

waiting & worship

A STUDY IN HABAKKUK & MALACHI



SUMMIT VIEW CHURCH

introduction

BIBLE STUDY TIPS

Helpful questions to ask of the text

As we walk through the books of Habakkuk and Malachi, our goal is to help you grow in your understanding of how to study your Bible. The tool that we are using has been adapted from a resource written by Dr. Ray Lubeck, author of *Read the Bible for a Change* and Professor of Bible and hermeneutics at Multnomah Biblical Seminary.

Each week, we will give you a series of questions to ask as we approach the passage. At the beginning, we'll share our own insights as examples, but as we get further into the study, we want to give you the opportunity to practice these steps on your own. Our ultimate goal is that you would grow in your love for the living word of God (Jesus) as you read, study, and are transformed, by the written word of God (the Bible).

HABAKKUK

The book of Habakkuk is written in poetry prose. As such, we will focus a great deal on things like figures of speech and the emotion that the author is trying to evoke in us as we read. It may feel callous or impersonal to analyze poetry so technically, but as we become more adept at the process, the more intuitive it will become, allowing us to enjoy the poetry at a greater depth than we might otherwise. As you study the book of Habakkuk, we encourage you to fully engage the author's struggle with God's justice and sovereignty, bringing your own questions—even the uncomfortable ones—to God as you wrestle with the text.

MALACHI

The book of Malachi is written as discourse, much like the essays you may have written in school. As such, this guide includes questions to help us see the logical progression of thought, recognize repeated phrases and ideas, and discern the overall argument of the book. Reading Malachi is quite different from reading Habakkuk. Where Habakkuk wants us to feel God's comfort by reminding us of His just judgment of sin, Malachi is far more direct, seeking to convict us of our sin and call us to righteousness.

acknowledgements

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WEEK *One*



Habakkuk 1-2:1

Habakkuk 1-2:1

1 The oracle that Habakkuk the prophet saw.

Habakkuk's Complaint

² O Lord, how long shall I cry for help,
and you will not hear?
O cry to you "Violence!"
and you will not save?
³ Why do you make me see iniquity,
and why do you idly look at wrong?
Destruction and violence are before me;
strife and contention arise.
⁴ So the law is paralyzed,
and justice never goes forth.
For the wicked surround the righteous;
so justice goes forth perverted.

The Lord's Answer

⁵ "Look among the nations, and see;
wonder and be astounded.
For I am doing a work in your days
that you would not believe if told.
⁶ For behold, I am raising up the Chaldeans,
that bitter and hasty nation,
who march through the breadth of the earth,
to seize dwellings not their own.
⁷ They are dreaded and fearsome;
their justice and dignity go forth from
themselves.
⁸ Their horses are swifter than leopards,
more fierce than the evening wolves;
their horsemen press proudly on.
Their horsemen come from afar;
they fly like an eagle swift to devour.
⁹ They all come for violence,
all their faces forward.
They gather captives like sand.
¹⁰ At kings they scoff,

and at rulers they laugh.
They laugh at every fortress,
for they pile up earth and take it.
¹¹ Then they sweep by like the wind and go
on, guilty men, whose own might is their
god!"

Habakkuk's Second Complaint

¹² Are you not from everlasting,
O Lord my God, my Holy One?
We shall not die.
O Lord, you have ordained them as a
judgment,
and you, O Rock, have established them for
reproof.
¹³ You who are of purer eyes than to see evil
and cannot look at wrong,
why do you idly look at traitors
and remain silent when the wicked
swallows up
the man more righteous than he?
¹⁴ You make mankind like the fish of the sea,
like crawling things that have no ruler.
¹⁵ He^[a] brings all of them up with a hook;
he drags them out with his net;
he gathers them in his dragnet;
so he rejoices and is glad.
¹⁶ Therefore he sacrifices to his net
and makes offerings to his dragnet;
for by them he lives in luxury,^[b]
and his food is rich.
¹⁷ Is he then to keep on emptying his net
and mercilessly killing nations forever?

2 I will take my stand at my watchpost
and station myself on the tower,
and look out to see what he will say to me,
and what I will answer concerning my
complaint.

a. HABAKKUK 1:15 THAT IS, THE WICKED FOE

b. HABAKKUK 1:16 HEBREW HIS PORTION IS FAT

Have you ever questioned God's plan? When faced with the overwhelming injustice and depravity of this world, do you find yourself wrestling with questions that seem to have no answers? What do you do with your doubts?

In the book of Habakkuk, we encounter one of God's prophets (Habakkuk) struggling to reconcile what he perceives to be an apparent contradiction between God's self-proclaimed character and the reality of the suffering world around him. How can God be all-powerful and good when so much evil is allowed to flourish? As we read about Habakkuk's honest wrestling with doubt, we are invited to consider how his journey might illuminate our own moments of uncertainty.

This short book invites us to wrestle alongside Habakkuk in his doubt, fearlessly ask the hard questions, and ultimately find a profound faith along the way.

MAIN IDEA

Your doubts are not roadblocks to God but an invitation to find depth and intimacy in relationship with Him.

Personal Study Questions

WHO

What names or characters are mentioned?

- Habakkuk the Prophet
- The LORD (Yahweh)
- The wicked
- The righteous
- The nations
- The Chaldeans (Babylon)

What are some of the figures of speech used to describe these characters?

- The Chaldeans (*Hab. 1:5–11 & 15–17*)
- Yahweh (*Hab. 1:12–14*)

Take note of places where the person speaking changes ¹:

- In Habakkuk 1:5 the speaker changes from Habakkuk to Yahweh.
- In Habakkuk 1:12 the speaker changes back to Habakkuk talking to Yahweh.

¹ THE BOOK WILL SHIFT BETWEEN YAHWEH, AND HABAKKUK AS THE SPEAKERS. IT IS VITAL TO KNOW WHO IS SPEAKING IN EACH VERSE OR PASSAGE.

WHEN

What do we know about when this takes place in the story of Scripture?

- Habakkuk takes place before Israel was exiled to Babylon.

According to Habakkuk, describe Israel during this time. (*see Hab. 1:2-4*)

HOW

How does the author use repeated words and their related ideas to make his point?

- Violence is used three times.
- Righteous is used twice.

What emotion do you think the author is trying to evoke in each of the following passages and what leads you to these conclusions? ²

- Habakkuk 1:1-4
- Habakkuk 1:5-11
- Habakkuk 1:12-2:1

WHAT

What is the main idea of each section?

- Habakkuk 1:1-4: It feels like Yahweh is not doing anything about injustice in the world.
- Habakkuk 1:5-11: Yahweh can and does use wicked nations as His instrument of judgement.
- Habakkuk 1:12-2:1: Sometimes God's justice can seem unsatisfying to us.
- Whole Passage: Yahweh sees and responds to our cries for justice, though not necessarily in the ways we want or expect.

What kind of response does the author want from his readers past and present?

Does he primarily want us to... (*circle one*)

- ... know something?
- ... feel something?
- ... do something?
- ... imagine the world in a different way?

What does he want us to know, feel, do, or imagine?

- God wants us to feel comforted by His action, and to wonder at His power and sovereignty.

² THE BOOK WILL SHIFT BETWEEN YAHWEH, AND HABAKKUK AS THE SPEAKERS. IT IS VITAL TO KNOW WHO IS SPEAKING IN EACH VERSE OR PASSAGE.

What will your specific response be this week?

- **EXAMPLE:** This week I will take time each morning while driving my daughter to school to pray together for God to protect and save those who are being persecuted around the world for following Him.
- **EXAMPLE:** This week I will set aside 10 minutes before going to sleep to consider God's sovereignty over all things and worship Him for it, even if I don't understand it and may be uncomfortable with it.

Life Group & Reflection Questions

GETTING STARTED: Old Testament names frequently have deeper meanings. Habakkuk means 'embraced one' or 'he that embraces' in Hebrew. Do you know the origin and meaning of your name?

QUESTION ONE

How can we trust the words of a prophet in the Bible? Read 2 Peter 1:19–21.

QUESTION TWO

In verse 2, Habakkuk is clearly in distress. What two things does he cry out about? What two things does he feel God is not doing?

QUESTION THREE

We frequently ask God, "how long" before our prayers will be answered. Have you considered how long God may have been asking you to change certain aspects of your life or your heart stance so that He can answer your prayers?

Follow Up: *What things can stand in the way of God hearing our prayers? (See Proverbs 1:27–30, Isaiah 59:1–2, Hosea 4:6, James 1:5–8.)*

QUESTION FOUR

Habakkuk was baffled by God's choice not to shield His faithful followers from suffering caused by others. What does God want us to know about suffering? (See John 9:1-3, 1 Peter 1:6-7, James 1:2-4.)

QUESTION FIVE

God paints a frightening picture of the coming Babylonians (who He is raising up to discipline His wayward people). Has God ever used an unlikely person or circumstance to turn you in a direction you should go?

QUESTION SIX

In verse 13, the prophet understands what God plans to do: use evil to bring justice, but he struggles to understand why a holy God would use this method; and this is not the only time in Scripture that the wicked and evil appear to win. Consider Christ going to His death on the cross. What evil things were taking place as Jesus walked through His final week? Yet, what righteous thing happened because of His death on the cross?

QUESTION SEVEN

Do you feel you're allowed to question God about your circumstances? Why or why not?

Follow Up: *During trying circumstances, are you willing to stop and ask God, "Lord, what are you trying to teach me through this?" and then 'watch and wait' for the answer?*

Follow Up: *Are there moments in your past you now can see God was using to teach you something or grow you in some way that you couldn't see then?*

Read Ecclesiastes 3:4

There are times in our lives the Lord calls us to weep and mourn, or ‘lament.’ The Book of Psalms is full of laments — writers pouring out their sorrows to God, laying their cares at the foot of His throne, wrestling out their questions until they find the answer in His sovereignty.

What do you need to lament in your life? What has broken your heart? What unmet expectations have disappointed you? What desires of your heart have gone unfulfilled? Today, what do **YOU** need to wrestle out with God?

Application

God always answers our prayer, but sometimes the answer is not how we envisioned it; God's ways are not our ways. God sometimes uses 'divine delays' in difficult circumstances to humble our hearts, draw us near to Him, repent of sin, trust Him more deeply, and follow Him more fully.





WEEK *Two*



Habakkuk 2:2-20

Habakkuk 2:2–20

The Righteous Shall Live by His Faith

² And the Lord answered me:

“Write the vision;
make it plain on tablets,
so he may run who reads it.

³ For still the vision awaits its appointed time;
it hastens to the end—it will not lie.
If it seems slow, wait for it;
it will surely come; it will not delay.

⁴ “Behold, his soul is puffed up; it is not upright within him,
but the righteous shall live by his faith.^[a]”

⁵ “Moreover, wine^[b] is a traitor,
an arrogant man who is never at rest.^[c]
His greed is as wide as Sheol;
like death he has never enough.
He gathers for himself all nations
and collects as his own all peoples.”

Woe to the Chaldeans

⁶ Shall not all these take up their taunt
against him, with scoffing and riddles for
him, and say,

“Woe to him who heaps up what is not his
own—
for how long?—
and loads himself with pledges!”

⁷ Will not your debtors suddenly arise,
and those awake who will make you
tremble?

Then you will be spoiled for them.
⁸ Because you have plundered many nations,
all the remnant of the peoples shall plunder
you,
for the blood of man and violence to the
earth,
to cities and all who dwell in them.

⁹ “Woe to him who gets evil gain for his
house, to set his nest on high, to be safe from
the reach of harm!

¹⁰ You have devised shame for your house
by cutting off many peoples;
you have forfeited your life.

¹¹ For the stone will cry out from the wall,

and the beam from the woodwork respond.

¹² “Woe to him who builds a town with blood
and founds a city on iniquity!

¹³ Behold, is it not from the Lord of hosts
that peoples labor merely for fire,
and nations weary themselves for nothing?

¹⁴ For the earth will be filled
with the knowledge of the glory of the Lord
as the waters cover the sea.

¹⁵ “Woe to him who makes his neighbors
drink—you pour out your wrath and make
them drunk,
in order to gaze at their nakedness!

¹⁶ You will have your fill of shame instead of
glory.

Drink, yourself, and show your
uncircumcision!

The cup in the Lord's right hand
will come around to you,
and utter shame will come upon your
glory!

¹⁷ The violence done to Lebanon will
overwhelm you,
as will the destruction of the beasts that
terrified them,
for the blood of man and violence to the
earth,
to cities and all who dwell in them.

¹⁸ “What profit is an idol
when its maker has shaped it,
a metal image, a teacher of lies?

For its maker trusts in his own creation
when he makes speechless idols!

¹⁹ Woe to him who says to a wooden thing,
Awake;
to a silent stone, Arise!
Can this teach?

Behold, it is overlaid with gold and silver,
and there is no breath at all in it.

²⁰ But the Lord is in his holy temple;
let all the earth keep silence before him.”

a. HABAKKUK 2:4 OR FAITHFULNESS

b. HABAKKUK 2:5 MASORETIC TEXT; DEAD SEA SCROLL WEALTH

c. HABAKKUK 2:5 THE MEANING OF THE HEBREW OF THESE TWO LINES IS UNCERTAIN

What comes to mind when you hear someone say, “Trust me”? Is that a comforting invitation or does it evoke suspicion and trigger a caution warning in your mind? In Habakkuk 2:2-20, God extends a profound invitation to His people: deepen your trust in Me.

God invites us to “live by faith” (Hab. 2:4), embracing trust, not as a fleeting sentiment but as a fundamental life principle. We may not possess all the answers or have every problem solved; our journeys unfold through an unwavering trust in Him. In Habakkuk, God provides a beautiful vision of what happens when His people accept His invitation to trust — we inherit a future where injustice evaporates, and the earth is saturated with God’s glory.

MAIN IDEA

The righteous will live by faith.

Personal Study Questions

WHO

What names or characters are mentioned?

- The LORD (Yahweh)
- Me (Habakkuk)
- Him and his (Babylon)
- The righteous
- Debtors
- The peoples
- The wicked

How does God’s judgment in chapter two parallel the description of the Chaldeans in chapter one?

- The Chaldeans (Hab. 1:5–11 & 15–17)
- Yahweh’s judgment on the Chaldeans (Hab. 1:12–14)

Take note of places where the person speaking changes:²

- In Habakkuk 2:2, Yahweh begins speaking to Habakkuk

What are some of the figures of speech used to describe these characters?

- The Chaldeans (Hab. 1:5–11 & 15–17)
- Yahweh (Hab. 1:12–14)

² THE BOOK WILL SHIFT BETWEEN YAHWEH, AND HABAKKUK AS THE SPEAKERS. IT IS VITAL TO KNOW WHO IS SPEAKING IN EACH VERSE OR PASSAGE.

WHEN

What do we know about when this takes place in the story of Scripture?

- Habakkuk takes place before Israel was exiled to Babylon

HOW

How does the author use repeated words and their related ideas to make his point?

- Woe
- Violence
- Behold
- Glory / Shame

What emotion do you think the author is trying to evoke in each section and what leads you to these conclusions?

- Habakkuk 2:2–4
- Habakkuk 2:5–19
- Habakkuk 2:20

WHAT

What is the main idea of each section?

- Habakkuk 2:2–4: Yahweh will bring just judgment upon all people, the righteous and the wicked.
- Habakkuk 2:5–19: The wicked who seem successful and powerful now will not remain that way.
- Habakkuk 2:20: Yahweh is sovereign and not to be questioned.
- Whole Passage: God will not allow anyone to escape His justice.

What is the relationship to the passage that came before?

- In last week's passage, God said He was going to use the Chaldeans to judge Israel.
- Habakkuk was confused by this and questioned God because they were even more wicked than Israel.
- In this week's passage, God assures Habakkuk that no one, not even the Chaldeans, will escape His just judgment.

What kind of response does the author want from his readers past and present?
(circle one)

- Does he primarily want us to know something?
- Does he want us to feel something?
- Does he want us to do something?
- Does he want us to imagine the world in a different way?

What does he want us to know, feel, do, or imagine?

- God wants us to feel comforted by His judgment on behalf of the righteous, and to be afraid of His judgment on the wicked.
- God wants us to trust Him to be just.

What will your specific response be this week? ³

- EXAMPLE: This week I will read Habakkuk 2:4 each morning and...
... *thank God that He saves those who have faith in Him*
... *thank Him for being a just and righteous God*
- EXAMPLE: This week I will ask God to reveal areas that I don't trust Him to be just or good. On Thursday I will make a list of these, confess them to Him, and ask Him to help me trust Him.

Life Group & Reflection Questions

GETTING STARTED: Some people claim that Bible writers did not know they were writing a message from God and did not intend it to be for the instruction of others. How would you respond?

QUESTION ONE

We are not told how long Habakkuk waited to hear from God, but his wait was rewarded with specific instructions in verses 2-3. What were the instructions?

Follow Up: *What did the instructions mean?*

³ FOR "DO" RESPONSES, CONSIDER LOOKING INTO "SMART" GOALS TO HELP YOU ESTABLISH MORE HELPFUL RESPONSES.

QUESTION TWO

Answers to prayers can often seem slow. Habakkuk is told to “wait for it.” What is the benefit of waiting and what is God’s purpose in making us wait?

(See Hebrews 11:1–6.)

Follow Up: *Do you journal or document in another way the times you hear from God? What benefits have you seen journaling bring to your own life or the life of someone you know? Why might it be helpful during a period of waiting?*

QUESTION THREE

Two people are contrasted in verse 4; who is the first person? Who is the second person? What are the things we might be tempted to live by other than faith?

Follow Up: *According to verse 5, why is the prideful man never at rest?*

QUESTION FOUR

Read Psalm 62:5–8. This is a great picture of living by faith in God; what stands out to you?

QUESTION FIVE

Choices have consequences and God lays out five “woes” for which the Babylonians will have consequences. What does it say was the cause of each woe and what God’s response would be?

- Habakkuk 2:6b–8
 - Habakkuk 2:9–11
 - Habakkuk 2:12–14
 - Habakkuk 2:15–17
 - Habakkuk 2:18–20
-
-

QUESTION SIX

Injustice in our world today is much like the injustice of Habakkuk’s. What does this chapter tell us about God’s feelings toward injustice? Does chapter 2 challenge your understanding of divine justice and retribution? Does it bring comfort to you that God’s response to injustice will prevail in the end?

Follow Up: *Do you wrestle, like Habakkuk, with how God can allow evil, wickedness, and injustice to devastate what is good, decent, and just? How do you resolve it in your mind and heart?*

Application

Genuine faith trusts God, His sovereignty, and His Word. This is how the righteous live by faith — in contrast to the Babylonians who trusted in their own power and abilities. In our own society we trust in the ‘never at rest’ and ‘never enough’ practices. American anxieties are at an all-time high, yet our nation has the highest abundance of prosperity of any nation in history. Idols capture our hearts when we crave an escape from our daily stresses. We turn to something besides God to fill that hole in our hearts that never rests and never seems to have enough. As you seek to cultivate trust in your own heart, spend some time re-reading (and perhaps journaling) Psalm 62:5–8.





WEEK *Three*



Habakkuk 3

Habakkuk 3

Habakkuk's Prayer

3 A prayer of Habakkuk the prophet, according to Shigionoth.

² O Lord, I have heard the report of you,
and your work, O Lord, do I fear.
In the midst of the years revive it;
in the midst of the years make it known;
in wrath remember mercy.
³ God came from Teman,
and the Holy One from Mount Paran.

Selah

His splendor covered the heavens,
and the earth was full of his praise.
⁴ His brightness was like the light;
rays flashed from his hand;
and there he veiled his power.
⁵ Before him went pestilence,
and plague followed at his heels.^[a]
⁶ He stood and measured the earth;
he looked and shook the nations;
then the eternal mountains were scattered;
the everlasting hills sank low.
His were the everlasting ways.
⁷ I saw the tents of Cushan in affliction;
the curtains of the land of Midian did
tremble.
⁸ Was your wrath against the rivers, O Lord?
Was your anger against the rivers,
or your indignation against the sea,
when you rode on your horses,
on your chariot of salvation?
⁹ You stripped the sheath from your bow,
calling for many arrows.^[b]

Selah

You split the earth with rivers.
¹⁰ The mountains saw you and writhed;
the raging waters swept on;
the deep gave forth its voice;

it lifted its hands on high.
¹¹ The sun and moon stood still in their place
at the light of your arrows as they sped,
at the flash of your glittering spear.
¹² You marched through the earth in fury;
you threshed the nations in anger.
¹³ You went out for the salvation of your
people,
for the salvation of your anointed.
You crushed the head of the house of the
wicked,
laying him bare from thigh to neck.^[c]

Selah

¹⁴ You pierced with his own arrows the heads
of his warriors,
who came like a whirlwind to scatter me,
rejoicing as if to devour the poor in secret.
¹⁵ You trampled the sea with your horses,
the surging of mighty waters.
¹⁶ I hear, and my body trembles;
my lips quiver at the sound;
rottenness enters into my bones;
my legs tremble beneath me.
Yet I will quietly wait for the day of trouble
to come upon people who invade us.

Habakkuk Rejoices in the Lord

¹⁷ Though the fig tree should not blossom,
nor fruit be on the vines,
the produce of the olive fail
and the fields yield no food,
the flock be cut off from the fold
and there be no herd in the stalls,
¹⁸ yet I will rejoice in the Lord;
I will take joy in the God of my salvation.
¹⁹ God, the Lord, is my strength;
he makes my feet like the deer's;
he makes me tread on my high places.

To the choirmaster: with stringed^[d]
instruments.

a. HABAKKUK 3:5 HEBREW FEET

b. HABAKKUK 3:9 THE MEANING OF THE HEBREW LINE IS UNCERTAIN

c. HABAKKUK 3:13 THE MEANING OF THE HEBREW LINE IS UNCERTAIN

d. HABAKKUK 3:19 HEBREW MY STRINGED

Habakkuk's journey is a captivating illustration of the transformative power of faith. At the beginning of the book, he was a prophet consumed by questions and doubt, wrestling with God's justice in the face of suffering. Yet, by chapter 3, there is a remarkable shift. Habakkuk's perspective evolved from expressions of uncertainty to a declaration of unshakeable faith and trust. What ignited this transformation? The answer lies in Habakkuk's profound encounter with God. As he contemplated God's character, meditating on His acts throughout history, alongside his own personal experiences, Habakkuk became overwhelmed by awe. He witnessed God's majesty and power, recognizing His sovereignty and unwavering justice. This transformative encounter becomes the bedrock of Habakkuk's faith.

MAIN IDEA

Encountering God transforms
weariness into worship.

Personal Study Questions

WHO

What names or characters are mentioned?

- Habakkuk
- The Lord (Yahweh), God
- The nations
- Your people (Hab. 3:13)
- Your anointed one (Hab. 3:13)
- The leader of the land of wickedness (Hab. 3:13)

How is the power of the Chaldeans in chapter 1 contrasted with the power of Yahweh in chapter three?

- The Chaldeans' power (Hab. 1:5–11, 1:15–17)
- Yahweh's power (Hab. 3:3–15)

Take note of places where the person speaking changes: ⁴

- In Habakkuk 3:1, Habakkuk begins speaking.

WHEN

What do we know about when this takes place in the story of Scripture?

- Habakkuk takes place before Israel was exiled to Babylon.

⁴ THE BOOK WILL SHIFT BETWEEN YAHWEH, AND HABAKKUK AS THE SPEAKERS. IT IS VITAL TO KNOW WHO IS SPEAKING IN EACH VERSE OR PASSAGE.

HOW

How does Habakkuk respond to God's judgment upon the entire world?

What emotion do you think the author is evoking in each section and what leads you to these conclusions?

- Habakkuk 3:1–2
- Habakkuk 3:3–15
- Habakkuk 3:17–19

WHAT

What is the main idea of each section?

- Habakkuk 3:1–2: Yahweh's power and justice are to be feared.
- Habakkuk 3:3–15: Yahweh will come in power as the victorious conqueror over all nations and all nature.
- Habakkuk 3:16–19: We should fear Yahweh and wait patiently on Him and His timing.
- Whole Book: As we pray for justice, we should wait fearfully and confidently for Yahweh's coming judgment and rule.

What is the relationship to the passage that came before?

- In Habakkuk 1, God said He was going to use the Chaldeans to judge Israel.
- Habakkuk questioned God because they were even more wicked than Israel.
- In chapter 2, God assures Habakkuk that the Chaldeans will not escape His just judgment.
- In chapter 3, Habakkuk has a vision of God's coming victory over all things.

What kind of response does the author want from his readers past and present?
(circle one)

- Does he primarily want us to know something?
- Does he want us to feel something?
- Does he want us to do something?
- Does he want us to imagine the world in a different way?

What does he want us to know, feel, do, or imagine?

- God wants us to feel terrified of His immense power and glory.
- God wants us to wait patiently for His coming judgment and rule over all things.

What will your specific response be this week?

- EXAMPLE: This week I will demonstrate my reverence for God's glory and power by _____.
- EXAMPLE: This week I will wait patiently for God's coming rule over all things by _____.

Life Group & Reflection Questions

GETTING STARTED: Author Elisabeth Elliot said, *"It's not the experiences of our lives that change us; it is our response to those experiences."* Do you find this to be true? When in your own life has your response to your circumstances had an impact, either positive or negative, on how you experienced your situation?

QUESTION ONE

In Chapter 3 we again find our author praying to God. What 3 things does he ask God to do in His work in verse 2? Why does he want God to remember and why is it important?

QUESTION TWO

Compare the prayer in 1:2 to the prayer in 3:2; how is it different in tone? How has Habakkuk's focus changed?

QUESTION THREE

In his prayer, how did Habakkuk describe the powerful presence of God? (*verses 3-4*)

Follow Up: *What did the prophet say about God's power and what does it convey? (verses 5-7)*

QUESTION FOUR

As he prays, the prophet looks back on the wonderful things the Lord has done for His people. Verses 8–15 are composed in imagery, and thus harder to understand, but we do have some clues:

- Which sea did God control for Israel? Whose chariots sank in the mud, thus leading to Israel's salvation? (*verse 8*)
- Verse 9 is in future tense. Who will 'strip the sheath from their bow' and has the ability to 'split the earth with rivers'?
- Who made the sun and moon stand still for Joshua to win a battle? (*verse 11*)
- Verses 12–13 are in future tense. Who is the one who will lead the fight against sinful nations and the evil one?

QUESTION FIVE

In the middle of verses 3, 9, and 13 is the word 'Selah'. While we don't know the true instruction of the word, we do know it is a pause. Why do you think Habakkuk is asking us to pause at these points?

QUESTION 6

How did Habakkuk react physically to hearing God’s message of judgment (*verse 16*)?

QUESTION SEVEN

Despite the coming calamity, what has the prophet chosen to do (*verses 18–19*)?

Application

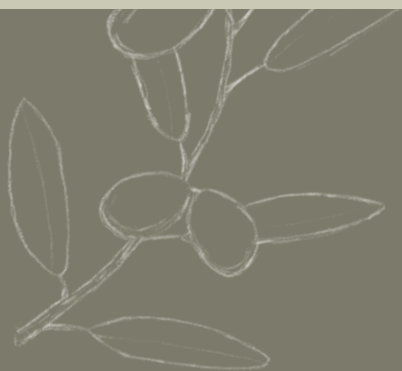
The prophet Habakkuk lived in a day of uncertainty, much like we do. For all the questions that were raised in his lifetime about the future, his response remained simple, “*yet I will rejoice in the Lord*”. This was the prophet’s response to uncertainty. Can we also respond as Habakkuk did? Can we trust the hand of God in the face of uncertain times and when we don’t understand His plan?

- Be aware of how God has already helped you.
 - Be thankful for His provision in the past, the present, and the future.
 - Be determined to wait for His perfect timing.
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WEEK *Four*



Malachi 1-2:9

Malachi 1-2:9

1 The oracle of the word of the Lord to Israel by Malachi.^[a]

The Lord's Love for Israel

² "I have loved you," says the Lord. But you say, "How have you loved us?" "Is not Esau Jacob's brother?" declares the Lord. "Yet I have loved Jacob ³ but Esau I have hated. I have laid waste his hill country and left his heritage to jackals of the desert." ⁴ If Edom says, "We are shattered but we will rebuild the ruins," the Lord of hosts says, "They may build, but I will tear down, and they will be called 'the wicked country,' and 'the people with whom the Lord is angry forever.'" ⁵ Your own eyes shall see this, and you shall say, "Great is the Lord beyond the border of Israel!"

The Priests' Polluted Offerings

⁶ "A son honors his father, and a servant his master. If then I am a father, where is my honor? And if I am a master, where is my fear? says the Lord of hosts to you, O priests, who despise my name. But you say, 'How have we despised your name?' ⁷ By offering polluted food upon my altar. But you say, 'How have we polluted you?' By saying that the Lord's table may be despised. ⁸ When you offer blind animals in sacrifice, is that not evil? And when you offer those that are lame or sick, is that not evil? Present that to your governor; will he accept you or show you favor? says the Lord of hosts. ⁹ And now entreat the favor of God, that he may be gracious to us. With such a gift from your hand, will he show favor to any of you? says the Lord of hosts. ¹⁰ Oh that there were one among you who would shut the doors, that you might not kindle fire on my altar in vain! I have no pleasure in you, says the Lord of hosts, and I will not accept an offering from your hand. ¹¹ For from the rising of the sun to its setting my name will be^[b] great among the nations, and in every place incense will be offered to my name, and a pure offering. For

my name will be great among the nations, says the Lord of hosts. ¹² But you profane it when you say that the Lord's table is polluted, and its fruit, that is, its food may be despised. ¹³ But you say, 'What a weariness this is,' and you snort at it, says the Lord of hosts. You bring what has been taken by violence or is lame or sick, and this you bring as your offering! Shall I accept that from your hand? says the Lord. ¹⁴ Cursed be the cheat who has a male in his flock, and vows it, and yet sacrifices to the Lord what is blemished. For I am a great King, says the Lord of hosts, and my name will be feared among the nations.

The Lord Rebukes the Priests

2 "And now, O priests, this command is for you. ² If you will not listen, if you will not take it to heart to give honor to my name, says the Lord of hosts, then I will send the curse upon you and I will curse your blessings. Indeed, I have already cursed them, because you do not lay it to heart. ³ Behold, I will rebuke your offspring,^[c] and spread dung on your faces, the dung of your offerings, and you shall be taken away with it.^[d] ⁴ So shall you know that I have sent this command to you, that my covenant with Levi may stand, says the Lord of hosts. ⁵ My covenant with him was one of life and peace, and I gave them to him. It was a covenant of fear, and he feared me. He stood in awe of my name. ⁶ True instruction^[e] was in his mouth, and no wrong was found on his lips. He walked with me in peace and uprightness, and he turned many from iniquity. ⁷ For the lips of a priest should guard knowledge, and people^[f] should seek instruction from his mouth, for he is the messenger of the Lord of hosts. ⁸ But you have turned aside from the way. You have caused many to stumble by your instruction. You have corrupted the covenant of Levi, says the Lord of hosts, ⁹ and so I make you despised and abased before all the people, inasmuch as you do not keep my ways but show partiality in your instruction."

a. MALACHI 1:1 MALACHI MEANS MY MESSENGER

b. MALACHI 1:11 OR IS (THREE TIMES IN VERSE 11; ALSO VERSE 14)

c. MALACHI 2:3 HEBREW SEED

d. MALACHI 2:3 OR TO IT

e. MALACHI 2:6 OR LAW; ALSO VERSES 7, 8, 9

f. MALACHI 2:7 HEBREW THEY

In our fallen world, heartbreak and longing are familiar sensations. We see this reflected in the theme of unrequited love woven into the fabric of novels, movies, and songs, identifying easily with those in the position of longing.

Yet in the book of Malachi, the roles are reversed; we are invited to confront a reality in which we are the recipient of longing, and the cause of heartbreak through our rejection of the one who loves us. The poetic narrative begins amid a tension between God's divine affection and the Israelites' human neglect. Through vivid imagery, God describes the empty ritual and hypocrisy of His people, beckoning them toward the sincere devotion He desires.

God urges His people to rediscover the true essence of worship and reignite the fire of their faith. This timeless message should resonate with us today, inviting us — the object of God's love — to seek a pure expression of genuine devotion in response to God's divine affection poured out on us.

MAIN IDEA

Real devotion and apathy
don't go together.

Personal Study Questions

WHO

What names or characters are mentioned?

- The Lord (Yahweh), father, master, the Lord of hosts, God, Great King
- Malachi
- You (Who is “you” referring to? What in the text leads you to your answer?)
- Esau/Edom/The wicked country
- Priests, priests' offspring
- The nations
- Governor
- The cheat
- Levi
- The people

Make note of places where the person speaking changes: ⁵

- Malachi 1:1: God quotes the Israelites' arguments. ⁶
- Malachi 1:4: God quotes Edom.
- Malachi 1:6–7, 13: God quotes the priests

⁵ THE BOOK WILL SHIFT BETWEEN YAHWEH, MALACHI, AND ISRAEL AS THE SPEAKERS. IT IS VITAL TO KNOW WHO IS SPEAKING IN EACH VERSE OR PASSAGE.

⁶ THIS WILL HAPPEN FREQUENTLY THROUGHOUT THE BOOK WHEN GOD OR MALACHI IS TALKING

WHEN

What do we know about when this takes place in the story of Scripture?

- Malachi takes place after the return from captivity

WHERE

What places are mentioned?

- Edom (*Mal. 1:4*)
- Beyond the borders of Israel (*Mal. 1:5*)
- Yahweh's altar (*Mal. 1:7*)
- Every place (*Mal. 1:11*)

HOW

How does the author use repeated words to make his point? Where do you see each of these and why might this be significant?

- The Lord of Hosts" (12x)
- Name (8x)
- Love (3x)
- Despised" (5x)
- Instruction" (4x)
- Covenant" (4x)

How would you describe the author's tone?

- Yahweh's tone is frustrated, sarcastic, and accusatory.
- Yahweh's tone is different in Malachi 2:5–7, more reminiscent, remembering what once was. However, that comes sharply to an end in verse 8 with "*but you.*"

WHAT

What is the main idea of each section?

- Malachi 1:1–5: Yahweh has loved His people by protecting them from their enemies.
- Malachi 1:6–14: Yahweh's priests have dishonored Him by bringing Him lame/marred sacrifices.
- Malachi 2:1–9: Yahweh will dishonor those who do not honor Him.

What is the relationship to the passage that came before?

- The Book of Ezra can provide some context for what the return from captivity looked like.

What kind of response does the author want from his readers past and present?
(circle one)

- Does he primarily want us to know something?
- Does he want us to feel something?
- Does he want us to do something?
- Does he want us to imagine the world in a different way?

What does he want us to know, feel, do, or imagine?

- God wants us to honor Him in response to the love He has shown us and the greatness of His character.

What will your specific response be this week? ⁷

- EXAMPLE: Each morning this week I will respond to God's love by spending my best, most attentive time (between 8:15 and 8:45 AM) in prayer and reading Scripture as my way to love and honor Him.
- EXAMPLE: Each evening this week I will honor God by telling my children something about God's character that reminds me of His greatness and power.
- EXAMPLE: On Wednesday night, I will sit down with my spouse to look over our budget to ensure that God is not getting our leftovers.

Life Group & Reflection Questions

GETTING STARTED: Malachi is a book of questions. If you could ask God one question (and you knew He would answer) what would it be?

QUESTION ONE

What is God's statement in verse 2? The people's reply to God is essentially, 'prove it!' How has God loved the Israelites in the Old Testament?

⁷ FOR "DO" RESPONSES, CONSIDER LOOKING INTO "SMART" GOALS TO HELP YOU ESTABLISH MORE HELPFUL RESPONSES.

Read Leviticus 26:11–13 and Deuteronomy 7:6–9.

Can you think of stories that proved His love for them?

QUESTION TWO

We all have seasons when we doubt that God loves us. Do you feel God's love or is it more of an intellectual acceptance? How do you resolve the tension between believing and feeling that God loves you?

QUESTION THREE

How have the priests (who were to be the spiritual leaders of the land) despised God's name? (*verses 6–10*)

Follow-up Question: *What kind of animals were the priests sacrificing? What kind were the priests supposed to sacrifice? (Numbers 28:3–4)*

QUESTION FOUR

Who are today's 'chosen priests?' (*1 Peter 2:9*)

What sacrifices are we to bring to God? (*Romans 12:1, Hebrews 13:15-16*)

QUESTION FIVE

What was God's covenant with Levi? (*Malachi 2:4-9*)

How does the covenant with Levi provide a model for spiritual leadership today?

Application

All those sacrifices, all those animals slain and offered upon the altar in the temple, were for one purpose: to point to Jesus, who someday would be the perfect sacrifice.

Do you tend to see Christianity as all-encompassing, or as an add-on to your life? There is a cost to your Christianity; it takes sacrifice to give God your best. What would you have to give up to give God your best, for God's glory to be seen through you?





WEEK *Five*



Malachi 2:10–3:5

Malachi 2:10–3:5

Judah Profaned the Covenant

¹⁰ Have we not all one Father? Has not one God created us? Why then are we faithless to one another, profaning the covenant of our fathers? ¹¹ Judah has been faithless, and abomination has been committed in Israel and in Jerusalem. For Judah has profaned the sanctuary of the Lord, which he loves, and has married the daughter of a foreign god. ¹² May the Lord cut off from the tents of Jacob any descendant^[a] of the man who does this, who brings an offering to the Lord of hosts!

¹³ And this second thing you do. You cover the Lord's altar with tears, with weeping and groaning because he no longer regards the offering or accepts it with favor from your hand. ¹⁴ But you say, "Why does he not?" Because the Lord was witness between you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant. ¹⁵ Did he not make them one, with a portion of the Spirit in their union?^[b] And what was the one God^[c] seeking?^[d] Godly offspring. So guard yourselves^[e] in your spirit, and let none of you be faithless to the wife of your youth. ¹⁶ "For the man who does not love his wife but divorces her,^[f] says the Lord, the God of Israel, covers^[g] his garment with violence, says the Lord of hosts. So guard yourselves in your spirit, and do not be faithless."

The Messenger of the Lord

¹⁷ You have wearied the Lord with your words. But you say, "How have we wearied him?" By saying, "Everyone who does evil is good in the sight of the Lord, and he delights in them." Or by asking, "Where is the God of justice?"

3 "Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts. ² But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap. ³ He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the Lord.^[h] ⁴ Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

⁵ "Then I will draw near to you for judgment. I will be a swift witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired worker in his wages, the widow and the fatherless, against those who thrust aside the sojourner, and do not fear me, says the Lord of hosts."

^A MALACHI 2:12 HEBREW ANY WHO WAKES AND ANSWERS

^B MALACHI 2:15 HEBREW IN IT

^C MALACHI 2:15 HEBREW THE ONE

^D MALACHI 2:15 OR AND NOT ONE HAS DONE THIS WHO HAS A PORTION OF THE SPIRIT. AND WHAT WAS THAT ONE SEEKING?

^E MALACHI 2:15 OR SO TAKE CARE; ALSO VERSE 16

^F MALACHI 2:16 HEBREW WHO HATES & DIVORCES

^G MALACHI 2:16 PROBABLE MEANING (COMPARE SEPTUAGINT AND DEUTERONOMY 24:1-4); OR "THE LORD, THE GOD OF ISRAEL, SAYS THAT HE HATES DIVORCE, AND HIM WHO COVERS

^H MALACHI 3:3 OR AND THEY WILL BELONG TO THE LORD, BRINGERS OF AN OFFERING IN RIGHTEOUSNESS

Sermon Notes:

The Bible often describes God as faithful in contrast to our unfaithfulness — and God’s desire for our faithfulness to be restored. In Malachi, the faithfulness God desires from us is described initially as devotion expressed through sincere hearts and genuine acts of love — as explored last week. In this week’s passage, that definition expands to include a call to honor the commitments we’ve made to God.

Broken promises, especially in significant relationships, carry a pain many of us can relate to; we’ve all failed, and been failed by, others. In Malachi 2:10–3:5, the prophet’s voice transitions from the lament of chapter 1 to a passionate rebuke, vividly illustrating the consequences of a faith that falters. Malachi urged the people of God to pursue a course correction — a return to the One who offers unwavering love even in the face of our failings. His passionate entreaty doesn’t end in despair but anticipates a pivotal moment when true hearts are revealed, and justice finds its balance.

MAIN IDEA

God remains unwaveringly committed to both His faithfulness and ours.

Personal Study Questions

WHO

What names or characters are mentioned?

- We (Where do you see this and who is it referring to?)
- God / The Lord
- Judah (See *Mal. 2:11*)
- Jacob
- Daughter of a foreign god
- You (Where do you see this and who is it referring to?)
- Wife of your youth (See *Mal. 2:14*)

Take note of places where the person speaking changes: ⁸

- Malachi 2:10: A quote from the people
- Malachi 2:11: Malachi starts speaking. Notice that it talks about “*the Lord’s altar*” and “*may the LORD,*” in contrast to “*my altar*” and “*Me*” which we saw in chapter one. These are important signals that it is now the prophet speaking on God’s behalf instead of God speaking directly.
- Malachi 2:14: How does it change?
- Malachi 2:17: How does it change again?

⁸ THE BOOK WILL SHIFT BETWEEN YAHWEH, MALACHI, AND ISRAEL AS THE SPEAKERS. IT IS VITAL TO KNOW WHO IS SPEAKING IN EACH VERSE OR PASSAGE.

WHEN

What do we know about when this takes place in the story of Scripture?

- After the return from exile (*see Ezra for more context*)
- After the mass divorce of foreign wives in Ezra 9–10

WHERE

What places are mentioned?

- Israel
- Jerusalem
- The Lord's altar

HOW

How does the author use repeated words to make his point? Where do you see these and why might they be significant?

- The Lord of Hosts (4x)
- Covenant (2x)
- Faithless (5x)
- One (5x)

How would you describe the author's tone?

How would you describe Malachi's tone?

What in the text leads you to read his tone this way?

WHAT

What is the main idea of each paragraph?

- Malachi 2:10–12: Yahweh's people have been faithless to their covenant with Him.
- Malachi 2:13–17: Yahweh's people have been faithless to their covenants with one another.

What is the relationship to the passage that came before?

- Malachi 1:1–2:9 primarily addresses the unfaithfulness of leaders, but beginning in verse 10, it moves on to addressing the unfaithfulness of the entire community.
- Are there any repeated words or ideas shared between last week's passage and this one?

What kind of response does the author want from his readers past and present?

(circle one)

- Does he primarily want us to know something?
- Does he want us to feel something?
- Does he want us to do something?
- Does he want us to imagine the world in a different way?

What does he want us to know, feel, do, or imagine?

- The author wants us to faithfully keep our covenants with God and with one another.

What will your specific response be this week? ⁹

- I will express faithfulness to God by _____
- I will express faithfulness to my spouse by _____
- I will express faithfulness to my church covenant community by _____

⁹ FOR "DO" RESPONSES, CONSIDER LOOKING INTO "SMART" GOALS TO HELP YOU ESTABLISH MORE HELPFUL RESPONSES.

Life Group & Reflection Questions

GETTING STARTED: Reflect for a moment on your journey through life. Was there ever a time you chose to live apart from God? Did you stay in that season for very long? What led to you turn back?

QUESTION ONE

The word 'faithless' (ESV) or 'broken faith' (NIV) occurs multiple times in 2:10–16. How specifically had God's people been unfaithful?

QUESTION TWO

Read Deuteronomy 7:3–4. Why does God forbid His people to marry those who worship false gods? What are our instructions now? (See 2 Corinthians 6:14–16)

***Follow Up:** Brokenness in our relationship with God can often result in brokenness in our relationships with other people; how have you seen that play out in your life or the lives of people around you?*

QUESTION THREE

What does it look like in your life to 'be on your guard,' as Malachi says in verse 16? When you think about choices that lead to unfaithfulness, do you feel vulnerable, or like it could never happen to you? Why might the latter perspective be dangerous?

QUESTION FOUR

Have you ever prayed repeatedly for something and felt God was unresponsive? Sometimes the answer is “wait” or “not yet,” but sometimes we are unable to hear from God because we do not ask for things in alignment with His heart and character. Spend some time asking the Lord to help you see things from His point of view.

QUESTION FIVE

After all the rebuking of chapters 1 and 2, the tone shifts in chapter 3. Who is the ‘messenger’ mentioned in Malachi 3:1? Who is ‘the Lord you seek’? What is the promise?

QUESTION SIX

In Malachi 3:5, God explains that He will decisively judge anyone who has acted unjustly towards anyone else. What examples of injustice does He give in verse 5? What do these injustices look like in the world today? How might it impact how you are called to live in your personal context?

Application

Pause to rest in the astonishing truth that you are the recipient of Jesus who bore the weight of your faithlessness and brokenness! Where we are still unfaithful, He continues to refine and transform us by His Spirit.

"God made Him who had no sin to be sin for us, so that in Him we might become the righteousness of God." (2 Corinthians 5:21)

God's grace to us through Jesus Christ is both pardon and power: He forgives our unfaithfulness, and He empowers us to be faithful.





WEEK *Six*



Malachi 3:6-18

Malachi 3:6–18

3 “Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts. **2** But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner’s fire and like fullers’ soap. **3** He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the Lord.[a] **4** Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

5 “Then I will draw near to you for judgment. I will be a swift witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired worker in his wages, the widow and the fatherless, against those who thrust aside the sojourner, and do not fear me, says the Lord of hosts.

Robbing God

6 “For I the Lord do not change; therefore you, O children of Jacob, are not consumed. **7** From the days of your fathers you have turned aside from my statutes and have not kept them. Return to me, and I will return to you, says the Lord of hosts. But you say, ‘How shall we return?’ **8** Will man rob God? Yet you are robbing me. But you say, ‘How have we robbed you?’ In your tithes and contributions. **9** You are cursed with a curse, for you are robbing me, the whole nation of

you. **10** Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need. **11** I will rebuke the devourer[b] for you, so that it will not destroy the fruits of your soil, and your vine in the field shall not fail to bear, says the Lord of hosts. **12** Then all nations will call you blessed, for you will be a land of delight, says the Lord of hosts.

13 “Your words have been hard against me, says the Lord. But you say, ‘How have we spoken against you?’ **14** You have said, ‘It is vain to serve God. What is the profit of our keeping his charge or of walking as in mourning before the Lord of hosts? **15** And now we call the arrogant blessed. Evildoers not only prosper but they put God to the test and they escape.’”

The Book of Remembrance

16 Then those who feared the Lord spoke with one another. The Lord paid attention and heard them, and a book of remembrance was written before him of those who feared the Lord and esteemed his name. **17** “They shall be mine, says the Lord of hosts, in the day when I make up my treasured possession, and I will spare them as a man spares his son who serves him. **18** Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and one who does not serve him.

a. MALACHI 3:3 OR AND THEY WILL BELONG TO THE LORD, BRINGERS OF AN OFFERING IN RIGHTEOUSNESS

b. MALACHI 3:11 PROBABLY A NAME FOR SOME CROP-DESTROYING PEST OR PESTS

Sermon Notes: _____

“The earth is the LORD’s and the fullness thereof, the world and those who dwell therein.” (Psalm 24:1)

In today’s world, loyalties shift like sand, yet one constant remains — God. He never changes and is always faithful, yet doubt so easily finds its way back in. *“Did God actually say...?” (Genesis 3:1)*; the temptation to question the heart of God and stray from Him is as old as original sin. Despite our rebellion, God persistently calls us to Himself, desiring our entire selves, and invites us to find our delight in Him. A. W. Tozer aptly wrote, *“The man who has God for his treasure has all things in one”*¹.

In Malachi 3:6–18, God makes it clear that our relationship to material wealth reveals our heart posture toward God. God has generously lavished His creation and blessings upon us not as an object to be worshiped or resources to be controlled, but as instruments of His will. When we withhold that which He asks of us—or misuse His gifts for self-centered pursuits — it is akin to pilfering the divine treasury.

MAIN IDEA

The true treasure is not in what we possess
but in Who possesses us.

Personal Study Questions

WHO

What names or characters are mentioned?

- The Lord (Yahweh)
- You, children of (Who is this talking about?)
- Your fathers
- Malachi 3:12: _____
- Malachi 3:15: _____
- Malachi 3:16: “Those who _____
- A man
- His son
- Malachi 3:18

Make note of places where the person speaking changes: ¹⁰

- Malachi 3:7: How does it change?
- Malachi 3:16: It changes to story with Malachi narrating.

¹⁰ THE BOOK WILL SHIFT BETWEEN YAHWEH, MALACHI, AND ISRAEL AS THE SPEAKERS. IT IS VITAL TO KNOW WHO IS SPEAKING IN EACH VERSE OR PASSAGE.

WHEN

What do we know about when this takes place in the story of Scripture?

- After the return from exile (*see Ezra for more context*)
- After the mass divorce of foreign wives in Ezra 9–10.

WHERE

What times or places are mentioned?

- The storehouse
- My (Yahweh's) house
- Heaven
- A land of delight
- Before Yahweh
- The day when I (Yahweh) take up my treasured possession

HOW

How does the author use repeated words to make his point? Where do you see these and why might they be significant?

- Blessed (3x)
- Curse (2x)
- Return (3x)
- References to theft, wealth, and possessions (4x)

How would you describe the author's tone?

How would you describe Malachi's tone?

What in the text leads you to understand his tone this way?

WHAT

What is the main idea of each section?

- Malachi 3:6–12: _____
- Malachi 3:13–15: _____
- Malachi 3:16–18: Yahweh will remember and reward those who serve Him faithfully.

What is the relationship to the passage that came before?

- Are there any repeated words or ideas shared between the previous passages and this one?
- Malachi 1:1–2:9: addresses the unfaithfulness of leaders
- Malachi 2:10: begins to address the unfaithfulness of the entire community
- Malachi 3:5: Yahweh is coming to vindicate the righteous and judge the wicked.

What kind of response does the author want from his readers past and present?
(circle one)

- Does he primarily want us to know something?
- Does he want us to feel something?
- Does he want us to do something?
- Does he want us to imagine the world in a different way?

What does he want us to know, feel, do, or imagine?

God wants us to turn from our sin and serve Him with generosity and faithfulness.

What will your specific response be this week? ¹¹

- I will turn from sin by: _____
- I will serve God generously and faithfully by: _____

¹¹ FOR "DO" RESPONSES, CONSIDER LOOKING INTO "SMART" GOALS TO HELP YOU ESTABLISH MORE HELPFUL RESPONSES.

Life Group & Reflection Questions

GETTING STARTED: What is your favorite attribute of God? Why?

QUESTION ONE

What characteristic of God is described in Malachi 3:6? What are the attributes of this trait? How does this quality of God explain why He had not destroyed Israel up to this point?

QUESTION TWO

In verse 7, God describes the conduct of the nation from the time of their fathers; what did they do that angered Him? What was God's promise to them and now to us?

QUESTION THREE

In what way had they been guilty of robbing God according to verses 8–9? What was the command for tithing in the Old Testament (*see Deuteronomy 14:22-26*)? What were the tithes to be used for?

Follow Up: *What does this teach us about how we should view our own wealth and resources?*

QUESTION FOUR

What does God promise will happen if they bring their tithe to the Temple in verses 10–12? How would it affect other nations' view of them?

QUESTION FIVE

What harsh things have the people said about the Lord according to verses 13–15? Have you ever struggled with feeling there is no reward in serving God? Or that those who don't follow God seem to get away with it or even get a better outcome in life than you?

QUESTION SIX

Whom did God listen to in Malachi 3:16? What did He do for them? What does He promise in verses 17–18?

Application

God's promises and purposes stay the same amid our chaos and unfaithfulness. He makes it clear that even though we've been unfaithful to Him, His steadfast faithfulness to us means we can turn to Him once again and be restored.

We can trust in God's promise to bless us when we give according to His Word. The blessings may or may not be financial, or even in this lifetime, but we can trust the promises of the God who does not change.

Turn to Him, be faithful with what He's given you, and see what He does! Give from the heart with sacrificial, cheerful generosity — however much you have. When we give in accordance with Scripture, for His glory and the good of others, (not out of pride, ego, or to manipulate God into blessing us) we can be sure to see Him "open the windows of heaven for you and pour down for you a blessing until there is no more need." (*Malachi 3:10*)





WEEK *Seven*



Malachi 4

Malachi 4

The Great Day of the Lord

4 ^[a] “For behold, the day is coming, burning like an oven, when all the arrogant and all evildoers will be stubble. The day that is coming shall set them ablaze, says the Lord of hosts, so that it will leave them neither root nor branch. ² But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall. ³ And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the Lord of hosts.

⁴ “Remember the law of my servant Moses, the statutes and rules^[b] that I commanded him at Horeb for all Israel.

⁵ “Behold, I will send you Elijah the prophet before the great and awesome day of the Lord comes. ⁶ And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.”^[c]



a. MALACHI 4:1 CH 4:1-6 IS CH 3:19-24 IN HEBREW

b. MALACHI 4:4 OR AND JUST DECREES

c. MALACHI 4:6 THE HEBREW TERM RENDERED DECREE OF UTTER DESTRUCTION REFERS TO THINGS DEVOTED (OR SET APART) TO THE LORD (OR BY THE LORD) FOR DESTRUCTION

Malachi's final chapter paints a vivid picture of a momentous day unlike any other; a day that will divide humanity, sending some running in terror and others leaping for joy. For those who have embraced God's offer of salvation, it will be a glorious homecoming — the return of our king. For those who rejected God's invitation, it will be a stark reckoning.

Malachi ends not with a dramatic flourish, but with a quiet whisper: "Remember the law of Moses, my servant" (Mal. 4:4). Simple yet profound, this reminder is a powerful call to action. In a world swiftly hurtling toward its final judgment, Malachi seeks to remind us that true security and joy come from aligning our lives with God, pursuing a life congruent with His ways, not our own.

Malachi urges each of us to live today considering the inevitable tomorrow that is coming. Embrace God's law — His way of doing life — and find the joy that comes from following Him, or put off making the choice, living for the pleasures of today, and risk being caught unprepared when the final day arrives; the choice is ours.

MAIN IDEA

Live *this* day in light of *that* day.

Personal Study Questions

WHO

What names or characters are mentioned?

Take note of places where the person speaking changes: ¹²

WHEN

What do we know about when this takes place in the story of Scripture?

- After the return from exile (*see Ezra for more context*)
- After the mass divorce of foreign wives in Ezra 9–10.

WHERE

What places are mentioned?

¹² THE BOOK WILL SHIFT BETWEEN YAHWEH, MALACHI, AND ISRAEL AS THE SPEAKERS. IT IS VITAL TO KNOW WHO IS SPEAKING IN EACH VERSE OR PASSAGE.

HOW

How does the author use repeated words to make his point? Where do you see these and why might they be significant?

How is the author using tone to communicate?

What in the text leads you to think this?

WHAT

What is the main idea of each section?

- Malachi 4:1-3: _____
- Malachi 4:4-6: _____

What is the relationship to the passage that came before? Are there any repeated words or ideas shared between the previous passages and this one?

Malachi 3:5: Yahweh is coming to vindicate the righteous and judge the wicked.

Malachi 3:16: _____

Malachi 4:1: _____

What kind of response does the author want from his readers past and present?
(circle one)

- Does he primarily want us to know something?
- Does he want us to feel something?
- Does he want us to do something?
- Does he want us to imagine the world in a different way?

What does he want us to know, feel, do, or imagine?

What will your specific response be this week? ¹³

¹³ FOR "DO" RESPONSES, CONSIDER LOOKING INTO "SMART" GOALS TO HELP YOU ESTABLISH MORE HELPFUL RESPONSES.

Life Group & Reflection Questions

GETTING STARTED: How much do you know about Moses and Elijah? God refers to both in this last chapter of Malachi. See Exodus 3, 1 Kings 19:8-18, and Matthew 17:1-5. Are they the two witnesses in Revelation 11?

QUESTION ONE

What is coming? What will happen when it comes? Whom will it affect? And what will happen to them? (See Malachi 4:1)

QUESTION TWO

What further information do Isaiah 13:6, Joel 2:31, and Zephaniah 1:14-15 give about that day?

QUESTION THREE

Why are we called to 'fear God'? What promises are made to those that fear or revere the Lord in Malachi 4:2-3?

QUESTION FOUR

Read Psalm 84:11 to help you understand the imagery of "*the sun of righteousness shall rise with healing in its wings.*" (Mal. 4:2)

QUESTION FIVE

To whom was The Law given in Malachi 4:4? Read Psalm 19:7-11. Some laws were given specifically to the Israelites and not continued beyond their specific cultural context. According to these passages, does The Law (typically the Torah, or first five books of our Old Testament are referred to as “The Law”, but here, Malachi is specifically talking about the Ten Commandments) apply to just Moses and the Israelites or to us as well?

QUESTION SIX

What do you think is meant by the reference: “*He will turn the hearts of fathers to their children and the hearts of children to their fathers*”? Why is this significant?

Read Luke 1:12-17.

Application

Malachi holds the final prophetic words of the Old Testament. The prophet challenged Israel to remember the Law given to them by God, emphasizing God’s active faithfulness in the past.

Then came 400 years of silence.

- Remember what the Lord has told you.*
- Recall how He has connected with you.*
- Meditate on what you know to be true about Him.*
- Remembering strengthens our faith!*



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