

ANNOTATED BIBLIOGRAPHY ON
MALACHI

Althann, Robert (Regional Sem., Salisbury, Rhodesia) "Malachy 2, 13-14 and ut 125, 12-13." Biblica, 1977, 58(3), 418-421.

Abstract: There is a parallel between the people wailing before Yahweh in Malachi 2:13 and Kuriti's lamenting before his father II in Ugaritic Text 125. On the basis of the Ugaritic verb ysnn, the Hebrew snyt (Mal 2: 13a) may be rendered "gnashing of teeth." The point both in Mal 2:13-14 and in UT 125 is that the deity (Yahweh and Baal respectively) will not accept sacrifice from worshippers who practice wrongs, especially against the helpless.
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abstractor JTW

Archer, Gleason L., Jr. "Old testament history and recent archaeology from the exile to malachi." Bibliotheca Sacra, 1970, 127(508), 291-298.

Abstract: Few major discoveries have been made in recent years bearing upon the exilic and postexilic periods. Exceptions are: finding of the true site of the Samaritan temple on Mt. Gerizim and excavation of the site of ancient Heshbon. The principal discussion for this period continues to center around the Book of Daniel. Evidence continues to pour in, making it clear that the Maccabean hypothesis is utterly untenable as an explanation for this remarkable book. abstractor WSS

Baldwin, J. C. (Trinity Col., Bristol) "Malachi 1:11 and the worship of the nations in the old testament." Tyndale Bulletin, 1972, 23, 117-124.

Abstract: This verse appears to express divine approval of heathen worship and it has been so taken by the majority of interpreters during the last hundred years. This interpretation is not consistent with OT teaching as a whole on the subject of the worship of the nations, nor with the prophet's teaching in the rest of Malachi. The prophet was thinking of an imminent future event, which was certain to happen. Thus understood the teaching of Mal. 1:11 is not inconsistent with the rest of his book nor with that of the rest of the OT. abstractor WSS

Braun, Roddy (Concordia Senior Col., Fort Wayne, IN) "Malachi-a catechism for times of disappointment." Currents in Theology and Mission, 1977, 4(5), 297-303.

Abstract: Provides information on the author and audience of the book of Malachi, which is to be dated about 500-450 BC. In the face of disappointments in the post-exilic period, people continued to go through the forms of their religion, but their heart was not in it. Others became more vocal and criticized God. Malachi contains six oracles, a title verse and two appendices. The most striking feature of these oracles in the catechetical device of the question and answer format. Explicates each of six oracles. abstractor RWK

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Brooks, James (Southwestern Bap. Theol. Sem.) "The influence of malachi upon the new testament." Southwest(ern) Journal of Theology, 1987, 30(1), 28-31.

Abstract: While there is no explicit reference to the prophet Malachi in the NT, his message is quoted particularly in relationship to the significance of John the Baptist as messenger and the Elijah of Mal 4:5-6. These NT contexts are discussed as well as the quote in Rom 9:13 and other possible allusions. A listing of these is provided. abstractor LP

Carmignac, Jean (Paris) "Vestiges d'un peshier de malachie? (Fragments of a peshier of malachi?)" Revue de Qumran, 1963, 4, 97-100.

Abstract: -Several fragments are described by J. T. Milik (Discoveries in the Judaean Desert, III, I, 180) as a "writing with citations from Malachi." An analysis of Fragments 1-4 and 10 reveals a quotation of Malachi 1: 14a with an interpretation. Does not this indicate it be a peshier like the ones of Hosea, Micah Nahum, Habakkuk and Zephaniah already identified? Footnotes. (French)

Chinitz, Jacob (Jerusalem, Israel) "The prophets-nationalists or universalists?" Dor Le Dor, 1980, 8(4), 206-209.

Abstract: A careful examination, in context, of the verses of Amos, Malachi and Micah shows that the claims of their universalism are unjustified. They are nationalist, ethnocentric and separatist. abstractor NMW

De Lange, N. R. M. "Some new fragments of aquila on malachi and job?" Vetus Testamentum, 1980, 30(3), 291-294.

Abstract: The Cairo Geniza fragment T-S NS 309.9 presents, in parallel columns, Hebrew

Iemmata and Greek glosses written in Hebrew characters from Malachi and Job 27-28. In some cases the glosses agree with attested readings of Aquila, and it is a reasonable inference that in other cases, too, they represent the same version. A transcription and notes are given for the recto, but the verso is badly damaged. Plates. abstractor SJS

Di Marco, Angelico (Messina) "Der chiasmus in der bibel 2. Teil." Linguistica Biblica, 1976, 37, 49-68.

Abstract: Analyzes all cases of chiasmus which have been claimed by scholars. Part 2 covers Jonah to Malachi, Megilloth, Ezra to 2 Chronicles, and Job, Proverbs, as well as Judith, Sirach, and Wisdom. Combines short theoretical reflections with a listing of all proposed chiasms which have come to the attention of Di Marco. (German) abstractor HPS

Drinkard, Joel F., Jr. (Southern Sem., Louisville, KY) "The socio-historical setting of malachi." Review and Expositor, 1987, 84(3), 383390.

Abstract: Dating Malachi precisely is very difficult, but the general consensus places it after the completion of the Temple in 515 BC and the time of Ezra-Nehemiah. The general economic picture is rather bleak with a restoration of the nation after utter defeat by the Babylonians in 589 BC. DDU

Dumbrell, W. J. (Moore Theol. Col., Sydney, Australia) "Malachi and the ezra-nehemiah reforms." Reformed Theological Review, 1976, 35(2), 42-52.

Abstract: Argues that the background to the book of Malachi is Deuteronomic theology, that the book stands in the broad stream of prophetic interests, that it provides the theological platform from which the reforms of Ezra-Nehemiah proceed, and that the books of Malachi and Ezra-Nehemiah exhibit the same lay concerns. The book of Malachi seems to be the last prophetic appeal against growing priestly domination. Identifies the following six statements by Yahweh around which the theological core of the book is formed as 1:2, 1:14, 2:16, 3:1,3:6, 3:17. Discusses each of these texts in the light of its context in Malachi, its relationship to the Ezra-Nehemiah reforms, and its connections with Deuteronomic theology. abstractor EGW

Dumbrell, W. J. (Moore Theol. Col., Sydney, Australia) "Spirit and kingdom of god in the old testament." Reformed Theological Review, 1974, 33(1), 1-10.

Abstract: The theological function of the Spirit is to implement and sustain the OT notion of the kingdom of God. Examines Isa. 63: 7-14 which teaches that God's kingship had been accomplished by the Spirit through Mosaic leadership. The Spirit enabled the judges to function as God's covenant executives, protecting Israel's unity from external attack and dissolution. Both Moses and Joshua are presented as Spirit-endowed judge-type figures. The Spirit is closely connected with both the rise of prophecy proper (Samuel) and the emergence of kingship (Saul, David) with its inbuilt messianism including the elements of anointing and Spirit-bestowal. The role of the Spirit is surveyed from Moses to Malachi. abstractor EGW

Ellis, Bob R. (Southwestern Bap. Theol. Sem.) "An annotated bibliography for the book of malachi." Southwestern Journal of Theology, 1987, 30(1), 48-49.

Abstract: Provides pastors and teachers with an annotated list of resources which will be useful in teaching the book of Malachi. Materials out of print, in print, and about to be printed are considered. In the writer's opinion the commentary by R. Smith in the Word Commentary series will be the most useful. abstractor LP

Fasol, Al (Southwestern Bap. Theol. Sem.) "Preaching from malachi." Southwestern Journal of Theology, 1987, 30(1), 32-34.

Abstract: The first step in sermon preparation entails familiarity with the text. Encourages pastors to read Malachi about 30 times in order to get the feel for his message. Such inquisitive reading provides the basis for analysis and synthesis of material. Suggests five sermon developments which cover the entire book. The major theme is God's reassuring love. abstractor LP

Fischer, J. A. (Lemont, IL) "Notes on the literary form and message on malachi." Catholic Biblical Quarterly, 1972, 34(3), 315-320.

Abstract: Malachi is postexilic, but not apocalyptic. It is almost impossible to isolate the "messenger formula" in Malachi. Some of the elements of accusation, intervention of God and results of the intervention are still there. Yet it is evident that there has been a change of emphasis. Malachi's "catechetical" format is obviously a literary device. In each case after the question and answer come accusations of more specific nature and these lead to threats or promises of blessings. These are the essentials of the messenger formula. But now the emphasis has shifted from the threat or promise as the oracle to the initial answer of Yahweh. abstractor AAT

Gelin, Albert. "Message aux pretres -malchie 2:1-9 (a message to priests, malachy 2:1-9)" Bible et vie Chretienne, 1959, 25, 14-20.

Abstract: A commentary on the Book of Malachy 2:1-9 which can be used today to gain insight into the attitudes proper to the Christian priesthood. Deuteronomy is a good guide for the interpretation of Malachy. The priest is to give glory to the name of God by fidelity, integrity and truth; he is the messenger (angel) of God.

Gloer, W. Hulitt (Midwestern Bap. Theol. Sem., Kansas City, MO) "Preaching from malachi." Review and Expositor, 1987, 84(3), 453-464.

Abstract: Gives both general and specific suggestions for developing a series of messages from Malachi. DDU

Gray, Scotty (Southwestern Bap. Theol. Sem.) "Useless fires: worship in the time of malachi." Southwestern Journal of Theology, 1987, 30(1), 3541.

Abstract: Summarizes the religious ferment which was occurring during the proposed

lifetime of Malachi throughout the world and within the confines of Judea. Deduces issues in Malachi which reflect the conditions of worship in his own day. Information from Ezra, Nehemiah, and Chronicles is also used to shed light on times and places of worship. Concludes that worship in Malachi's time was being rethought in terms of its form and of its very nature. abstractor LP

Greenfield, J. C. "Two biblical passages in the light of their near eastern background-ezekiel 16:30 and malachi 3:17." Eretz-Israel, 1982, 16, 56-61.

Abstract: The use of *salletet* in Ezek 16:30 is examined in terms of the use of the verb *'sit* in Aramaic. It is compared to the use of *slyth* in the Elephantine papyri for a woman who has the right to dispose of property given to her. The right of a woman to possess and grant property is also discussed. In this verse, Israel is compared to the unfaithful wife who despises gifts given to her, but attracts lovers by the gifts that she gives them. She who is *salletet*, "in control (of her property) "-i.e., who possesses independent means-is called a whore. The service which a son performs for his father, and its rewards alluded to in Mal 3:17, is reflected in ancient Near Eastern material. Preferential treatment of the child who served his parents was customary from the Old Babylonian to the Neo-Babylonian periods. (Hebrew) DDo abstractor DDo

Hayward, Robert (U. of Durham) "Saint jerome and the aramaic targumim." JSS, 1987, 32(1), 105-123.

Abstract: Jerome is a valuable witness to the Targum tradition at a stage of its development which ante-dates by several centuries the earliest surviving manuscripts of Targum, Talmud and Mishnah. Since he stands outside the Jewish community and his works can be dated, he is an excellent independent witness to the state of non-biblical traditions in the 4th and 5th cents. AD. Jerome's commentaries on Zechariah and Malachi (ca. 406) and Nahum (ca. 391/2) exhibit his use of the Jewish tradition now extant in the Targum of the minor prophets. abstractor SEL

Heflin, J. N. (Southwestern Bap. Theol. Sem.) "The prophet malachi, his world and his book." Southwestern Journal of Theology, 1987, 30(1), 511.

Abstract: Attempts to state the historical context of the minor prophet Malachi, summarizing the results of recent scholarship. Malachi lived during the Persian period, c. 470-420 BC, ministering to the Israelites in the subprovince of Judea. Malachi was a courageous reformer, a man of pastoral concern, a man of profound hope, and one who considered himself an instrument in God's hand. Politically, it was a time of tranquility; socially, a time of despondency; and religiously, a time of indifference. The message and significance of the book is briefly summarized. abstractor LP

Hendrix, John D. (Southern Sem., Louisville, KY) "'you say': confrontational dialogue in malachi." Review and Expositor, 1987, 84(3), 465-477.

Abstract: Suggests we cannot teach Malachi in the same way we teach Exodus. The prophetic literary style is not narrative. It is more improvisational. There are 7 confrontations introduced by the formula "Yousay:" (1) 1:2 has God loved us?; (2) 1:6 How

have we despised God's name?; (3) 1:7 How have we polluted God's altar?; (4) 2:17 How have we wearied God?; (5) 3:7 How shall we return?; (6) 3:8 How are we robbing God?; (7) 3:13 How have we spoken against God? A recursive teaching design is offered. DDU

Hentschke, Richard (O. T. Instructor, Muenster) "Gesetz und eschatologie in der verkuendigung der propheten (law and eschatology in the proclamation of the prophets)" Zeitschrift fur Evangelische Ethik, 1960, pp., 46-56.

Abstract: -The validity and content of the law were neither questioned nor eliminated in the eschatological message of the prophets, i.e., the message of the final realization of Jahweh's claim to lordship in Israel. Instead the law was confirmed by the prophets. Similarly there is no increase in the intensity or radicality of the old commandments as there was in Jesus' preaching. Malachi 3:6 characterizes the prophets' attitude toward law. (German)

Hill, Andrew E. (Huntington Col., IN) "Dating second zechariah: a linguistic reexamination." Hebrew Annual Review, 1982, 6, 105-134.

Abstract: Through a purely linguistic analysis of the text of Zech 10-14, following the 19 grammatical and syntactic categories developed by R. Polzin (Late Biblical Hebrew) for distinguishing the relative chronological relationships of early and later biblical Hebrew prose, it is clear that Zech 10-14 (and Malachi) are linguistically similar to Haggai, Zech 1-8 and Polzin's Pg corpus, in contrast to Polzin's ps Zech 10-14 must be dated between ca. 515 and 450 B.C., a date of ca. 515-475 being preferred. abstractor HPS

Huey, F. B. (Southwestern Bap. Theol. Sem.) "An exposition of malachi." Southwestern Journal of Theology, 1987, 30(1), 12-21.

Abstract: A concise expositional commentary of the book of Malachi. Each of the six messages of the book is analyzed according to its distinctive format: (1) God speaks a stated or implied accusation against the people; (2) the people respond with a question that suggests the accusation is unfounded; (3) God responds by expanding his original accusation. abstractor LP

Johnson, Dennis E. (Westminster Theol. Sem., CA) "Fire in god's house: imagery from malachi 3 in peter's theology of suffering (1 peter 4:12-19)." Journal of the Evangelical Theological Society, 1986, 29(3), 285-294.

Abstract: By the employment of the imagery of the Lord's coming as a refiner's fire Peter has placed his readers' suffering in the perspective of their identity as the new temple of God. Their present troubles are the inauguration of the messianic baptism of Spirit and fire, which cleanses them that they may rejoice at the revelation of his glory and which will finally consume his enemies. abstractor EHM

Kaiser, Waiter C., Jr. (Trinity Evan. Div. Sch., Deerfield, IL) "The promise of the arrival of elijah in malachi and the gospels." Grace Theological Journal, 1982, 3(2), 221-233.

Abstract: The statements in the synoptic gospels (Matt 11:10, 14, 17:11, Mark 9:12, Luke 7:27) would give the impression that John the Baptist was the Elijah referred to in Mal 3:1 and 4:5. On the other hand, in John 1:21, 25 John the Baptist himself denied that he was Elijah. The best way to understand this is to see that John the Baptist came in "the spirit and the power of Elijah" and was one of the prophets in a series of forerunners, the last of which will announce the final and climactic Day of the Lord. This is called generic prophecy and has ramifications for other themes in prophecy as well. abstractor REA

Keown, Gerald L. (Southern Sem., Louisville, KY) "Messianism in the book of Malachi." Review and Expositor, 1987, 84(3), 443-451.

Abstract: Although there are no direct references to Messiah, three elements of his message are a backdrop for key elements in messianic traditions. (1) Development of Messianic understanding in Israel. This hope came fairly late in Israel's history. (2) Malachi's implications: 3:1 "the messenger," 4:5a "Elijah," and, 4:5b "the day of the Lord." (3) Jewish literature such as Apocrypha, Pseudepigrapha and the NT have various references to Messiah. DDU

Klein, Ralph W. (Lutheran Sch. of Theol., Chicago) "A valentine for those who fear Yahweh: the book of Malachi." Currents in Theology and Mission, 1986, 13(3), 143-152.

Abstract: The book of Malachi ponders the nature of God's love and the balance between good and evil in the world. While God can never overlook failures in worship or in daily life, he also promises to recognize and honor those who fear him and think about his name. Those who know God's love hope not only for divine justice toward the wicked, but also for healing and rejuvenation for themselves at God's appearing. abstractor RWK

Luria, Ben Zion (Beth Mikra, Jerusalem) "In the days of the return to Zion." Beth Mikra, 1980, 25(81), 99-113.

Abstract: On the basis of rabbinic sources the work of the prophets Haggai, Zachariah and Malachi, together with Ezra and Nehemiah, is presented. This group of people achieved the following: the development of laws for everyday life, the translation of the Torah into the vernacular, the addition of a section to the wall of Jerusalem, the establishment of a minimal heave-offering requirement, the organization of the temple worship, and the establishment of the laws of the seventh year and tithe requirements for the Jews of the diaspora. (Hebrew) abstractor NMW

Moule A. W. H. (Tonbridge, Kent) "The pattern of the synoptists." Evangelical Quarterly, 1971, 43(3), 162-171.

Abstract: Matthew, stressing the sayings of Christ, corresponds to the Law. Note the similarity of Gen. 51 and Matt. 1:1 the Joseph-Egypt emphasis, the correspondence between Sinai and Matt. 5, etc. Mark, taking up where Malachi ends (Mal. 3:1), is a gospel preached-corresponding to the Prophets. He may consciously present a series of incidents to be used as lessons or addresses, much like that given in the synagogue with the reading of the prophets. Luke corresponds to the OT writings, and is more devotional. Consider the songs of Mary and others. He provides more temple-scenes, and is the only one to speak of

fulfillment of the Psalms (24:44). abstractor RP

O'Dwyer, B. W. (Macquarie U.) "St. Bernard as an historian: the 'life of st. Malachy of armagh.'" Journal of Religious History, 1978, 10(2), 128-141.

Abstract: Bernard was commissioned to write a "Life" of his earlier contemporary, St. Malachy of Armagh. Due to its hagiographic form, the "Life" is significant not only for its historical reminiscences of Malachy, but also for its insights into 12th cent. Ireland and its cultural climate as well as into Bernard's own theology and ecclesiology which underlie this portrait. abstractor HR

Or, Daniel (Tel Aviv, Israel) "Malachi, the last prophet and his relationship to Moses." Beth Mikra, 1986, 31(107), 316-319.

Abstract: Specifies elements in the book of Malachi which allude to Moses. The emphasis in Malachi upon the coming of Elijah is also connected with Moses, as Elijah went to Horeb to experience the theophany, as did Moses after the sin of the golden calf. The description of the ideal priest (Mal 2) alludes to the covenant with Levi in Deut 33:10. (Hebrew) abstractor NMW

Pierce, Ronald W. (Talbot Theol. Sem.) "Literary connectors and a haggai/zechariah/malachi corpus." Journal of the Evangelical Theological Society, 1984, 27(3), 278-289.

Abstract: The books of Haggai, Zechariah, and Malachi form a meaningful literary unity not only for an understanding of early postexilic Judaism but for exegesis itself. Several literary connectors make this unity clear and reveal that the collective tone is essentially negative. It is a statement to the effect that the postexilic community must confess its covenant infidelity. abstractor EHM

Radday, Yehuda T. and Pollatschek, Moshe A. (Technion, Haifa, Israel) "Vocabulary richness in post-exilic prophetic books." Zeitschrift für die Alttestamentliche Wissenschaft, 1980, 92(3), 333-346.

Abstract: Profiles of vocabulary frequency are a quite reliable criterion in separating biblical books of homogeneous composition from others that are not. This criterion is applied here to Haggai, Zechariah, and Malachi. It confirms the homogeneity of Haggai and the heterogeneity of Zechariah, but it also reveals that chap. 3 of Malachi contrasts significantly with 1 and 2. abstractor RWK

Richardson, Paul A. (Southern Sem., Louisville, KY) "Worship resources for malachi." Review and Expositor, 1987, 84(3), 479-486.

Abstract: Suggests Scripture readings, prayers, hymns, anthems and solos to enhance worship services in which Malachi is to be preached. DDU

Rudolph, W. (Munster) "Zu mal 2 10-16." Zeitschrift für die Alttestamentliche Wissenschaft, 1981, 93(1), 85-90.

Abstract: Disputes the conclusion of Stefar Schreiner that Malachi tolerated divorce (cf. Deuteronomy), but thought that second marriages were inferior. Also surveys the most recent literature on this passage. abstractor RWK

Scalise, Pamela (Southern Sem., Louisville, KY) "To fear or not to fear: questions of reward and punishment in malachi 2:17-4:2." Review and Expositor, 1987, 84(3), 409-418.

Abstract: The final three disputes in Malachi involve judging the guilty and rewarding the faithful. The perspective is eschatological. The section 2:17-3:5 accuses them of wearying God with their words. 3:6-12 involves a dispute within a dispute. It is only God's unchanging fidelity which has preserved them from destruction. 3:13-4:3 returns to a theme very much like 2:17. They slander God, but there are those who fear the Lord. DDU

Smith, Ralph (Southwestern Bap. Theol. Sem.) "The shape of theology in the book of malachi." Southwestern Journal of Theology, 1987, 30(1), 22-23.

Abstract: After setting the historical, social, and political context, considers Malachi's theology as it relates to concerns about covenant, cult, ethical conduct, and the future. Some dependence upon Deuteronomic themes is indicated. abstractor LP

Swetnam, James (Pontifical Bib. Inst., Rome) "Malachi 1:11: an interpretation." Catholic Biblical Quarterly, 1969, 31(2), 200,209.

Abstract: Malachi 1:11 is given an intelligible Site in Leben if we assume that the synagogue was a functioning institution at the time of Malachi's prophecy. It is a prophetic affirmation that the cult of the Diaspora Jews worshipping in their synagogues retains its value in relation to the temple sacrifices even when the temple sacrifices themselves are unworthily offered in Jerusalem. Malachi criticizes the corruption of the Jerusalem priesthood, and contrasts their misconduct with the worthy cult performed elsewhere in the Jewish world. He calls for a renewal of sacrificial worship according to the prescriptions of the Law. abstractor AAT

Tate, Marvin E. (Southern Sem., Louisville, KY) "Questions for priests and people in malachi 1:2-2:16." Review and Expositor, 1987, 84(3), 391-407.

Abstract: The author is a Levitical priest/prophet, speaking as the messenger of Yahweh. The style is question-and-answer discourse, "disputation oracle." The section 1:2-5 affirms Yahweh's love for Israel. In 1:6-2:9 Israel and her priests are indicted. 2:10-12 indicates the covenant with the fathers has been profaned. In 2:13-16, it is the covenant wives who have been mistreated. DDU

Tillman, William (Southwestern Bap. Theol. Sem.) "Key ethical issues in malachi." Southwestern Journal of Theology, 1987, 30(1), 42-47.

Abstract: Ethics is viewed as springing from the individual's essential character. The primary issue in Malachi's message is his challenge to the people to identify and live out of a sense of holiness. This concern leads to a consideration of worship, covenant, justice, and

ministerial integrity which reflect a life of holiness. abstractor LP

Vanhetloo, Warren (Calvary Bap. Theol. Sem., Lansdale, PA) "Four hundred silent years." Calvary Baptist Theological Journal, 1986, 2(2), 33-50.

Abstract: The significance of self-revelations for the period from patriarchs to the exodus is realized by study of five areas: patriarchal promises, the example of Joseph's life, prophecies of Jacob prior to his death, Joseph's request concerning his body, and the witness of Levi. Advance information was given to Abraham and Jacob. The life of Joseph set the example and gave further encouragement. Prophecies by Jacob and Joseph anticipate settling in Canaan. Malachi's assertions concerning Levi (2:4-6) indicate a special subjective work at the beginning of the period. abstractor WV

Villalon, Jose' R. (Ponce, Puerto Rico) "Sources vetero-testamentaires de la doctrine qumranienne des deux messies (o. T. Sources for the qumran belief in two messiahs)." Revue de Qumran, 1972, 8(29), 53-63.

Abstract: The Testaments of the Twelve Patriarches, Qumran literature and rabbinic literature speak of two Messiahs. We can trace the evolution of the idea back to post-exilic times. Jer. 33: 14-26 had envisaged God's continuing covenant with two families, the house of David and the priestly line of the Levites. In Zech. 4 and 6:9-14 and in Haggai the contemporary figures of Zerubbabel and Joshua are looked upon as anointed leaders of the nation. Later Malachi introduced the concept of a precursor: in 3:1 the angel of the covenant and in 3:23 Elijah. Under the later sacerdotal rule Elijah was re-interpreted as a priestly figure. Other OT texts were also reinterpreted to support the doctrine of two Messiahs. (French) abstractor SJS

Waldman, Nahum M. (Gratz Col., Phila., PA) "Some notes on malachi 3:6; 3:13; and psalm 42:11." Journal of Biblical Literature, 1974, 93(4), 543-549.

Abstract: Mal. 3:6 should be interpreted in terms of 'keeping one's word'; Mal. 3:13 in terms of that which is 'intolerable, unbearable'; and Ps. 42: 11 in terms of 'heartbreak, anguish'. All three interpretations are suggested by Akkadian parallels. abstractor DCG

Wallace, Howard N. (Southwestern, Memphis, TN) "Covenant themes in malachi." Catholic Biblical Quarterly, 1983, 45(4), 549-563.

Abstract: The covenant themes of Malachi are considered to suggest a possible interpretation for the book. Besides the covenants of Levi, the fathers, and marriage, covenant references can also be inferred from other passages. Mal 1:1-3:12 focuses on the covenant violations of priests and people in contrast to Yahweh's faithfulness and extends the reward of covenant blessings for a return to faithfulness. abstractor RRM

Watts, John D. (Southern Sem., Louisville, KY) "Introduction to malachi." Review and Expositor, 1987, 84(3), 373-381.

Abstract: Malachi is analyzed as a series of speech acts with gaps between the writer and the readers. Some things are left unsaid which the reader must fill in. The major theme is the constancy and permanency of God's elective love for Israel. DDU

Watty, William W. (United Theol. Col. of the W. Indies, Kingston, Jamaica) "Jesus and the temple-cleansing or cursing?" The Expository Times, 1982, 93(8), 235-239.

Abstract: "The Cleansing of the Temple" appears in all four gospels. Treated differently by each, it is clearly a single event, but was it a cleansing? One would expect allusion to Malachi's prophecy. Not all Jews respected the Temple; some (Qumran) scorned it as unclean. In the NT the true temple is the community in which God's Spirit dwells, Christ the chief cornerstone. The cursing of the figtree and Luke's parable of the barren figtree seem related to the predictions of the destruction of the Temple. Other references-the robbers' cave from Jeremiah, the Parable of the Wicked Husbandmen and the rejected stone-are relevant. Jesus seemed to be saying by his actions that the Most High does not dwell in buildings-or institutions. abstractor RNY

Wendland, Ernst (Lusaka, Zambia) "Linear and concentric patterns in malachi." Bible Translator, 1985, 36(1), 108-121.

Abstract: Malachi's style includes a variety of figures of speech and other literary devices. A linear pattern of assertion, objection and response is repeated in full six times. Concentric, chiasmic structures are superimposed on the linear pattern; also inclusio, anaphora and epiphora. Literary-structural analysis helps one understand the author's overall theme, aids in exegesis of individual passages, improves the quality of translation and increases awareness of artistic qualities of a book. abstractor EC

Williams, James G. (Cincinnati, O.) "A note on the 'unforgivable sin' logion." New Testament Studies, 1965, 12(1), 75-77.

Abstract: Suggests, on the basis of the understanding by Tannaitic Judaism of the Holy Spirit as especially associated with prophecy, which according to the rabbis had ceased with Malachi, that the original blasphemy, saying (best preserved in Mark) refers to the reviling of the words and works of Jesus' prophetic ministry.

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