his message is not an exalted one, it is certainly direct and sincere, and has the additional virtue of being a message that the people would understand. It must not be thought, however, in the light of what has been said, that Malachi's message was not of a high moral tone. His idea that repentance must be a precondition of the Yom Yahveh reminds one of the preachings of the great literary prophets. For example, his close relationship to Ezekiel in this matter of repentance has already been noted. This fact becomes even more significant when one pauses to realize how novel it was in an age when the people of Israel thought that the debt for their past sins had been repaid and were thinking largely in terms of a Messianic kingdom.

Notes to "Eschatology of Malachi"

1. ICC to Malachi, p. 50.
2. ICC to Malachi, p. 79.

## Malachi's Influence on Later Eschatology

We must consider now several groups of writings, subsequent to Malachi, and see in what respect, if any, they followed the ideas of Malachi, either those which Malachi borrowed from his predecessors, or those unique with Malachi.

In this connection, we turn first to the writings contained in Zechariah, Chapters 9-14, so-called "Deutero-Zechariah." Unfortunately, these chapters present us with a very confused eschatological picture. This is due to two facts. In the first place, the book is not the work of one author, but is a group of fragmentary writings from several pens, perhaps scattered over a period of some <sup>1</sup> years.

In one passage, Deutero-Zechariah gives us an elaborate picture of the nations plundering Jerusalem. 14:1,2,

הנה יום קא' ת' - - -  
אסאטב' אב-כז-האיר אף-ישראל' זלמן - - -

Behold, a day of the Lord cometh

For I will gather all nations against Jerusalem to battle;

But in the very next verse we are told that Yahveh will make some sort of personal appearance, and plunder the nations. 14:3,

10310 י"א ונאחזק זאיר פון דיין  
כיום פאמאן זיין קרן.

Then shall the Lord go forth,  
And fight against those nations,  
As when he fighteth in the day of battle.

Both of these somewhat contradictory pictures differ radically from those of Malachi, who was very little concerned with any but his own people, and has no day of battle in mind in connection with any of his eschatological pictures. It is extremely likely that the two pictures are from different pens. Glueck reconstructs Zechariah 14:1-3 as follows:

v. 1. יְהוָה יֵרֵד מִן הַשָּׁמַיִם  
is probably original;

v. 2. וְהָיָה בַּיּוֹם הַהוּא יִשְׂרָאֵל  
וְהָיָה בַּיּוֹם הַהוּא יִשְׂרָאֵל וְהָיָה בַּיּוֹם הַהוּא יִשְׂרָאֵל  
וְהָיָה בַּיּוֹם הַהוּא יִשְׂרָאֵל וְהָיָה בַּיּוֹם הַהוּא יִשְׂרָאֵל

he considers a later insertion;

v. 3. וְהָיָה בַּיּוֹם הַהוּא יִשְׂרָאֵל

he considers the original part of this verse and he reads it immediately after v. 1., making these together refer to the plundering of Jerusalem. The phrase וְהָיָה בַּיּוֹם הַהוּא יִשְׂרָאֵל he makes a later editorial insertion. (Bible 5 Class Notes)

We find the same folk-lore elements in Deutero-Zechariah as in a large number of other prophets, including Malachi. Deutero-Zechariah 14:6,7,

וְהָיָה בַּיּוֹם הַהוּא יִשְׂרָאֵל  
וְהָיָה בַּיּוֹם הַהוּא יִשְׂרָאֵל

Read וְהָיָה בַּיּוֹם הַהוּא יִשְׂרָאֵל instead of וְהָיָה בַּיּוֹם הַהוּא יִשְׂרָאֵל; omit as gloss וְהָיָה בַּיּוֹם הַהוּא יִשְׂרָאֵל  
Bible 5 Class Notes and Bib. Hebr.

And it shall come to pass in that day,  
That there shall not be light,  
But cold and heaviness (probably heavy clouds);  
And there shall be one day,  
Not day, and not night (see emendation).  
-----

It is entirely possible that this writer had in mind Malachi's picture in 3:19, but this cannot be maintained with any degree of certainty. Furthermore, since this element is so common in the history of eschatology, it is not important to establish any close connection between these two passages,

The Messianic picture is an important facet of the writings of Deutero-Zechariah. We may use the passage 12:8-10a as an illustration of the glorious Messianic era which was to come.

וְיָרֵם יְהוָה בְּיָמָיו  
וְיִבְרַח יְהוָה בְּיָמָיו  
וְיִבְרַח יְהוָה בְּיָמָיו  
וְיִבְרַח יְהוָה בְּיָמָיו  
וְיִבְרַח יְהוָה בְּיָמָיו  
וְיִבְרַח יְהוָה בְּיָמָיו  
וְיִבְרַח יְהוָה בְּיָמָיו  
וְיִבְרַח יְהוָה בְּיָמָיו  
וְיִבְרַח יְהוָה בְּיָמָיו  
וְיִבְרַח יְהוָה בְּיָמָיו

In that day shall the Lord protect the inhabitants of  
Jerusalem;  
And he that stumbles among them on that day shall be as  
David;  
And the house of David shall be as a god-like being,  
As the angel of the Lord before them.  
And it shall come to pass in that day,  
That I will seek to destroy all the nations  
That come up against Jerusalem,  
But I will pour upon the house of David,

And upon the inhabitants of Jerusalem,  
The spirit of grace and supplication,  
-----

This passage differs from Malachi in the concern with the nations in connection with the Yom Yahveh. In contradistinction to Malachi, it is a picture which breathes militance and hatred, both of which are notably absent in Malachi. Referring to the phrase "And the house of David shall be as a god-like being, As the angel of the Lord before them," one might perhaps see a connection with Malachi's precursor of the Yom Yahveh, "the messenger of the covenant", but, on the other hand, it is just as likely that the use of angelology which became characteristic of apocalyptic literature was borrowed by these late post-exilic writers from the Persians with whom they probably came in contact.

Some sort of personal Messiah seems to be indicated in

9:9,

יד' אלהים יצא  
לפניהם יצא  
לפניהם יצא  
לפניהם יצא  
לפניהם יצא

Rejoice greatly, O daughter of Zion,  
Shout, O daughter of Jerusalem;  
Behold, thy King cometh unto thee,  
He is triumphant and victorious,  
Lowly and riding upon an ass,  
-----

Such a picture we have nowhere in Malachi, unless we identify this picture with the "messenger of the covenant" passage. However, the passage in Malachi gives us no clue as to the Messianic nature of the one who is to precede the coming of the Yom Yahveh. He is

simply to prepare for the coming of Yahveh who, Himself, is to finish the work of purification. Another passage, 12:10 (above), furnishes us with the intimation (although the picture is not clear), that the house of David will play some part in the regenerated Messianic kingdom. We must also mention, in this connection, 13:1,

דיון ייחא ייחא מקור אברהם  
אזיב דויד אלישע יחזקאל  
אחאב ואלדד

In that day there shall be a fountain opened  
To the house of David and to the inhabitants of Jerusalem,  
Because of sin and uncleanness.

Seemingly this passage does not refer to the Messiah from the house of David, but to restored Israel as a group as the long overdue Davidic Messiah, that the Messianic age will consist in Israel becoming a purified people, not in the coming of one individual to rule Israel as a Messianic king. The text here is somewhat obscure but it is at least worth noting that there is a possible relationship to a similar thought in Malachi. It has already been shown (Eschatology of Malachi) how one of the most unique features of his eschatology was the emphasis placed on ethics in connection with his Messianic picture. (The writer of the above mentioned Deutero-Zechariah passage seems perhaps to be reminiscent of this idea, for a Messianic picture is presented, if rather a vague one, and the implication of the words

2311 seems to be that some sort of purification for wrongdoings must be undergone before the Messianic age. It is certainly not a clear-cut idea such as we have pointed out in Malachi, but it does seem to tend in the same direction as Malachi.



One authority, in dealing with these writers, tries to show a close relationship between Deutero-Zechariah 14:11 and Malachi 3:24.<sup>2</sup> In fact, he makes the Malachi passage dependent upon the former passage, a fact which this writer cannot accept with certainty. While both passages do present Messianic pictures, this is a picture which occurs over and over again, as we have pointed out, particularly in dealing with "non-prophetic" passages. Hence, there seems to be little ground for making the Malachi passage dependent on the Deuter-Zechariah passage.

He does just the opposite.

In short, we may say that the general picture presented by Deuter-Zechariah is apocalyptic in nature, differing greatly from the prophetic picture of Malachi. Characteristic of such apocalyptic literature is lack of interest in the present, lack of interest in the contemporary scene, but interest in a large world scene to a far greater extent than in prophetic literature, and, in the words of Charles, "a ruthless cruelty" for Israel's enemies.<sup>3</sup> None of these characteristics are found in Malachi.

The little Book of Joel gives us a somewhat similar apocalyptic picture. Again we have a picture of righteous Israel against the wicked heathen nations. All of this is to result in the exaltation of Israel. 2:19,

יְהוָה יֵלֶךְ מִיְּרוּשָׁלַם וְיָדָבֵר מִן הַיַּם וְיִשְׁמָעַל וְיִשְׁמָעַל וְיִשְׁמָעַל  
וְיִשְׁמָעַל וְיִשְׁמָעַל וְיִשְׁמָעַל וְיִשְׁמָעַל וְיִשְׁמָעַל  
וְיִשְׁמָעַל וְיִשְׁמָעַל וְיִשְׁמָעַל וְיִשְׁמָעַל וְיִשְׁמָעַל  
וְיִשְׁמָעַל וְיִשְׁמָעַל וְיִשְׁמָעַל וְיִשְׁמָעַל וְיִשְׁמָעַל

1

And the Lord answered and said unto His people;  
Behold, I will send you corn, and wine, and oil,  
And ye shall be satisfied therewith;  
And I will no more make you a reproach among nations.

Here again we see the usual Messianic picture, but not used as Malachi's for any lofty purpose.

The passage 3:3,4,

אנחנו מוכרים פ' נעזקת  
 קצת ואלו וב' מרוג עשן:  
 בשמש יבדל עמדת  
 והירח עמד  
 אפי' דואר יום ב' בדדול ובדורא  
 בדדול ובדורא

Bib. Hebr. omits

And I will show wonders in the heavens and in the earth,  
Blood, and fire, and pillars of smoke.  
The sun shall be turned into darkness,  
And the moon into blood,  
Before the great and terrible day of the Lord come,

gives us the old folk-lore picture with the terrible apocalyptic tinge. While it is not too important for this discussion, it is worth noting that some reject all references to Yom Yahveh in Joel, Chapters 1 and 2 as the work of a writer later than Joel.<sup>4</sup> It should also be noted that some believe Joel 2:1b,2 to be taken from Malachi 3:2,23.<sup>5</sup> They do bear a close relationship, but who can claim that such is the case with any degree of certainty? It seems to this writer that one can just as easily say that this Joel passage was taken from the famous Yom Yahveh passage in Amos (5:18,20b), which was written some hundreds of years earlier.

One passage, however, does depart from the general apocalyptic tone of the book. We refer to Joel 2:12,13,

'ה - פ"א - א"ח פ"ד  
 פ"ד - א"ח - א"ח פ"ד  
 :א"ח - א"ח - א"ח פ"ד  
 פ"ד - א"ח - א"ח פ"ד  
 פ"ד - א"ח - א"ח פ"ד  
 א"ח - א"ח - א"ח פ"ד  
 א"ח - א"ח - א"ח פ"ד  
 א"ח - א"ח - א"ח פ"ד

Yet even now, saith the Lord,  
 Turn ye unto Me with all your heart,  
 And with fasting, and with weeping, and with lamentation;  
 And rend your hearts and not your garments,  
 And turn unto the Lord your God;  
 For He is gracious and compassionate,  
 Long-suffering, and abundant in mercy,  
 And repenteth Him of the evil.

Furthermore, this passage seems more closely related to Malachi,  
 from the point of view of its rather high ethical tone, and the  
 idea of Yahveh's willingness to forgive the sins of His people,  
 than any other in the eschatology of any of Malachi's successors.  
 This is seen in Malachi 3:7-12, especially 7, 10-11 (see "Escha-  
 tology of Malachi.")

It must be noted, too, that, while Joel may not be referring  
 specifically to the importance of ritual in connection with true  
 inward repentance in this particular passage (Joel 2:12,13), never-  
 theless we know from other passages that Joel did give the correct  
 performance of ritual an important place in his prophesy. See  
 Joel 1:13-14

כ' תמוז ה'תש"ז אצל ח' כ"א  
 קרית יואל  
 12012 בק"מ פ' כ"א  
 12012 בק"מ פ' כ"א

For the meal-offering and the drink-offering has been with-  
held  
From the house of your God.  
Sanctify a fast,  
Call a solemn assembly,  
Gather the elders and all the inhabitants of the land  
To the house of the Lord your God,  
And cry unto the Lord.

Whether Joel owes the inspiration for an utterance of such ethical import, in a day when prophesy seems to be practically dead, to Malachi, is a question difficult to answer. It seems likely that such is the case since Joel was probably particularly well acquainted with the writings of Malachi. Nothing can be proved in this connection, however. Joel may have gotten his inspiration from one of the great literary prophets.

Several other very late eschatological passages are to be noted. Isaiah 26:1-10, particularly v. 1,7,8a, is Messianic in tone, presenting a picture of a righteous Israel reestablished in power because it trusts in Yahveh. This passage is representative of the usual Messianic expectations which we have noted, particularly in our section on "Non-Prophetic Interpolations." This passage, differing widely from Malachi's Messianic picture, can

hardly be influenced by those passages, namely, Malachi 3:10-12, 17, and especially 3:20-21, (see "Eschatology of Malachi.")

Isaiah 30:31-33, which we read as follows on the basis of class notes and Biblia Heb.,

כִּי־נִקְוָה יְיָ יֵחַס אִשְׁרָאֵל וְיִהְיֶה כֵּן  
 אִשְׁרָאֵל יִהְיֶה יְיָ אֱלֹהֵינוּ וְיִהְיֶה כֵּן  
 כִּי־נִקְוָה יְיָ יֵחַס אִשְׁרָאֵל וְיִהְיֶה כֵּן  
 אִשְׁרָאֵל יִהְיֶה יְיָ אֱלֹהֵינוּ וְיִהְיֶה כֵּן  
 (See 149a)

The emended phrase  $\int \delta \eta \delta$  in v. 33 was considered a gloss; likewise the phrase  $\int \delta \eta \delta$  in v. 31; Bible 5 Class Notes.

This passage pictures a Messianic-like victory for Israel over Seleucid<sup>6</sup> Syria. It reminds one of the "anti-nations" passages in Malachi 1:2-5 (see "Universalism".) Except for this similarity, it bears little relationship to Malachi.

Similarly, the very late apocalyptic insertions in Isaiah 14:24-26 bear little relationship to Malachi except as noted above. It, too, is probably directed against Seleucid<sup>6</sup> Syria, at least so it would seem by comparison with the passage just examined. v. 28-32, apocalyptic in tone, also reflect a very late date, v. 29 probably referring to Alexander's victory over Persia.<sup>7</sup>

Habakkuk, Chapter 3, is a very late psalm added to the Book of Habakkuk very late.<sup>8</sup> It gives us a Messianic picture, painted in broad general terms, of a Yahveh supreme over all the

Isaiah 30:31-33 -

For at the voice of the Lord is Asshur terrified.  
And it shall be that every stroke of the rod of His  
correction

Which the Lord will place upon him,  
Shall be with timbrels and harps;  
And with onsets of battle will He fight with them.  
For Taphet is prepared from of old, deep and wide,  
Its pile is of fire and much wood;  
The breath of the Lord is like a stream of brimstone,  
which burns inwardly.

earth. Whether it applies to Yahveh's people alone cannot be told from the context, but, in line with other Messianic passages we have examined, it seems probable that the writer was thinking in terms of glorious exaltation for Yahveh - hence, happiness and security for Yahveh's people. There seems to be little relationship to Malachi.

The eschatological picture of Daniel is far-removed from that of Malachi, for the prophetic characteristics which had been slowly dying out after Malachi had become almost completely absorbed in the apocalyptic picture by the time of Daniel. The picture in Daniel has little in common with Malachi except for the fact that both deal with a Messianic era, but Daniel from the apocalyptic point of view (see above discussion of this view, with reference to Joel), and Malachi from his own peculiar prophetic point of view. Daniel gives us a picture of a Yom Yahveh which was to inaugurate a period of everlasting dominance of Israel over the nations. 2:44

וּבְיָמֵי הַמֶּלֶכִּים הָאֵלֶּה יִקְוָה אֱלֹהֵי יִשְׂרָאֵל  
 וְיִשְׂרָאֵל יִשְׁתַּחֲוֶה לְאֱלֹהֵי הַמֶּלֶךְ הַזֶּה  
 וְיִשְׂרָאֵל יִשְׁתַּחֲוֶה לְאֱלֹהֵי הַמֶּלֶךְ הַזֶּה  
 וְיִשְׂרָאֵל יִשְׁתַּחֲוֶה לְאֱלֹהֵי הַמֶּלֶךְ הַזֶּה

And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the kingdom be left to another people; it shall break in pieces and consume all these kingdoms, but it shall stand forever.

For the first time final judgement is to concern the dead as well as the living. The idea of eternal perdition is new in Daniel.

12:2,

וְהָיוּ כְּכֹהֲנֵי מִלְכָּא דְּמִלְכָּא דְּמִלְכָּא  
וְהָיוּ כְּכֹהֲנֵי מִלְכָּא דְּמִלְכָּא דְּמִלְכָּא

The word מִלְכָּא may be a gloss; Bib. Hebr.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting abhorrence.

There may be just the slightest ethical tone to the judgment of Daniel, but it is certainly very vague and of little import in the total picture. It is only the use of such terms as "the saints of the Most High", "They that turn the many to righteousness as the stars forever" (7:21,27 and 12:3) which make us even raise the question, for one does wonder if the use of such phrases meant to give the impression that only those who had led righteous lives might enter the Messianic kingdom.

In several minor connections, Daniel seems to be dependent upon the eschatology of Malachi. In the first place, the idea that there would be some intermediary, who would help bring about the Yom Yahveh is an idea found only in Daniel and Malachi. The picture is not as clear-cut in the former as in the latter prophet, but it does appear as if the Michael of the Daniel passage is a similar functionary to the "messenger" of the Malachi passage. The passages in question are: Malachi 3:16,

וְהָיוּ כְּכֹהֲנֵי מִלְכָּא דְּמִלְכָּא דְּמִלְכָּא  
וְהָיוּ כְּכֹהֲנֵי מִלְכָּא דְּמִלְכָּא דְּמִלְכָּא  
וְהָיוּ כְּכֹהֲנֵי מִלְכָּא דְּמִלְכָּא דְּמִלְכָּא  
וְהָיוּ כְּכֹהֲנֵי מִלְכָּא דְּמִלְכָּא דְּמִלְכָּא



Then they that feared the Lord  
Spoke one with another;  
And the Lord hearkened and heard,  
And a book of remembrance was written before Him,  
For them that feared the Lord, and that thought upon His  
name.

Daniel 12:1,

וְהָיָה בְּהַיּוֹם הַהוּא יַעֲמֹד מִיכָאֵל הַגָּדוֹל  
הַנִּשְׁתָּנָה לְעַמּוּדָא דְּמִלְכָּא דְּמִלְכָּא  
וְהָיָה בְּהַיּוֹם הַהוּא יַעֲמֹד מִיכָאֵל  
הַנִּשְׁתָּנָה לְעַמּוּדָא דְּמִלְכָּא דְּמִלְכָּא  
וְהָיָה בְּהַיּוֹם הַהוּא יַעֲמֹד מִיכָאֵל  
הַנִּשְׁתָּנָה לְעַמּוּדָא דְּמִלְכָּא דְּמִלְכָּא

And at that time shall Michael stand up, the great prince  
who standeth for the children of thy people; and there shall  
be a time of trouble, such as never was since there was a  
nation even to that same time; and at that time thy people  
shall be delivered, every one that shall be found written  
in the book.

And finally, it must be noted that the idea of a heavenly  
record book which we find in Daniel (12:1 above) (there is a hint  
of such a book in 12:9 where we read

וְהָיָה בְּהַיּוֹם הַהוּא יַעֲמֹד מִיכָאֵל  
הַנִּשְׁתָּנָה לְעַמּוּדָא דְּמִלְכָּא דְּמִלְכָּא

And He said: Go thy way, Daniel; for the words are shut up  
and sealed till the end of time,)

is a concept which seems to be taken directly from Malachi 3:16 (see  
just above), although the idea of a heavenly record book had probably  
been a current image for many centuries. This imaginative figure of  
the record book, even though only used in late Biblical writings,  
may have had its origin in Babylonia, for, according to tradition,  
Nebo, a Babylonian god, kept his records in such a book. In con-  
nection with the passage 12:1 above, it must be noted that Daniel

makes much use of angelology, which became rather usual in later eschatology.

Whether Daniel owes anything to Malachi, in this connection, because of the latter's passage concerning some "messenger" to precede the coming of Yahveh cannot be said. It is barely possible that the author of Daniel may have been influenced to some slight degree in constructing his system of angelology by this passage.

In general, it is clear from the foregoing discussion that the words of Malachi exercised little influence on the writers of succeeding generations. Nowhere in the post-Malachi literature that we have considered do we find the rather high type of Messianism, the combination of the ethical and the Messianic, that we have noted in Malachi. And, too, the comparatively reserved tone of Malachi is in direct contrast to the bombastic apocalyptic tone of his successors. Only in a few minor connections, as we have noted, do we find any similarities to the eschatology of Malachi.

Prophecy breathed its last, according to tradition and history, in Malachi. Whether he actually influenced the people to whom he ministered to carry out any of the ethical or ritual reforms for which he preached cannot be answered. However, so far as we know, he was only another "voice in the wilderness", another leader of men whose efforts were doomed to failure as far as practical results in his own life were concerned. Even if he influenced no one in his own day, this need not take away one iota from the high character of his message; a message perhaps insignificant by the side of those of the great literary prophets, yet one which when considered objectively, and in the light of the times, needs no apology.

(For the relationship between "Yahveh as Father" passages and "Yahveh as King" passages, which post-date Malachi, see special analysis of these problems. Similarly see section on the idea of M'tsaref.)

Notes to "Malachi's Influence on Later Eschatology"

1. ICC to Zechariah, p. 218ff.
2. Hastings Dictionary of Bible, Vol. 4, p. 969.
3. ICC to Zechariah, pp. 239-240.
4. ICC to Joel, p. 50.
5. Ibid.
6. Bible 2 Class Notes.
- 6a. cp 149a

For at the voice of the Lord is Asshur terrified  
And it shall be that every stroke of the rod of His  
correction  
Which the Lord will place upon him,  
Shall be with timbrels and harps,  
And with onsets of battle will He fight with them,  
For Tophet is prepared from of old, deep and wide,  
Its pile is of fire and much wood;  
The breath of the Lord is like a stream of brimstone,  
which burns inwardly.
7. Bible 2 Class Notes; Battenwiser: The Prophets of Israel, ^  
pp. 276-277.
8. Glueck places this psalm in the 4th century in the time  
of Alexander the Great.
9. Bible 2 Class Notes and ICC to Isaiah, p. 79.

Note on Universalism

We now come to the rather difficult problem of what Malachi's views were with respect to the matter of universalism and particularism. Several passages in Malachi's prophecy are important in this connection. Let us consider these and then let us attempt to see what conclusions we can draw, if any, as to Malachi's views on the problem.

The first passage is the anti-Edom passage in 1:2-5 (see "Eschatology of Malachi"), in which a past and future destruction is spoken of for Israel's neighbor, Edom. Specifically, verse 5 interests us. What is the meaning of this passage? If we interpret  $\sqrt{\tau}N$  to mean "beyond," we have a definite universalistic attitude. Edom is destroyed, people will see that Yahveh has done it, they will be convinced that He can accomplish wonders outside His own land. However, it seems unfair to conclude that Malachi was anything like a thoroughgoing universalist on the basis of this passage. Even in pre-prophetic times, before the dawn of the idea of universalism, we know that the people thought that Yahveh not only could but at times did show His power by defeating the nations in battle for the sake of His own reputation. But even the assumption that Malachi might have been tending toward universalism is not certain on the basis of this passage, for as one writer points out, the prepositional phrase  $\sqrt{\tau}N$  does not mean beyond anywhere else in the Old Testament, but always means "over," "above," or "upon." 1 Accepting one of these latter three translations, and there seems no basis for accepting "beyond," we simply have a picture of Yahveh as

a glorious God of Israel. 2 Furthermore, earlier in this passage, 1:2, we may note the emphasis placed on Yahveh's special love for His own people, a thought which makes still less likely any universalistic implications for this passage.

However, Morgenstern sees wider universalistic implications in this passage than appear to us. He places Malachi 1:5 <sup>see insert, 157a</sup> close to Zechariah 8:13 and 8:20-23, and uses them to buttress his contention that a universalistic outlook seems to have been paramount in the interpretation and practice of Judaism, circa 539-485.3 Furthermore, Morgenstern stresses the importance of the fact that Yahveh's power stretched out beyond the boundaries of Israel as an important universalistic tendency. 4 This involves the translation of ~~סוּן~~ by "beyond," however, which does not seem logical to us. However, presenting the rest of Morgenstern's argument in this connection, he tells us that "the theological concept that even in a foreign land Yahveh's power can reach out to destroy, or, in turn, to protect, His people, actually found its first positive expression only with Jeremiah, chapter 29 (where Jeremiah tells the people, through a letter, that God wants them to content themselves in Babylonia, and that later he will remember them there, and return them to Palestine) and Malachi 1:5 where the doctrine in its practical reality seems still so novel as to occasion surprise."5

Another passage which must be considered is 2:1-9 (see "Eschatology of Malachi"), in which the priestly class is taken to task for its shortcomings. Of importance is 2:4,5. Certainly the picture here is one of intimate relationship between Yahveh and Israel through the medium of the Levitical class which had been given a special function among Yahveh's people. Certainly such a

Zechariah 8:13

And it shall come to pass that, as ye were a curse among the nations, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing; do not be afraid, strengthen yourselves.

Zechariah 8: 20-23

Thus saith the Lord of hosts: "It shall come to pass, that there shall come peoples and the inhabitants of many cities. And the inhabitants of one city shall go to the inhabitants of another city, saying: 'Let us surely go to entreat the favor of the Lord, and to seek the Lord of hosts.'... Thus saith the Lord of hosts: "In these days, ten men, from nations of every language, shall seize hold of him that is a Jew, saying: 'Let us go with you, for we have heard that God is with you.' "

וַיְהִי בִּימֵי כֹאֶסֶר בְּיָמֵינוּ קִלְעֵם דָּוִד יִבְרָא  
וְזֵית יִשְׂרָאֵל בֵּן אֱלֹהִים אֲבָבִים וְיִי־בֵר  
דְּרֹכָה אֵל בִּירְאֵל בְּחִטְקֵה יִבְרָא

כִּי־אֵמֶר יְיָ שְׁלֹמֹה עַד אֶשֶׁר־יִבְרָא עַמִּי  
וְיִשְׁגִּי עַמִּי וְדָוָה וְיִשְׁכֹּחַ יְיָ אֶת־אֲחֵיהֶם  
לְמִנְהַר נֶלְכָּה יִשְׁכֹּחַ אֶת־בְּנֵי יִשְׂרָאֵל  
אֶת־בְּנֵי שְׁלֹמֹה - - - כִּי־אֵמֶר יְיָ שְׁלֹמֹה  
דִּמְיוֹת יִבְרָא אֶשֶׁר יִשְׁכֹּחַ עַמִּי אֶת־אֲחֵיהֶם  
לְמִנְהַר נֶלְכָּה וְיִשְׁכֹּחַ כִּנְיָ אֶת־יִבְרָא  
לְמִנְהַר נֶלְכָּה עַמִּי אֶת־אֲחֵיהֶם עַמִּי

passage seems more exclusivistic than universalistic in its implications.

The passage 3:7-12, specifically verse 7, interests us in connection with this problem. Here, too, it is hard to discover universalistic implications. Malachi mentions, at least by implication, the close relationship - apparently established for some time already - between Israel and Yahveh in connection with his <sup>repent</sup> ~~exhortation to~~ /ce. Israel has been obligated to Yahveh but, "from the days of your fathers ye have turned aside" and they have forgotten Yahveh's ordinances. Then comes the offer of forgiveness in the phrase, "Return unto Me, and I will return unto you," It seems as if this implies some special relationship between Israel and Yahveh, which, of course, does not militate against universalism, but in this particular connection does not seem to bolster the universalistic idea. In favor of not using this passage to indicate the absence of universalistic tendencies in Malachi, however, it can be pointed out that a Deutero-Isaiah thought of a very close relationship between Israel and Yahveh, <sup>there</sup> ~~but~~ Israel was to be the messenger of Yahveh to the other nations, over all of whom Yahveh was the Ruler.

We must now examine one of the most difficult passages in the Book of Malachi, i.e., 1:11, which is a part of the larger section 1:6-14 in which Malachi criticizes ritual dereliction of both priests and people of Yahveh. The passage is open to several possible interpolations. It might be only a sort of Messianic passage directed toward some vague future time. 6 Perhaps it might mean to say that the day will come when all nations of the world will unite in the worship of Yahveh. The part-



inciples עֲלֵנּוּ and וְעָרְנוּ admit of a translation in the future time, but it is much more usual to make them refer to present time. Moreover, if we make this purely Messianic, it has little sense in its present position, for both the verse which precedes and the verse which follows refer to present time.

Another possible interpretation is that the Jews of the Diaspora, wherever they are, offer up prayer to God, and are engaging in study of the law, thereby offering the purest possible offerings to God. This seems like a far-fetched explanation, however, and one hardly warranted by the text. Furthermore, we do not know that the Jews outside of Palestine were so observant in prayer and study as such an interpretation presupposes.

A similar proposal, which hardly seems more likely, is to interpret the passage to mean that true worshippers of God are found among all the nations at all times. 7 Aside from stretching the words of the text, this seems an untenable explanation because the passage which contains this verse nowhere makes mention of any except the priests' and Israel's misdeeds. Or it might even be interpreted to mean that the heathen, when he offers to his own gods, is really offering to Yahveh, since Yahveh is the true god of the world, an interpretation which seems equally forced.

None of the interpretations so far suggested really seem to fit the sense of the text, for the plain statement that Yahveh has influence outside of Palestine, that people pay homage to Him outside of Palestine is still inescapable after a consideration of the other possibilities. Furthermore this passage concludes with a definite statement of Yahveh's influence outside of Pal-

estine. This verse, 1:14b, is simply a reiteration of what has already been said in 1:11 but certainly adds force to the thought of that verse. But still it is hard to believe, in line with the exclusivistic tendencies which have been noted, and will be pointed out in other passages in Malachi, that he was a thorough-going universalist. What seems more probable is that Malachi, himself, wavered between a universalistic and an exclusivistic point of view, or that Malachi was a universalist in his outlook, as certainly seems to be the case from this passage, but did not believe that the people would understand or be willing to accept such a message, if they did understand it. So he spoke in more exclusivistic tendencies in another part of his message, as has *style* been indicated. This would not be foreign to the general nature of Malachi's message for we have already noted in connection with our discussion of his eschatology how Malachi "knew his public" and seemingly fitted his message to this public.

The passage 2:10-16 (see "Eschatology of Malachi"), in which Malachi berates the people for intermarriage and divorce also interests us. The first section of this passage - "Have we not all one father? Hath not one God created us?" - is, of course, at first glance capable of interpretation as being thoroughly universalistic in its outlook. Closer examination, however, reveals the fact that it might just as easily be interpreted to mean: "Have not all Israelites one father? Hath not one God created all Israelites?" The passage before (2:2-9, see "Eschatology of Malachi") has just dealt with the wrongs of the priests, and furthermore, the passage of which the verse under discussion is the opening verse is anything but universalistic in its implications.

Even the second part of v. 11 which speaks of treacherous dealing between brothers, which might be applied to all men, loses the possibility of such an interpretation when we note the qualifying phrase, "Profaning the covenant of our fathers?" This would certainly seem to limit the application of the verse to Yahveh's people. Additional weight to an exclusivistic interpretation for this passage is to be found in Malachi's strictures in the very next verse against Yahveh's people for intermarrying. In fact, the very phraseology of part of v. 11 - "For Judah hath profaned the holiness of the Lord....and hath married the daughter of a strange god" - gives additional reason for attributing an exclusivistic point of view to Malachi. Although not directly related, perhaps, yet still to be noted, is v. 16 which seems to be Malachi's protest against the extremes which have come with intermarriage, for this verse and verse 15b furnish us with the information that Jews were divorcing their Jewish wives in order to marry foreign wives. Although v. 16 may condemn divorce in general, read with v. 15b and in the light of this whole passage it seems more logical and reasonable to assume that, at this particular point he had in mind these divorces which were taking place, in order that Israelite men might marry foreign wives.

A reference in the passage 3:5-6, dealing with God's judgment of His people for their ethical and moral derelictions, is interesting. In verse 6 Malachi condemns, among others, those "that turn aside the stranger from his right." Following Blank's contention that there were two tendencies at this time, a particularistic attitude on the part of the people and a more universalistic attitude on the part of the prophets,<sup>8</sup> we may in-

interpret this passage from such a point of view. As Blank puts it, in another case, which <sup>it</sup> seems might well apply here, "Particularism has made the position of the stranger so uncomfortable that the prophet is prompted to intervene on his behalf." 9

What, then, by way of summary of these several passages? Part of the summary has already been given above in connection with our discussion of 1:11, where it was pointed out that Malachi may actually have been wavering between the idea of exclusiveness and universalism or that he may have simply been adjusting his view somewhat to meet the current views which, according to Blank, were particularistic by this time. Blank points out that for about seventy years following 586 the philosophy of Yahveh's people was one of "passive absorption." Then we find a change taking place; the idea now becomes dominant that the people must undertake "new missionarizing activities which shall redound to the glory of Israel...and bring honor to her God." 10 Later came the attack of the nations on Jerusalem about 485 as Morgenstern has pointed out, 11 undoubtedly causing a reversal of the universalistic tendencies found, for example, in Deutero-Isaiah. Malachi's whole attitude toward the problem appears somewhat clearer in the light of the above. Probably Malachi had a more universalistic outlook in the days before he delivered his prophecy. Now his attitude is somewhat changed by the events already alluded to. Malachi, who probably lived during the attack on Jerusalem, must have felt called upon to alter his views in the light of recent events. However, he did not break completely with his universalistic tendencies by any means, for returning again to 1:11, 14, we

believe that these verses are reminiscent of the earlier Malachi, reminiscent of a view which he had once held and which all the events of the contemporary scene could not quite blot out. Similarly, this comes out in his concern for the stranger in 3:5 (see above). Yet several of the other passages we examined, exclusivistic in general tenor, show how Malachi had adjusted his views, at least in part, either because he felt it was necessary to do so in order to make his message effective, because he honestly believed that a "middle of the road" position was the ideal way, or because being a combination of the practical man of affairs and the idealist, he saw in such a position the best means of serving his own idealism and his people's needs. This writer inclines toward the last named possibility.

Notes to "Note on Universalism"

1. ICC to Malachi, p. 23.
2. Ibid.
3. Morgenstern: Supplementary Studies in the Three Calendars of Ancient Israel; HUC Annual, Vol. 10; p. 43.
4. Morgenstern: Amos Studies; HUC Annual, Vol. 11; p. 111.
5. Ibid, p. 111.
6. ICC to Malachi, pp. 30,31.
7. Friedlander, M: Some Notes on the Prophecy of Malachi; Jews College Jubilee volume; p. 33.
8. Blank: Studies in Post-Exilic Universalism, pp. 2-3.
9. Ibid, 3.
10. Ibid, p. 13.
11. Ibid, p. 14.

Note on Malachi's Use of כְּנִיחַ (Covenant)

Another concept already alluded to, which needs some additional comment, is Malachi's use of the word "covenant" (כְּנִיחַ). Malachi uses this word six times in his prophecies. In the passage 2:1-9 Malachi, in his denunciation of the priests, speaks of the special obligation that has been entrusted to the priestly house of Levi to guide Yahveh's people (vv.4,5,8). This does not seem to refer to the general idea of Israel as the chosen people, but rather to that of Levi as the special ministrants of Yahveh. Exactly how this came about we do not know. Perhaps the Levites were at first an early secular group who lost their land, became wanderers among other tribes, later developed a reputation for holiness and knowledge of religious duties. Or perhaps they were not a secular group, but were a sort of priestly guild who subsequently invented the fiction of a common background because they felt a close bond of friendship. 1 Malachi refers to this idea of the special obligation of the priests to their duties and to the obligations of the priests to guide Yahveh's people, under the term "covenant." Malachi thought that because this priestly caste did have a special obligation to Yahveh, that their short-comings were deserving of special punishment (1:9).

The use of the term כְּנִיחַ in 2:10 (see section "Universalism"), however, seems to be of a <sup>different</sup> nature. It is not specific, as in the references noted above, but rather a general use. 2 Malachi probably means to imply nothing more here by

the use of the term ארץ than the common heritage of the Jewish people from of old, which makes their present treacherous dealings with each other even worse than would be the case if the people did not have such a close relationship. According to another source, however, the term covenant refers to the tablets of the law mentioned in Exodus 24:12, 3

וַיֹּאמֶר יְיָ אֵלַי אֵלֶיךָ יָבוֹא וְנִסְּחָה  
אֶתְּכָלֶיךָ וְנִסְּחָה אֶתְּכָלֶיךָ וְנִסְּחָה  
כִּי יִבְרָא אֱלֹהֵינוּ

And the Lord said to Moses: Come up to Me in the mountain, and be there; and I will give to you the tablets of stone, and the law and the commandment which I have written, in order that you may teach them,

or perhaps to the promise of Yahveh to drive out the seven nations in order to give His people the land:

כִּי יְבִיאֲכֶם יְיָ אֱלֹהֵיכֶם אֶלְּאֶרֶץ  
אֲרָמִי וְכַנְעִי וְכַנְעִי וְכַנְעִי וְכַנְעִי  
וְכַנְעִי וְכַנְעִי וְכַנְעִי וְכַנְעִי

*You are  
not referring  
to this  
are you?*

When the Lord thy God shall bring you into the land whither you are going there to possess it, and shall cast out...seven nations, more numerous and stronger than you,...you shall completely destroy them; you shall make no covenant with them.... (Deuteronomy, 7:1-4)

The first interpretation, that of a common heritage, which leaves room for the second also, seems the more likely. It hardly seems possible that Malachi would single out the driving of out/the nations from the land to mention at this point, but he may have had all this in mind. However, the first explanation, it seems to us, suffices.



The verse 2:14, which is part of the larger section, 2:10-16 (see above, Eschatology of Malachi, and Universalism sections), dealing with intermarriage and divorce, furnishes us with yet a different use of the word ברית. According to the ICC 4 "covenant" is here used in the sense of pact or agreement. It undoubtedly refers to the marriage vows made at the time of betrothal. A more far-fetched explanation and one which does not fit the context nearly so well, but which might be possible, would be to make "wife of thy covenant" mean that since the Jews are Yahveh's special people, a thought reflected in 3:17 (see Eschatology of Malachi), they are bound by a special covenant relationship with Yahveh, and since such a covenant has been made, that the bringing of any foreign element into the Yahveh cult by means of intermarriage would be defiling the special covenant relationship between Israel and Yahveh. Since the beginning of this relationship/<sup>Israel</sup> has been obligated not to intermarry; in this sort of interpretation "wife of thy youth" and "wife of thy covenant" (2:14) might mean the Jewish wives whom <sup>Israelites</sup> you/have been obligated to marry since you first became Yahveh's special people.

We come now to the last use of "covenant" ( ברית ) found in Malachi. In 3:1, which is part of the larger passage 3:1-6 (see Eschatology of Malachi) dealing with the appearance of Yahveh's special messenger at the time of the judgment of Yahveh's priests and his entire people, we find that the messenger in question was to be "the messenger of the covenant."

Perhaps the word "My messenger" should read "messenger of the covenant," also. 5 The term "covenant" here probably implies the same idea of the special relationship of Israel and Yahveh already mentioned. The covenant relationship, i.e., Israel's closeness to Yahveh, should have been the reason for the ethical and moral type of life which Yahveh demands of His special people, but since the people have strayed from Yahveh's ways, a special messenger is to come to judge them in the hope of bringing the people again to the type of life Yahveh's people must live in order to fulfill properly the covenant relationship.

Notes to "Malachi's Use of                      (Covenant)"

1. Bible 6 Class Notes.
2. ICC to Malachi, p. 48.
3. Cambridge B. D., p. 25.
4. ICC to Malachi, p. 53.
5. Bible 5 Notes.

God as Father

Two passages in Malachi deal with God as Father. These are 1:6 and 2:10. The first passage is addressed to the priests of Israel. The second passage is directed to the people of Israel. Whether Malachi actually contributed anything new to the concept of God as Father is difficult to say. It must be understood that the term Father for Yahveh (or any ruler of a people or the universe) is a very natural metaphor and one found in numerous passages in the Old Testament. However, an examination of the use of the term will show certain interesting differences in various books of the Bible.

Let us first note the use of this concept in certain pre-exilic sources. In these we believe that the idea of Fatherhood is used in a specific sense. These passages indicate that Yahveh is the God of Israel in the sense that He has adopted Israel and become their Father in contradistinction to the rest of the nations which we do not find had this close relationship to Yahveh. In a passage in Hosea, 11:1ff, we have such a picture.

כִּי נַעַר יִשְׂרָאֵל וְאֵנִי אָבִי  
וְהָיִיתִי לִנְסִי וְלִמְצִי

When Israel was a child, then I did love him,  
And from Egypt did I call him to be My son.

Also the implication is clear that Yahveh's adoption of Israel as His own child implies an added responsibility on the part of Israel. It, therefore, becomes a double sin when Israel serves the heathen gods (the Baal deities). This passage leaves us with the impression that God manifested this special love for Israel by re-

deeming him from Egypt.

The passage Exodus 4:22,

יְהוָה אֵלֵינוּ יְהוָה אֵלֵינוּ  
יְהוָה אֵלֵינוּ יְהוָה אֵלֵינוּ

And you shall say unto Pharaoh:

Thus saith the Lord: Israel is My son, My first-born son,

gives us a similar picture, for God is pictured as sending Moses to Pharaoh to intervene, just because Israel is His special people. It is an interesting fact that this idea receives added emphasis in the Exodus passage by the adding of the idea of Yahveh's "first-born," making Israel's obligations to Yahveh's religion even greater. In this connection, it should be noted that this idea may have had root in the idea found outside the Old Testament, of a physical relationship between a people and a divine ancestor; but if this is true, this concept has been dropped in favor of the spiritual implication of the idea by the time it is enunciated in the prophets. 1 The term "first born," while it does indicate honor bestowed on Israel, furnishes no grounds, we believe, for the contention advanced by one authority that it hints at the ultimate inclusion of the gentiles in the covenant relationship. 2

Isaiah's use of the concept of Yahveh as Father is not far removed from the above, for in regard to Isaiah 1:2b,

יְהוָה אֵלֵינוּ יְהוָה אֵלֵינוּ  
יְהוָה אֵלֵינוּ יְהוָה אֵלֵינוּ

Children have I reared, and brought up,  
But they have rebelled against Me,

and 30:1,

יְהוָה אֵלֵינוּ יְהוָה אֵלֵינוּ  
יְהוָה אֵלֵינוּ יְהוָה אֵלֵינוּ

Woe to the rebellious children, saith the Lord,  
That take counsel; but it is not of Me.

and 30:9,

ICIF '7N P8 '3  
P'ENO P'J7  
'n 2712 7INE 171C-K8 P'J7

For it is a rebellious people,  
Lying children,  
Children who are unwilling to hearken to the teaching  
of the Lord,

the above remarks can be repeated practically verbatim. The fact that Israel does occupy this special relationship to Yahveh makes their rebelliousness a greater sin than it would be on the part of other less-favored nations.

But in general this relationship involves a special obligation on Yahveh's part. He has adopted Israel (3:19b, Jeremiah),

8 'IC7P2 '215 7N1C1  
: '7102 IC8 '7N1CNI

And I said, "You shall call Me, My Father,  
And from following after Me you shall not turn,"

a fact that involves forgiveness on Yahveh's part when His special people repent of their rash actions. Also note, in this connection,

71C8 7102 '7N1CNI  
: IC8 '7N1CNI

For I have been a father to Israel,  
And Ephraim is My first-born. (Jeremiah 31:9b - English)  
(Jeremiah 31:8 - Hebrew)

Referring again to 3:19 (Jeremiah), we cannot agree with one writer who makes this passage refer to all the nations of the earth as created by God. 3 We do not believe that the passage warrants any such interpretation. It is Israel alone to whom the special Father-Son relationship refers here.

In Jeremiah 31:20 (31:19, Hebrew text),

P'71C8 '8 7'7 172  
P'71C8 7'7 P'71C8

we have a further statement of Yahveh's particular interest in and obligations toward His son. "God is represented as addressing Himself even as a father might do, when dwelling upon the ingratitude and rebellion of a son, whom nevertheless he continues to love." 4

In two other passages, Deuteronomy 32:6,

יְהוָה יִסְּדָנִי יְהוָה יִסְּדָנִי  
יְהוָה יִסְּדָנִי יְהוָה יִסְּדָנִי

-----  
Is He not thy Father that possesses thee?  
Is He not thy Maker and the one who has established thee?

and Deuteronomy 8:5,

וְיָדָעְתָּ בְּלִבְּךָ כִּי כַּאֲשֶׁר יִסְּדָנִי  
יְהוָה יִסְּדָנִי יְהוָה יִסְּדָנִי

And you shall know it in your heart, as a man reproves his own son, so the Lord your God reproves you,

this close relationship is noticed with the same obligations implied for both Father (Yahveh) and Son (Israel). And in Deuteronomy 1:31,

וְיָדָעְתָּ בְּלִבְּךָ כִּי כַּאֲשֶׁר יִסְּדָנִי  
יְהוָה יִסְּדָנִי יְהוָה יִסְּדָנִי  
יְהוָה יִסְּדָנִי יְהוָה יִסְּדָנִי

And in the wilderness where you have seen how the Lord your God bore you, as a man bears his son, in all the way that you went, until you came to this place,

a special manifestation of God's love for Israel in that He guided them in the wilderness wanderings, is also to be noted.

II Samuel 7:14, probably composed near the end of the monarchy by a writer of the Deuteronomy school, 5 presents us with a different use of the concept of Father. The figure here is that of Yahveh as the special guide of Solomon who is to rule Israel. This may have been the basis of the particular relationship between Yahveh and the Messianic ruler found in post-exilic writings. 6

We come now to the post-exilic writings. Deutero-Isaiah mentions the Father-Son relationship (Deutero-Isaiah 43:6). The picture is that the people of Israel are still in the same special relationship to Yahveh despite His chastisement of them, and that Yahveh will continue to care for them in the future (43:1, 2,6).

There now remains to discuss the passages which concern this problem in Malachi, Trito-Isaiah, Psalms and Proverbs. All are post-exilic, probably after Malachi (or perhaps some of them are even contemporary with Malachi). We must now consider two passages in Malachi in which the idea of God as father appears. The first of these is 1:6 (see "Eschatology of Malachi").

We note that this passage is used in a specific manner, in that it is addressed to the priests of Yahveh. The idea of Fatherhood is used here as a moral imperative to try to convince the priests that their cult practices are in sad need of a reformation. As was the case with several aspects of Malachi's eschatology, so it is here. The idea itself is a common one; Malachi's application of it to the shortcomings of a cult nature is unique. Isaiah had used it (see above 30:11) as a moral imperative but not in quite the same specific sense; furthermore, Isaiah used it in connection with moral rather than ritual shortcomings, while Malachi used it in connection with both. While Malachi implies that Israel has special obligations to Yahveh (the priests first, and by implication in this passage, the people as a whole), he does not tell us that Israel is to get any more consideration than the other nations.



Malachi does not attach his concept of Fatherhood to his Messianic picture as one might expect him to.

The second passage in Malachi which contains the idea of God as Father is of a much more general nature (2:10, see "Eschatology of Malachi"). It is an appeal using the picture of God as Father to all the people of Israel to lead a more ethical life, but here again there is no reciprocal relationship mentioned. To Malachi Fatherhood demanded righteous living. He makes no promises to Israel that Yahveh will fulfill certain obligations in return for Israel's accepting Him as Father. It would seem that Malachi's picture of Yahveh as Father is, from this point of view, a more lofty one than elsewhere in all Old Testament literature. He accepts the chosen people idea while seemingly rejecting the compulsion of Yahveh to help Israel, in connection with this idea. In this regard Malachi differs with those who preceded him, and with respect to the passages which we will yet consider it would seem that none followed this particular aspect of the teaching of Malachi with regard to the idea of Fatherhood. Before leaving this passage, it should be pointed out that Malachi is speaking immediately before to the priests, and it is possible that he intends this passage also to be addressed primarily to the priests.

We come now to several references to the idea of God as Father found in the Psalms. The first passage, 2:7,8,

אֱלֹהִים יִשְׁמַח בְּאֶחָד  
בְּעַמּוֹתָיו יִשְׂרָאֵל וּבְיִשְׂרָאֵל  
יִשְׁמַח בְּכָל הָעָם  
וּבְיִשְׂרָאֵל יִשְׁמַח בְּכָל הָעָם  
וּבְיִשְׂרָאֵל יִשְׁמַח בְּכָל הָעָם  
וּבְיִשְׂרָאֵל יִשְׁמַח בְּכָל הָעָם

I will tell of the decree:  
The Lord said unto me: 'Thou art My son,  
This day have I begotten thee.  
Ask it of Me, and I will give the nations for thine  
inheritance, ...

furnishes us with an aspect of the idea which we might have expected to find in Malachi, i.e., the combination of a Messianic picture and the special Father-Son relationship between Yahveh and Israel. Here, too, we see the old idea of Yahveh's obligation to Israel emphasized, but the Psalmist does not mention Israel's obligation to Yahveh. The picture is that of Israel supreme over the nations, because Israel is the son of Yahveh. The Psalmist does not seem to have been influenced to any great extent by Malachi.

Turning now to several other passages in the Psalms we see a similar idea. Psalm 89:27,28,

וְיִקְרָא אֵלַי יְהוָה אֱלֹהֵי  
'אֱלֹהֵי יִשְׂרָאֵל יִשְׁמְרֵנִי  
יְהוָה אֱלֹהֵי יִשְׂרָאֵל יִשְׁמְרֵנִי  
יְהוָה אֱלֹהֵי יִשְׂרָאֵל יִשְׁמְרֵנִי

He shall call unto Me: Thou art my Father,  
My God, and the rock of my salvation.  
Moreover, I will appoint him first-born,  
The highest of the kings of the earth,

is very similar to the above. Israel is supreme over the other nations (Psalm 89:24),

וְיִשְׂרָאֵל יִשְׁמְרֵנִי  
יְהוָה אֱלֹהֵי יִשְׂרָאֵל יִשְׁמְרֵנִי

And I will completely destroy his adversaries before him,  
And smite those that hate him,

the enemies of Yahveh's people are to be destroyed and David, either a descendant of the house of David or Israel as a whole or David himself, is to be the agent by which Yahveh's glory is to

manifest (v. 21f): 'רַחֵם יְיָ אֶת-יִשְׂרָאֵל  
:לְנֶפֶשׁ נֶפֶשׁ 'עַד / נֶפֶשׁ

I have found David My servant;  
With My holy oil have I anointed him.

One scholar sees a more specific implication in this passage, i.e., that v. 27 means that the position of eminence given to Israel as Yahveh's special people in other places is here given to the king of Israel. <sup>4a</sup> This follows only if we interpret v. 21, already mentioned above, to refer to the appointment of David or a Davidic king. Verse 36-37 gives additional weight to this contention:

'עַד יְיָ אֶת-יִשְׂרָאֵל  
אֶת-יִשְׂרָאֵל אֶת-יִשְׂרָאֵל  
'יְיָ אֶת-יִשְׂרָאֵל  
'יְיָ אֶת-יִשְׂרָאֵל

Once I have sworn by My holiness,  
Surely I will not be untrue to David.  
His seed shall endure forever,  
And his throne like the sun before Me.

At any rate, it is an idea far removed from Malachi no matter which interpretation of this passage we adopt.

Psalms 103:13,

פִּי-יְיָ כַּחַסְדֵּךְ  
:יְיָ כַּחַסְדֵּךְ יְיָ

Even as a father is merciful unto his children,  
So is the Lord merciful unto those that fear Him,

uses the term father with reference to Yahveh but here the usage is much more a poetical figure of speech than in the other passages we have examined. It compares God's compassionate attitude toward them that fear Him to a father who is merciful in his dealings with his children. The whole psalm may be widely universalistic in tone or on the basis of verse 7,

He caused Moses to know His ways,  
The children of Israel to know His doings,

we may interpret it to mean that Yahveh considers Israel as His special people. Several places in Psalm 103 the thought is repeated that Yahveh's close relationship to Israel (assuming this to be the correct interpretation of the passage) implies the keeping of Yahveh's ways (103:17,18):

וְיִשְׂרָאֵל יִשְׁמְרוּ דְּרָוֹתָיו  
וְיִשְׂרָאֵל יִשְׁמְרוּ דְּרָוֹתָיו  
וְיִשְׂרָאֵל יִשְׁמְרוּ דְּרָוֹתָיו  
וְיִשְׂרָאֵל יִשְׁמְרוּ דְּרָוֹתָיו

But the mercy of the Lord is from everlasting to everlasting upon those that fear Him,  
And His righteousness unto children's children  
To those that keep His covenant,  
And to those who remember His precepts to do them.

Here we may have some dependence on Malachi who linked the idea with the moral imperative. However, this whole passage in Psalm 103 is couched in such general terms, the language is so highly poetic, and the comparison is such a simple metaphor, that it seems rather dangerous to assume any direct connections between the Malachi passage and Psalm 103:13 (see above). It is much the same sort of metaphor we find in Proverbs 3:12,

כִּי יִשְׂרָאֵל יִשְׁמְרוּ דְּרָוֹתָיו  
כִּי יִשְׂרָאֵל יִשְׁמְרוּ דְּרָוֹתָיו

For the one whom the Lord loveth He reproveth,  
Even as a father (reproveth) the son in whom he takes  
delight,

which also seems to have little connection with Malachi.

Isaiah 64:7ff seems to be a fragment capable of one of two interpretations.

וְיִשְׂרָאֵל יִשְׁמְרוּ דְּרָוֹתָיו  
וְיִשְׂרָאֵל יִשְׁמְרוּ דְּרָוֹתָיו  
וְיִשְׂרָאֵל יִשְׁמְרוּ דְּרָוֹתָיו

But now, O Lord, Thou art our Father,  
We are the clay, and thou our potter,  
And all of us the work of Thy hand. (Isaiah 64:7)

The first possibility is that it was written sometime after 586 and long before 520. The Temple is destroyed and the land is generally desolate (vv. 9,10):

וְהָיָה כָּל־הַקִּדְשִׁים  
וְהָיָה כָּל־הַקִּדְשִׁים  
וְהָיָה כָּל־הַקִּדְשִׁים  
וְהָיָה כָּל־הַקִּדְשִׁים

Thy holy cities have become a wilderness,  
Zion has become a wilderness,  
Jerusalem a desolation.  
Our holy and beautiful house

Is burned with fire.

The term "Father" seems to be used by this writer to imply a special relationship between God and Israel. There are interesting ethical implications in the passage if we connect the thought of 64:6,

וְהָיָה כָּל־הַקִּדְשִׁים  
וְהָיָה כָּל־הַקִּדְשִׁים  
וְהָיָה כָּל־הַקִּדְשִׁים  
וְהָיָה כָּל־הַקִּדְשִׁים

And there is no one who calleth upon Thy name,  
That arouseth himself to take hold on Thee;  
For Thou hast hid Thy face from us,  
And hast consumed us through our iniquities,

that the present distress of Israel is the result of their iniquities, with the passage that follows. Malachi may have gotten the idea for his conception of the implications of God as Father, in its broad outline, from this Psalm, but if he did, he certainly refined the idea and made it much more specific in its application as has already been pointed out. If this passage is after or contemporaneous with Malachi, as it must be if we interpret it to refer to the events of 485, the attack on Jerusalem by hostile neighbors, then it is possible that the author of this passage

may have been influenced by Malachi rather than vice versa. This passage is intelligible as coming from this period and it is difficult to say whether it preceded or followed Malachi, but in any event if there is a dependence of one passage on the other, Malachi's formulation is the more clear-cut. Another passage in Trito-Isaiah, 63:16ff,

Trito-Isaiah, 63:16ff,

כ' אבד אד'ו ב' אד'ו  
א'סרדס אד'ו  
אבד י' אד'ו  
אד'ו אד'ו אד'ו

For Thou art our Father;  
For Abraham knoweth us not,  
And Israel does not acknowledge us (see emendation);  
Thou, O Lord, art our Father,  
Our Redeemer from everlasting is Thy name,

(Read 17:2? instead of 17:21; Bible 3 Class Notes)

seems very closely related to the one just discussed. The analysis of this passage would follow almost the same lines as the one above.

Admitting the possibility of Malachi's dependence on, or general relationship to certain passages which preceded and certain others which followed, as we have indicated, in the course of our discussion, it need only be added here by way of summary that the exact concept of God as a Father who demanded obligations of his people, but promised nothing (at least on the basis of the Fatherhood relationship) seems to be unique in Malachi.

Notes to "God as Father"

1. Peake: Commentary on the Bible, p. 173
2. One Volume Bible Commentary, edited by Dummelow, J.R.,  
p. 53.
3. Ibid, p. 460.
4. Ibid, p. 473.
5. Peake, p. 288.
6. ICC to Samuel, p. 300.
- 6a. Dum, p. 364.

God as King

The concept of Jahveh as King is found but one time in the Book of Malachi. It is part of the passage, 1:6-14 (see section on "Eschatology of Malachi"), in which the priests and the people are taken to task by Malachi for their ritual derelictions. The closing argument in the section, v. 14, contains the argument that offering of blemished sacrifices is a greater crime than might seem at first glance to be the case, because Jahveh is "a great King", whose "name is feared among the nations." As already pointed out, this passage has universalistic implications: it might refer to God's kingship over all nations, a thoroughgoing universalism, which hardly seems likely in view of the conclusions reached in our section on "Universalism", or it may simply mean that Jahveh is the special King of Israel, but also exercises influence over other nations, a conclusion which seems the more likely in view of evidence presented earlier.

Assuming that the second point of view is the more tenable, we now proceed to an examination of other passages in the Bible, containing the idea of God as King, to see how they agree or differ with Malachi.

The idea of Jahveh as King is not original with Malachi. I Samuel 8:7,

וַיֹּאמֶר יְהוָה אֶל הָאֲנָשִׁים הָאֵלֶּה  
וְאֶל הָעָם לֵאמֹר הִנֵּה אֲנִי מֵשַׁלְחֵם  
אֶתְכֶם בְּיַד מֶלֶךְ וְלֹא יִשְׁמָר יְהוָה  
אֶתְכֶם כְּיָמֵי קִדְמוֹתְכֶם לֵאמֹר  
אֲנִי מֵשַׁלְחֵם בְּיַד מֶלֶךְ וְלֹא יִשְׁמָר  
יְהוָה אֶתְכֶם כְּיָמֵי קִדְמוֹתְכֶם



And the Lord said to Samuel: "Hearken unto the voice of the people in all which they say unto you; for they have not rejected you, but Me have they rejected from being king over them,"

furnishes us with the idea that God was somehow thought of as the King of Israel. In this passage, it is not the fact that the people wanted a human being as king to which Yahveh objects, but the inherent distrust of Yahveh implied in such a request, (Cambridge 94). The idea behind this passage seems to be that a theocracy is the divinely appointed form of government for Israel, (ICC to Samuel, p. 56.)

Deuteronomy 33:5,

אֵלֶּיךָ יְהוָה אֵלֵינוּ  
יְהוָה יִשְׁמָר אֶת  
אֶרְצֵנוּ וְיִשְׁמָר אֶת  
אֶתְּנוּ וְיִשְׁמָר אֶת  
אֶתְּנוּ וְיִשְׁמָר אֶת  
אֶתְּנוּ וְיִשְׁמָר אֶת

x

And there was a king in Jeshurun,  
When the heads of the people were gathered together,  
Even the tribes of Israel,

places the origin of the idea still further back. Sinai was the scene of Yahveh's assuming of sovereignty over Israel, according to several interpretations of this passage, (Dum, 138; ICC to Deut., 394; and Cambridge, 365.) According to another authority, this passage refers to Saul's annointment as King, (Smith quoted in Cambridge, p. 365), but the former interpretation seems more likely.

The writings of the prophet Isaiah furnish us with definite proof that Yahveh was thought of as a King in pre-exilic times. In a verse from Isaiah's consecration vision, 6:5,

וְהָיָה כִּי יִשְׁמָר  
יְהוָה אֶתְּנוּ וְיִשְׁמָר  
אֶתְּנוּ וְיִשְׁמָר אֶת  
אֶתְּנוּ וְיִשְׁמָר אֶת  
אֶתְּנוּ וְיִשְׁמָר אֶת

Then said I:  
 Woe is me, for I am destroyed;  
 Because a man of impure lips am I  
 And in the midst of a people of unclean lips  
 Do I dwell.  
 For the King, the Lord of hosts, have My eyes seen,

the prophet visualizes Yahveh as a King. However, even if 5b is a gloss (Bible 2 Class Notes), it does not seem too foreign to the spirit of the text, and at any rate reflects the thought that the idea of God as King was a current theological concept before the time of Malachi (unless we assume that this insertion is after the time of Malachi, which it does not seem possible to do with any degree of certainty.)

In Obadiah v. 21, probably from exilic times, roughly contemporaneous with or shortly before Malachi, comes another mention of Yahveh as King, at least by implication. Here we have a thought found often in post-exilic writings, i.e., the combination of Messianism and Yahveh's Kingship. Here, however, it is linked up with the destruction of Edom, which is the basis for placing it so late. (See discussion of Morgenstern, in relation to the events of 485 in the section on "Universalism.") It must be noted here that the Messianic picture seems to involve Messianism for Yahveh's people - not a universal Messianic period.

A similar thought is presented in Isaiah 24:23,

וְהָיָה כְּשֶׁיִּשְׁבֹּת יְהוָה אֶת-עַמּוּלָאֵי עֵדֹם  
 כִּי-יִשְׁבֹּת יְהוָה אֶת-עַמּוּלָאֵי עֵדֹם  
 כִּי-יִשְׁבֹּת יְהוָה אֶת-עַמּוּלָאֵי עֵדֹם  
 כִּי-יִשְׁבֹּת יְהוָה אֶת-עַמּוּלָאֵי עֵדֹם

And the moon shall blush, and the sun shall be ashamed;  
For the Lord of hosts will reign in Mount Zion and in  
Jerusalem,  
And before His elders shall be glory,

which paints a picture of a Messianic period with Yahveh established as King in Jerusalem with His elders, probably the most important men of Jerusalem, in the position of attendants. This is a picture not at all in consonance with the theology of Isaiah<sup>1</sup> and probably comes from a time probably sometime after Malachi.

Pictures very similar to the above are found in Micah

4:7, פִּלְשֵׁת יָדָהּ וְיִשְׂרָאֵל יָדָהּ וְיִשְׂרָאֵל יָדָהּ  
וְיִשְׂרָאֵל יָדָהּ וְיִשְׂרָאֵל יָדָהּ וְיִשְׂרָאֵל יָדָהּ  
וְיִשְׂרָאֵל יָדָהּ וְיִשְׂרָאֵל יָדָהּ וְיִשְׂרָאֵל יָדָהּ

Read וְיִשְׂרָאֵל יָדָהּ instead of וְיִשְׂרָאֵל יָדָהּ; Bib. Hebr.

And I will appoint the one that was lame for a remnant,  
And the one that was seized (see emendation) for a  
mighty nation;  
And the Lord shall reign over them in Mount Zion  
Henceforth and for ever,

which is also not in the spirit of Micah and nearer to the time of Malachi; and in Isaiah 33:22,

וְיִשְׂרָאֵל יָדָהּ  
וְיִשְׂרָאֵל יָדָהּ  
וְיִשְׂרָאֵל יָדָהּ  
וְיִשְׂרָאֵל יָדָהּ

For the Lord is our Judge,  
The Lord is our Lawgiver,  
The Lord is our King;  
He will deliver us,

which is not by Isaiah (Class Notes) and probably comes from

the same period as the other Isaiah passage (24:23, See above) and the Micah passage (4:7).

A slightly different picture, but one essentially the same, is presented in Haggai 2:23,

וְיָבִיאוּ אֲנִי וְיָהוָה אֶתְכֶם  
'וְיָבִיאוּ אֲנִי וְיָהוָה אֶתְכֶם  
וְיָבִיאוּ אֲנִי וְיָהוָה אֶתְכֶם  
וְיָבִיאוּ אֲנִי וְיָהוָה אֶתְכֶם

*application  
vague.*

In that day, saith the Lord of hosts, will I take you, O Zerubbabel, son of Shealtiel, My servant, saith the Lord, and will make you as a signet-ring; for you have I chosen, saith the Lord of hosts.

Here, too, we find a combination of Messianism for Israel and a kingdom in which Yahveh will be ruler. Here, however, a human being appointed by Yahveh is to establish a theocratic state for Yahveh's special people. Haggai probably looked upon Zerubbabel as one <sup>embodied</sup> ~~who~~ the ideal qualities which Yahveh would wish His Messianic ruler to possess. One commentator calls attention, in this connection, to the contrast between the "ideal king" idea found here, and the mission idea or "ideal people" concept found in Deuter-<sup>o</sup>Isaiah, (ICC to Haggai, p. 78.)

Yahveh is to be the King of Israel, His ideal people, according to Deutero-Isaiah. (For discussion of the mission idea, see "Prophetic Eschatology - Deutero-Isaiah.") The picture in 41:21,

וְיָבִיאוּ אֲנִי וְיָהוָה אֶתְכֶם  
וְיָבִיאוּ אֲנִי וְיָהוָה אֶתְכֶם

Bring near your cause, saith the Lord,  
Present your reasons, saith the King of Jacob,

and 43:15,

אני יהוה  
אלהי ישראל  
אלהי ישראל

I am the Lord, your Holy One,  
The Creator of Israel, your King,

is that Yahveh is in a special sense the King of Israel. 44:6,

אלהי ישראל  
אלהי ישראל  
אלהי ישראל  
אלהי ישראל  
אלהי ישראל

Read instead of ; Bible 3 Class Notes.

Thus saith the Lord, the King of Israel,  
His redeemer, the Lord of hosts (see emendation),  
I am the first and I am the last,  
And beside me there is no God,

gives us the same picture, and adds the additional thought that Yahveh is the only true King of the nations. It is possible to interpret the verse as implying that Yahveh's influence only applies with reference to Israel, but in the light of our previous study of Deutero-Isaiah, such does not seem to be the case.

A number of passages in the Psalms present a picture of Yahveh Himself enthroned as King of Israel. Ps. 99: 1ff,

אלהי ישראל  
אלהי ישראל  
אלהי ישראל  
אלהי ישראל  
אלהי ישראל

The Lord reigneth; let the peoples tremble;  
He dwelleth upon the cherubim; let the earth quake.....

It is to be noted that the implication of this passage is Messianic, but it is more specifically a praising of Yahveh in the role of absolute ruler of Israel. Yahveh, the King, has a relationship to Zion, although the phrase "He is enthroned above

the cherubim" may be a gloss (ICC to Psalms, Vol. 2, p. 388.) This passage is open to one of two interpretations. Either it may mean to imply a wide universalism, "let the earth quake.... and He is high above all the peoples," or it may refer only to Yahveh's people. One commentator interprets the verse to mean that Zion is to be the seat of Yahveh's sovereignty on earth, that He is to dwell among His own people, but that all nations must accept Him, (Cambridge, p. 585).

Another example of Yahveh's Kingship is Psalm 149:2,

יִשְׂרָאֵל יִשְׂמְחֵהוּ  
בְּמֶלֶךְ יְהוָה  
וּבְנֵי צִיּוֹן יִשְׂמְחוּ  
בְּמֶלֶךְ יְהוָה

Let Israel rejoice in its Maker;  
Let the children of Zion be joyful in their King,

where no mention is made of Yahveh's relationship to other nations. It is hard to see any basis for a claim of universal Kingship for Yahveh from this passage. One commentator finds in this passage both a special relationship between Israel and Yahveh, its King, and Yahveh as a universal Ruler, an interpretation which does not seem justified from the text, (Cambridge to Psalms, Vol. 5.)

We find one other type of Yahveh-as-King passage in the Psalms. These remind us very much of the anti-nations passages discussed under "Non-Prophetic Interpolations". They probably come from either a period shortly after 586 or from the neighborhood of 485. Psalm 9:5,

יְהוָה יִשְׂמַח  
בְּמֶלֶךְ יְהוָה  
וּבְנֵי צִיּוֹן יִשְׂמְחוּ  
בְּמֶלֶךְ יְהוָה

For Thou hast upheld my right and my cause;  
Thou sat upon a throne, a righteous judge,

is illustrative of such passages. Here, the picture is righteous Israel against the wicked nations. Yahveh and Israel are to be exalted at the expense of other nations. An ethical motivation is given to this picture by equating wicked people and the nations. An almost identical picture is presented in Psalm 10:16,

יְהוָה מֶלֶךְ לְעֹלָם  
וְעַד עֲדָתוֹ יִשְׂרָאֵל

The Lord is King for ever and ever;  
The nations have perished from His land,

where the thought is expressed that the ultimate destruction of the enemies of Israel will come, including all the godless, of whom these oppressors are typical (Cambridge, p. 56.)

We now come to several passages, probably after Malachi, which consist of glorification of Yahveh as King, not specifically of Israel, but of all mankind. The Psalms present us with several illustrations such as this. In 96:10,

יְהוָה מֶלֶךְ יִשְׂרָאֵל  
וְעַד עֲדָתוֹ יִשְׂרָאֵל  
וְעַד עֲדָתוֹ יִשְׂרָאֵל

Say among the nations: 'The Lord reigneth,'  
The world also is established that it cannot be moved;  
He will judge the people justly,

and 103:19,

יְהוָה מֶלֶךְ יִשְׂרָאֵל  
וְעַד עֲדָתוֹ יִשְׂרָאֵל

The Lord hath placed His throne in the heavens,  
And His dominion ruleth over all,

Yahveh is an absolutely universal King. (Similarly 47: 3,8,9,

presents such a picture, although the phrase "His holy throne" in verse 9, may refer to the Temple at Jerusalem.) Moreover, verses 4 and 5 of Psalm 47 make it seem very plausible to accept the latter interpretation, although the general tone of the Psalm favors the wider universalistic interpretation. Again, in 47:3,

יְהוָה יֹשֵׁב הַכִּסֵּא  
יְהוָה יֹשֵׁב הַכִּסֵּא

For the Lord is most high, awe-inspiring,  
A great King over all the earth,

and 95:3,

יְהוָה יֹשֵׁב הַכִּסֵּא  
יְהוָה יֹשֵׁב הַכִּסֵּא

For the Lord is a great God,  
And a great King over all gods,

the picture is that of Yahveh as King not only over all Israel, but over all men and all nature; a King who is to be worshipped as the Creator of all (ICC, vol. 1, p. 398; ICC, vol. 2, p. 292.) (Closely related to these passages in content and style is Psalm 22: 28, 29, where Yahveh is the Universal Ruler of all mankind.)

This same picture of Yahveh as the Universal King of all mankind is found in Trito-Isaiah 66:1,

יְהוָה יֹשֵׁב הַכִּסֵּא  
יְהוָה יֹשֵׁב הַכִּסֵּא  
יְהוָה יֹשֵׁב הַכִּסֵּא  
יְהוָה יֹשֵׁב הַכִּסֵּא

Thus saith the Lord:  
The heaven is My throne  
And the earth is My footstool;



Where is the house that could be built for Me?  
And where is the place that could be My resting place?

and Deutero-Zechariah 14:9,

יְהוָה יִהְיֶה אֶחָד וְיִשְׁמְרוּ אֶת הַיְחָדוּת  
וְיִשְׁמְרוּ אֶת הַיְחָדוּת וְיִשְׁמְרוּ אֶת הַיְחָדוּת

And the Lord shall be King over all the earth;  
In that day shall the Lord be One, and His name One,  
which exhibit a wide universalism, as well as in Jeremiah 10:7,

יְהוָה יִהְיֶה אֶחָד וְיִשְׁמְרוּ אֶת הַיְחָדוּת  
וְיִשְׁמְרוּ אֶת הַיְחָדוּת וְיִשְׁמְרוּ אֶת הַיְחָדוּת

Who would not fear Thee, O King of the nations?  
For it is seemly to Thee?.....

Bible 2

which is a late insertion in that book (Class Notes).

A liturgic-sounding verse in Exodus, namely 15:18,

The Lord will reign for ever and ever,  
might well come from the same period, and might imply a wide  
universalism, although Driver interprets it to refer to Yahveh's  
Kingship over Israel (Cambridge, p. 140.)

Deutero-Isaiah 52:7,

שִׁמְחָה בְּיָמֵינוּ  
שִׁמְחָה בְּיָמֵינוּ שִׁמְחָה בְּיָמֵינוּ  
שִׁמְחָה בְּיָמֵינוּ שִׁמְחָה בְּיָמֵינוּ  
שִׁמְחָה בְּיָמֵינוּ שִׁמְחָה בְּיָמֵינוּ

How beautiful upon the mountains  
Are the feet of the bringer of good news  
Who proclaimeth peace,  
Who brings good news, who announces salvation,  
Who saith unto Zion: 'Thy God reigneth,'

may fit either the idea of Yahveh the Messianic King of all the earth, or Yahveh the Messianic King of Israel alone.

What of the relationship of these several God-as-King passages to the concept as found of Malachi? As has been shown, the idea was not a new one with Malachi; it was current both before and after his time. Although it is impossible to date many of the God-as-King passages exactly, in general it seems safe to say that the tendency after Malachi was to use the concept with much broader universalistic implications. It seems probable that the passages which speak of a Messianic age for Israel, its glorification over the nations with Yahveh as its special king probably come from a period sometime before Malachi, perhaps from the early post-exilic days. This does not mean to imply that certain of the passages referred to above in this connection could not have been from a time after Malachi, but it does mean to point out that in general these passages seem to fit better as indicating a trend perhaps up to and post-dating Malachi, but a trend with which Malachi seemed to differ, and a trend which seems to have merged into the widely universalistic idea of God as King of all mankind, an idea which Deutero-Isaiah had already expounded before Malachi. Whether Malachi's use of the concept on a plane which certainly tended toward universalism constitutes a particular uniqueness is difficult to say because this writer does not feel capable of dating the several passages in Psalms which have been dealt with. However, assuming that the widely universalistic passages referred to in Psalms and other books in the Bible came after Malachi,

it would seem that these passages were influenced by this passage in Malachi.

From a negative point of view, Malachi's picture of God-as-King is unique because it lacks Messianic implications pointed out in other passages in which the idea is used.

We have pointed out above in connection with the discussion of Psalm 10:16, the ethical implications of that particular God-as-King passage. There the nations were wicked and Israel was righteous, but in the passage in Malachi we find the more exalted motif that Yahveh's Kingship is an additional argument for Yahveh's priests and people to keep His ways. This is an aspect of God as King which seems original with Malachi. However, he does not seem to have influenced his successors in this particular matter.

*The material in this  
section could have  
been arranged more  
systematically.*

Notes to "God as King"

1. One of the latest passages in the Bible; Bible 2 Notes.

Note on Malachi's Use of the Term

878N

Did you mean to insert this section earlier?

We must now deal with several other problems connected with the book of Malachi, directly or indirectly related to those with which we have already dealt.

We have already spoken of the picture of some purifying agent (878N) in connection with our discussion of exactly what would happen on the day of judgment. We must now deal more specifically with this concept, however. The idea of some purifying agent is found in Malachi 3:2ff (see "Eschatology of Malachi").  
passage

This verse (3:2) presents us with a picture of a priesthood which has become cluttered with dross (the dross of improper offerings). The purpose of the coming of Yahveh's agent will be to teach these erring religious leaders what is demanded of them in the way of proper officiating at the sanctuary, so that the ritual aspects of religious life of the people may be properly performed. Malachi does not seem to present a picture of a totally bad priesthood, for the picture of a messenger who would purify "as a refiner of silver" implies that the priesthood needed reforming - but not that it was totally bad or that the priesthood did not have a place in the religious life of the people. It is a significant fact, as the ICC points out, <sup>la</sup> that Malachi thought that any sort of cleansing must begin with the official religious leaders of the people.

One might also conclude from this passage that the people conceived of Yahveh as being especially concerned with the Jewish people since He was willing to send a special messenger to purify the religious leaders of the community. It gives added evi-

has been

dence to the contention that will be made in another place, that despite verse 2:10, which reads, "Have we not all one father," etc., Malachi was far from a thoroughgoing universalist.

Let us now examine several other passages concerned with the idea of M'tsaref and see what place Malachi gives it in the development of this idea. First it should be noted that the general idea of fire in connection with the judgment, of which the idea of a M'tsaref may be said to be a variant, is not new. For example, the element of fire seems to play an important part in Yahveh's judgment of Assyria in Isaiah 10:16,17,

יְהוָה יִפְתֹּחַ לָנוּ אֵימָה  
וְיִפְתֹּחַ לָנוּ אֵימָה  
וְיִפְתֹּחַ לָנוּ אֵימָה  
וְיִפְתֹּחַ לָנוּ אֵימָה

Therefore will the Lord of Hosts  
Send among his fat ones hunger;  
And under his glory there shall be made a burning,  
Like unto the burning of fire,

(Omit יִפְתֹּחַ and יִפְתֹּחַ as insertions; Bible 2 Notes)

and in Jeremiah 4:4,

וְיִפְתֹּחַ לָנוּ אֵימָה  
וְיִפְתֹּחַ לָנוּ אֵימָה  
וְיִפְתֹּחַ לָנוּ אֵימָה  
וְיִפְתֹּחַ לָנוּ אֵימָה

Circumcise yourselves to the Lord,  
And remove the foreskins of your heart,

-----  
Lest My wrath go forth like fire,  
And burn so that none can quench it,  
Because of the evil character of your doings.

Malachi himself uses the picture of fire in connection with judgment in 3:19 (see Eschatology of Malachi).

Ezekiel presents a picture which seems closer to Malachi than any which preceded him, however. The general picture

of fire brought by Yahveh which would be a refiner, leading to the purification of the people, that is found in this prophet (22:20),

קדשם כסף ונחש ורמס וסדס  
 כסף ונחש ורמס וסדס  
 כסף ונחש ורמס וסדס  
 כסף ונחש ורמס וסדס

Like unto the gathering together of silver and brass and lead and tin into the midst of the furnace, in order that fire should be blown upon it and that it should be smelted (see emendation); so will I gather you in My anger and My fury, and I will blow upon you and smelt you (see emendation),

(Read קדשם instead of קדשם. Read 'נחש' instead of 'נחש'; Bible 3 Notes)

suggests very strongly the possibility that Malachi may have gotten his more specific use of the concept from this source. Furthermore, as has been pointed out, Malachi connected his picture of purification by means of some sort of refining process (or in a manner as thorough as a refining process), specifically with judgment of priests and perhaps secondly, with the people - although we are not told that the people guilty of ethical and moral derelictions (Malachi 3:5,6; see "Eschatology of Malachi") would be judged by a M'tsaref, but apparently by Yahveh Himself. In Ezekiel it is also the priests who are to be judged (22:26) in a manner similar to that in which silver is refined, even as it is in Malachi.

כסף ונחש ורמס וסדס  
 כסף ונחש ורמס וסדס

Her priests have done violence to My law, and they have profaned My holy things; they have made no distinction between the holy and the profane. ... (Ezekiel 22:26)

Then in Ezekiel 22:29 we have a picture very close to the one in Malachi 3:5,6.

5101 1117 117101 1581 85d 153d1  
:62N 1087 1708 703

The people of the land have practiced oppression, and have committed robbery, and have wronged the poor and the needy, and the stranger they have oppressed unlawfully. (Ezekiel 22:29)

Seemingly, there will be a refining process directed against those who have committed ethical and moral misdeeds. But whereas the application of the refining process is specifically to priests in Malachi (although it is implied for others through Yahveh Himself) in Ezekiel it is for both priests who have not kept the ritual and for the people who have been unethical. Furthermore, in Ezekiel it is Yahveh Himself who causes the refining process and in Malachi it is, at least in the main, an agent of Yahveh, comparable to one who refines silver, who will act as a Refiner.

Another passage which nowhere preceded Malachi and upon which part of his picture of M'tsaref may be based is Isaiah 1:25,

7'88 '3' 72'0101  
7'00 727 878101  
7'877-82 77'0101

And I will turn My hand upon thee,  
And I will purge you of your dress in a furnace (see emendation),  
And I will remove all your alloy,

(Read 727 instead of 722; Bible 2 Notes)

where again Yahveh seems to be the refining agent rather than some especially appointed agent as in Malachi. The picture is more general than in Malachi, however. This passage may not be by Isaiah. It presupposes the idea of individual responsibility and is after Ezekiel, probably shortly before or perhaps even roughly contemporaneous with Malachi. (Such is the interpretation of Dr. Blank; however, the ICC to Isaiah considers this passage original



with the prophet.)<sup>1b</sup> It is possible to interpret this passage as presupposing individual responsibility, which it has been pointed out in another section (see "Eschatology of Malachi") was part of the message of Malachi, but it does not seem necessary so to interpret.

The passage Jeremiah 9:6,7,

וְהָיָה כְּלֶמֶת יְהוָה כְּחֶרֶב  
וְהָיָה כְּחֶרֶב יְהוָה כְּחֶרֶב  
וְהָיָה כְּחֶרֶב יְהוָה כְּחֶרֶב  
וְהָיָה כְּחֶרֶב יְהוָה כְּחֶרֶב

^

Therefore, thus saith the Lord of hosts,  
Their tongue is a sharpened arrow,  
Deceit does it speak;  
Behold, I will purify and test them, for  
Verily, I shall do it because of the evil of their  
will, (see emendation)

(Read 7a after 6a; omit וְהָיָה; read וְהָיָה instead of וְהָיָה  
Bible 2 Notes, and Bib. Hebr.)

visualizes a refining process which consists in a sort of affliction and testing of Yahveh's people in order to bring about a more righteous order of things. This is a much more general picture both as regards the individuals (or group) to be purified and the manner of purification than in Malachi. Several passages which are most probably later than Malachi must be noted.

וְהָיָה כְּחֶרֶב יְהוָה כְּחֶרֶב  
וְהָיָה כְּחֶרֶב יְהוָה כְּחֶרֶב  
וְהָיָה כְּחֶרֶב יְהוָה כְּחֶרֶב  
וְהָיָה כְּחֶרֶב יְהוָה כְּחֶרֶב

Remove the dross from the silver,  
And there cometh forth a vessel for the refiner;  
Remove the wicked from before the king,  
And his throne shall be established in righteousness.  
(Proverbs 25:4)

The ICC suggests a date after 300 BC for this passage. 1  
The only valid conclusion which can be drawn with any certainty

is that the figure of refining of silver for separation of righteous people from wicked, or cleansing of the wicked qualities of an individual or individuals so that only the righteous qualities would be left, was common parlance in post-exilic days. Here we have the former figure as against the latter picture as found in Malachi, but a varied use of such a common figure is not startling.

וְהָיָה כִּי יִסְּף יְהוָה אֶת-בְּנֵי-יִשְׂרָאֵל  
כַּסֵּף אֶת-הַכֶּסֶף וְהָיָה כֶּסֶף

For Thou, O God, hast tried us;  
Thou hast refined us, as silver is refined,

says the Psalmist in language that refers to the figure of testing by refining (66:10). The ICC 2 makes this comparable to Malachi in that in both places the figure is that of the testing of affliction. However, in Malachi there is no mention of testing or affliction, only the actual act of purification. The figures are comparable, however, in that both visualize the removal of impure elements in order to create a righteous people; in Malachi it is the messenger of Yahveh who is the purifying agent, here, Yahveh, Himself.

וְהָיָה כִּי יִסְּף יְהוָה אֶת-בְּנֵי-יִשְׂרָאֵל  
כַּסֵּף אֶת-הַכֶּסֶף וְהָיָה כֶּסֶף

The words of the Lord are pure words,  
As silver tried in a crucible on the earth,  
refined seven times. (Psalm 12:7)

The figure here is somewhat different from that in Malachi; rather than Yahveh or His agent being the Refining agent, Yahveh's words are pictured as being pure as silver perfectly refined. The idea of Yahveh Himself being a purifying agent is not contained in this verse.

וְיָבִיאוּ אֶת-הַשְּׁלִישִׁתָּהּ עַל-הַבָּרָקִית  
וְיִצְרֹף אֶת-הֶעָרָם כִּי-צִרְפוֹת  
וְיִסְּפוּ אֶת-הֶעָרָם כִּי-יִסְּפוּ  
וְיִקְרָאוּ אֶת-שְׁמִי וְאֶת-שְׁמִי  
וְאֶת-שְׁמִי וְאֶת-שְׁמִי  
וְאֶת-שְׁמִי וְאֶת-שְׁמִי

And I will bring the third part through the fire,  
And will refine them as silver is refined,  
And will try them as gold is tried;  
They shall call on My name,  
And I will answer them;  
I will say: 'It is My people,'  
And they shall say: 'The Lord is my God.'  
(Deut.-Zechariah 13:9)

If this passage is very late, about 160 BCE, as some maintain, it may have in mind the Greek period, which threatened to destroy Judaism in the wake of decadent Hellenism, as a sort of refining agent. The picture would be then that the truly righteous people are mixed with those who are wicked, and Hellenism will serve to separate the groups, and bring to light the truly righteous remnant. 3

The author may have had in mind the passage in Malachi. In contradistinction to Malachi, God Himself is here the Purifier. In general, then, it seems safe to say that the figure of M'tsaref was used by Malachi on the basis of the Isaiah and Ezekiel passages or other similar passages. The particular twist of the figure as used in Malachi, however, in that this purifying agent is to precede Yahveh Himself, is unique in Malachi. Furthermore, the figure is more concrete than elsewhere. It seems to be used in a carefully thought out manner, bearing <sup>more</sup> a/ organic relationship to the whole theological picture in Malachi than in the other similar figures that we have cited. The figure, in its general sense, continued to be used in writings later than Malachi as has been pointed out. In line with our other discussions of the place of the ritual and the inner aspects of religion, this figure of the M'tsaref and its place in Malachi's theology

seems to fit well. It emphasizes the importance of ritual purification but as a necessary pre-condition<sup>on</sup> for the judgment of ethical shortcomings. First must come the former, then the latter, which by way of contrast seems more important.

It might also be noted that the later apocalyptic literature makes considerable use of fire, but not in the sense of M'tsaref as in Malachi. See Daniel 7:9ff,

חָנַן כְּסֵלֶיךָ כְּסֵלֶיךָ  
וְעֵינֶיךָ כְּסֵלֶיךָ  
וְעֵינֶיךָ כְּסֵלֶיךָ  
וְעֵינֶיךָ כְּסֵלֶיךָ  
וְעֵינֶיךָ כְּסֵלֶיךָ

I beheld until thrones were placed,  
And one that was of old did sit;  
His garments were like white snow,

-----  
His throne was of fiery flames,  
And its wheels of burning fire,

and also 10:6,

וְעֵינֶיךָ כְּסֵלֶיךָ  
וְעֵינֶיךָ כְּסֵלֶיךָ

His body was as beryl and his face had the appearance of lightning, and his eyes were like torches of fire,...

also the well-known story of the fiery furnace in Daniel/3. Per-  
haps this was a later development of the higher ethical tone  
found in the prophetic ideas of purification by fire.

Notes to "Note on Malachi's Use of the Term

" *fn* "

- 1a. ICC to Malachi, p. 64.
- 1b. ICC to Isaiah, p. 35.
- 1. ICC to Proverbs, p. 459.
- 2. ICC to Psalms, p. 89.
- 3. Suggested in part by a comment on Deutero-Zechariah found in Peake's Commentary.

### Summary

Summaries or conclusions have been presented section by section throughout this thesis. However, in conclusion, these will be restated in broad outline fashion.

In the introductory section, besides appropriate comments on the historical background, it was observed that Malachi bore a certain relationship to both D and P, but that, while it contained certain points later embodied in P, it probably preceded P, and corresponded more closely to D than to P. Because of this close relationship to D, because of the fact that the book seems to precede P, because of Malachi's attitude toward (and even bare mention of) the Temple, because of his "middle of the road" attitude with reference to universalism and exclusivism, we placed Malachi not before 485 and not later than 458. It was also pointed out that logically and chronologically Malachi foreshadowed Ezra and Nehemiah.

In a brief sketch of pre-prophetic eschatology, it was noted that, according to the eschatological beliefs prevailing before Amos, the Day of Yahveh was to be a time when Israel's enemies would be defeated, and Yahveh and Israel would be exalted before the nations.

In sketching prophetic eschatology, it was shown how Amos took over the whole folk concept of Yom Yahveh, and made it a day of judgment directed against Yahveh's people rather than Israel's enemies. We noted the ethical implications which Amos gave to the whole concept. We saw as we traced the development of prophetic eschatology how the ethical motif became one of the basic elements in prophetic eschatology. We saw that that this continued down to exilic times. We noted how, beginning with Ezekiel, prophetic

eschatology took on a comforting note since the people felt that they had been judged for their sins. It was also noted how certain old folk-lore elements such as emphasis on natural phenomena were retained, now appearing now being absent, in the writings of the several prophets.

We then considered the numerous "non-prophetic" passages scattered throughout the prophetic literature. We noticed the Messianic pictures found in these passages, in which the ethical implications of earlier (pre-exilic) eschatology are not to be found. The "anti-nations" passages were also noted. It was shown that Haggai, Zechariah, and Malachi exhibit Messianic characteristics similar to those of the Messianic interpolations. However, it was pointed out that Malachi exhibited one essential difference.

A detailed study of Malachi's eschatological picture was presented. We noted that Malachi, as most other prophets, was dependent upon the eschatological picture of his predecessors, in regard to the physical aspects of the judgment, and the picture as a whole, in its broad outline. But it was pointed out that the idea of some messenger to precede the coming of the judgment seems to be absolutely unique with Malachi. We showed that Malachi's doctrine of individual responsibility was not new with him, but that his whole concept of individualism and repentance was unique for his day. We noted, too, how Malachi emphasized the guilt of the priests in connection with his picture of judgment.

Malachi's hostile attitude toward Edom was considered, and it was shown that this was not a new thought with Malachi, but that Malachi probably emphasized the idea because of some sort of attack on Judah, near 485, in which Edom participated.

It was emphasized that, while the ethical implications of the Day of Yahveh were not original with Malachi, none the less the non-prophetic passages as well as most of the post-exilic prophetic writings considered, did not exhibit the ethical implications found in Malachi. This emphasis on the ethical, then, was unique for the time of Malachi.

Despite the fact that Messianism was nothing unique in itself, Malachi made a rather unusual use of the idea. He retained the much-used Messianic picture, but gave it ethical implications. Neither of the component parts of the picture were new, but the peculiar combination of the two into one idea constituted Malachi's most outstanding uniqueness.

With reference to Malachi's influence on later eschatology, we noticed that the Messianic picture was to be found in Malachi's successors, but that it consisted largely in a glorious exaltation of Israel and that it contained nothing of the lofty ethical motif found in Malachi. We noted, also, that prophecy became rather apocalyptic in nature in Malachi's successors, and from this point of view bore little relationship to Malachi. With respect to Joel, it was indicated that he did emphasize ritual, but here, too, it is difficult to say that his eschatological picture was influenced by Malachi. There is little relationship between the eschatology of Daniel and Malachi except that Daniel may have been dependent on Malachi with respect to the idea of a heavenly record book for keeping the accounts of men and the idea of a messenger who would come in connection with the judgment.

We noted that Malachi seems to have been neither a thoroughgoing universalist nor an extreme particularist. It was concluded that he probably had a more universalistic outlook during that



part of his life which preceded his recorded prophecy, but that the events of 485 probably caused him to alter his views. He does not seem to have put aside completely the universalistic ideas of his early life, however, but rather to have adopted a "middle of the road" position with respect to universalism and particularism, probably because he saw in such a position the best way of not breaking entirely with his old universalistic idealism and at the same time preaching a message which might awaken some response in his people.

It was noted that Malachi used the term "covenant" in several senses. First, it indicated the special responsibility of the priests to their ritual duties as well as their obligation to act as leaders of Yahveh's people and direct their ways. In addition, Malachi uses "covenant" to indicate the common heritage of the Jewish people, and in still another place to refer to the marriage vows. With respect to the use of the word "covenant" in the "messenger of the covenant" passage, the idea of the special relationship of Israel and Yahveh is implied.

It was indicated that the idea of "God as Father" found in Malachi was not a new figure with him, but that his use of the idea as a sort of moral imperative to improve the quality of the priestly ministrations was somewhat unique. Likewise, it was noted that the thought found in Malachi that the Fatherhood relationship implies obligations for Yahveh's people, but not necessarily rewards is unusual. The idea of the exaltation of Israel and the crushing of the nations found in post-exilic

"God as Father" passages is hardly to be traced to Malachi's influence.

The idea of "God as King", too, was not new with Malachi. It seems to be used in Malachi to mean that God is the special King of His own people, but also exercises influence over other nations. However, it is to be noted that the combination of Messianism with the idea of "God as King" found in late post-exilic literature is not to be found in Malachi. It was found that the passages considered in Psalms exhibited a much more universalistic outlook than those in Malachi. Perhaps, Malachi set the stage, however, for the later emphasis on this facet of the concept of "God as Father."

King ?

Finally, it was noted that the idea of purification by fire was not original with Malachi. It was indicated that Malachi probably borrowed from Ezekiel the idea of some sort of refining process to cleanse the people from sin. It was noted that Malachi's picture of some especially appointed agent who was to precede Yahveh's coming and act as a purifying agent was a unique use of the figure. The specific application of this refining process to priests, an idea especially emphasized in Malachi, was indicated. It was also evident from our study of "God as King" that the figure continued to be used after Malachi, but in a much more general way than in Malachi.

§ 231 ?

THE END