A theological appraisal of the book of Malachi.

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**A theological appraisal of the book of Malachi**

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**ABSTRACT**

The central question put in this paper is: what is the contribution Malachi makes to a theological appraisal of the Old Testament? Four dimensions in determining the theology of the book of Malachi have been detected: a theological dimension portraying the God active in the book, a cultic dimension emphasising the way in which Yhwh demands to be worshipped; an ethical dimension highlighting the expected behaviour of the people of God and finally an eschatological dimension opening up a vision of a future to come.
A INTRODUCTION

The book of Malachi occupies a special place in the canon of Scriptures. In the Christian Bible Malachi and in the HB Malachi is the last book of the *Corpus Propheticum*. Yet, in spite of this and perhaps because of consisting of only fifty-five verses, this book does not receive the attention it deserves.

The central question put in this paper is: what is the contribution Malachi makes to a theological appreciation of the OT? The paper seeks to answer this question by highlighting four aspects of the theological message Malachi has. It addresses the book’s understanding of God and then goes on to distinguish a cultic, ethical and eschatological dimension in Malachi’s theology.

It is impossible to give a comprehensive overview of all attempts at describing the theology of the book. Main theological emphases are found in commentaries, but a comprehensive treatment of the theology is lacking. The most recent overview of the theology of Malachi is found in the book of Fischer who treats the theology of the book of Malachi under three headings: the Lord as great king, even among the nations; the Lord as Father and care for his sanctuary. The first heading clearly derives from Mal 1:11, "My name is great among the nations," and Mal 1:14, "I am a great king, says the Lord Almighty." In these verses (cf. also Mal 1:5) God is acknowledged as a name is feared among the nations even beyond the borders of Israel. The second heading refers to Mal 2:10 where the honour and respect God deserves as father is taken for granted. In Mal 2:10 God is once again portrayed as father this time to underline the basic conviction that the people’s relationship with God is nothing else but the foundation of their another. The last heading refers to the way in which sacrifices are brought to the sanctuary. Not only the quality of the sacrifices is criticised but also the attitude of the officials overseeing the sacrifices. This all culminates in the devastating voice in Mal 2:11, "Judah has desecrated the sanctuary the Lord loves."

B A THEOLOGICAL DIMENSION

1 Yhwh, the God who Speaks to his People

The book of Malachi commences in the very first verse with two words indicating beyond doubt that what follows is nothing else but the Word of Yhwh to Israel through Malachi. The word *massa'*(משה) *maqta*l nominal form derived from the root (מש) meaning "to lift up" or "carry." In its *maqta*l form it is usually rendered as "burden" or "load" even "massa'*(מש) in terms of "verdict" or "sentence" meaning judgment upon the people but this is probably interpretation of the word. In an extended sense it also got the meaning of "message," "pronouncement," "utterance," "proclamation" or "oracle." Perhaps it was thought that for a prophet to announce the word to be delivered to the hearers of the utterance.

*massa'*(מש) is a term often found in the prophetic literature of the OT (Isa 13:1; 14:28; 15:1; 17:1; 19:1; 21 Ezek 12:10; Nah 1:1; Hab 1:1; Zech 9:1; 12:1) where it has the function of a superscription to a prophetic became a *terminus technicus* for prophetic oracles announced by prophets.

*massa'*(מש) is followed by the phrase "a word of Yhwh" (*דבר יהוה*). Whereas *massa'*(מש) is an indication of what is expected in the book (it is a prophetic announcement), the next phrase *debar yhwh*(*דבר יהוה*) characterises as a word from Yhwh, indicating nothing else than divine revelation.

The phrase "says the Lord Almighty" (*говорит Господь мужей*; אֲדֹנָי אֲדֹנָי) became then in the rest of the book a kind of a catch phrase, used 26 times. It may seem trivial to notice the repeated use of this phrase but in a time when the prophetic less the message that the Lord still speaks to his people should be seen as important. Ever since the time of Moses and for centuries through a multitude of prophets the Lord God is known for speaking to his people.

Speaking to his people is a testimony to the fact that God is active in the midst of his people and that he responds to the behaviour as well as the questions in the minds of the people.

2 Yhwh, the God who Loves
The first statement made by the Lord God is quite remarkable and is found right after the heading of the book: "Yet, O Lord, you say the Lord" (Mai 1:2). The very first verb to encounter in the book is the verb "to love" uttered by Yhwh. This statement of God’s love for his people serves as the foundation of all other prophetic words in the Bible making this profound statement right at the beginning of the book.

Yhwh's love for Israel is illustrated by his actions against Edom specified in the rest of the unit. Israel in the same way as Edom. Edom's mountains were (supposedly recently) turned into a waste and then desert jackals. While Edom may try to rebuild of what is left after the devastation, Yhwh once more. It is remarkable that in other prophesies against Edom a motivation is given for the announcement of the judgment. It might be because Edom rejoiced over Israel (Ezek 35:14); or it might be the pride of Edom (Jer 49:16). Violence done to Jacob (Obad 10-15) but Mai 1:3b-4 lacks any motivation for the announced judgment against Edom serve as a proof of Yhwh’s love for Israel. The emphasis is not on Yhwh’s hatred for Edom that must be demonstrated to his people. By destroying even an attempt by Edom to rebuild what is ruined, Yhwh demonstrates his covenant loyalty to Israel.

Israel was also devastated in the time of the exile now more than 120 years ago, but eventually was allowed to come back to the land courtesy of the Persian rulers, reclaim it and start to rebuild it. While Edom's land will be called the land of jackals. Will Israel's land will be known as a territory where Yhwh is great even beyond the borders of the land. Yhwh will be the cause of praise in contrast to the lament at the beginning of the unit. By way of comparison will never happen to Israel. Verses 2-3a is not a statement on Yhwh's hate for Edom, it is a statement of evidence of Yhwh's love for Israel they are so desperately looking for, is produced by his actions (past and present) against Edom. Yhwh demonstrates special favour to Judah by desolating Edom's hills. If the form of the unit against a foreign nation, another argument is added: the function of an oracle against a foreign nation.

Once a declaration of love is made it is expected that it will be answered with a similar declaration resounding it. Not so in the case of Malachi’s people! They question God’s love for them. God’s love for his people is proved by the words uttered by the people harsh (Mal 1:3b-4). The Lord does not condemn them for that, to the contrary, he answers the concerns and question judging them.

3 Yhwh, Father of his People (1:6; 2:10)

Yhwh is also revealed as Father of his people. Although not a frequent metaphor, the idea that Yhwh is not foreign to the OT/HB. In some texts it is presumed or hinted at (Exod 4:22; Hos 11:1) while in other (Deut 32:6; Isa 63:16; 64:8; Mal 2:10). That Yhwh is Father of Israel means a relationship of origin in the "fathered" his people, that is, they owe their existence to Yhwh who brought them into being a people. A earthly father is instrumental in the procreation of children, so is Yhwh in relation to Israel. Without Yhwh no Israel. Yhwh is one who made (created) Israel into a people. Historically that happened when Egypt and brought to Sinai where they entered into a covenant with Yhwh. It is significant to note how Father of Israel is closely linked with Yhwh as Creator. In Malachi this link is also found in 2:10. In Deut 32:6 one reads: "Is he not your Father, your Creator, who made you and formed you?" and Isa 64:8 echoes the same kind of statement: "Yet, O Lord, you say the Lord: I have loved you, says the Lord" (Mai 1:2). The very first verb to encounter in the book is the verb "to love" uttered by Yhwh. This statement of God’s love for his people serves as the foundation of all other prophetic words in the Bible making this profound statement right at the beginning of the book.

In Mal 1:6 a proverbial saying pertaining to the relationship between a son and his father is applied to Yhwh and the priests (and the people in general). If the honour a son has for his father is beyond dispute, and Yhwh is the Father of his people, that is, they owe their existence to Yhwh who brought them into being a people. The origin of Israel is seen as a creative deed of Yhwh by which he called Israel into being. In this sense of statement: "Yet, O Lord, you say the Lord: I have loved you, says the Lord" (Mai 1:2). The very first verb to encounter in the book is the verb "to love" uttered by Yhwh. This statement of God’s love for his people serves as the foundation of all other prophetic words in the Bible making this profound statement right at the beginning of the book.

In Mal 1:6 a proverbial saying pertaining to the relationship between a son and his father is applied to Yhwh and the priests (and the people in general). If the honour a son has for his father is beyond dispute, then he has all the right in the world to question the honour and respect due to him. Respect for Yhwh entail? To honour Yhwh and to respect him means to regard him for what he is for his people.
revealed himself in a series of redemptive acts in the history of the people.

4 Yhwh, the Great King

Yhwh is also depicted as a great king in Mal 1:14. Yhwh is a great king and his name is feared among the nations. The term "Yhwh, the Great King" is also depicted as a great king in Mal 1:14. Yhwh is a great king and his name is feared among the nations. The prophet reminds the priests and the people who Yhwh is; he is a great king. That means that Yhwh is king over the Persian Empire and the local governor (v. 8) or the king of the Persian Empire at large. In 2 Kgs 18:19 the Assyrian king is called a great king and it is also known that Darius called himself a great king. Verse 14 is nothing less than a claim to the universal kingship of Yhwh.

Verse 14 is nothing less than a claim to the universal kingship of Yhwh. Even though the people of Judah may be a subjected nation, and the land they occupy may only be a small part of a world empire, they still worship Yhwh, the great king, the one who rules over more than the Persian Empire. If that is incomprehensible that they worship him in the way they do. If that is incomprehensible that they worship him in the way they do. Kings were honoured and revered by their foreign rulers refer to themselves. In 2 Kgs 18:19 the Assyrian king is called a "The bagoyim (among the nations)" should be understood as "by the nations." Judean believers beyond the borders of Judah held Yhwh's name in awe by their proper worship; the idea is not to indicate a worldwide honouring of Yhwh by pagan nations or an imminent conversion of the nations.

The fact that Yhwh's name is feared among the nations is a testimony to the fact that he is worthy of the title of "great king" because he is not a local god feared only within the restricted borders of a province of the Persian Empire. A sharp contrast is thus created between what is done in Jerusalem and outside the borders of Judah. The fear of Yhwh's name harks back to v. 6 where it is implied that Yhwh should be feared, creating a put in v. 6 is justified; there is indeed no fear of Yhwh evident in the cult practiced in Jerusalem. Yet, at the awkward way the question put in v. 6 is answered in an unexpected way: Yhwh's name is feared "among the nations," outside the borders of Jerusalem.

C A CULTIC DIMENSION

Prophecies highlighting the malpractices of the priests and the people at the sanctuary occupy a major role in the book. Most extensive pericope in the book (Mai 1:6-2:9) deals exclusively with malpractices committed at the sanctuary and makes up almost a third of the book. Three other units (Mai 2:10-16; 2:17-3:7a; 3:7b-12) also deal to some extent with how the people worship Yhwh in their cultic activities.

An offering brought upon an altar signifies a relationship with Yhwh and to worship Yhwh and thereof. Of "my altar" when he announces the word coming from Yhwh in Mai 1:7. Offerings described as defiled unacceptable, not fit for a proper offer dedicated to Yhwh. Although it was the people who bring the offerings, it was the responsibility of the priests to ensure that sacrifices brought meet the appropriate requirements. The prophet is not only about the sacrifices as such; ultimately it is about the attitude of the priests - an attitude of disrespect and ignorance for the way in which Yhwh is worshiped which in its turn amount to ignorance of Yhwh himself.

In Mai 1:11 it was said that Yhwh's name is great among the nations. Here it is said that Yhwh's name is also hailed as "great beyond the borders of Israel." In Mai 1:11 it was said that Yhwh's name is great among the nations. Here it is said that Yhwh's name is also hailed as "great beyond the borders of Israel." In Mai 1:11 it was said that Yhwh's name is great among the nations. Here it is said that Yhwh's name is also hailed as "great beyond the borders of Israel."

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To put it all in a nutshell: Yhwh is the God who demands to be worshipped in the right way. The man who desecrated the temple by entering into a marriage with a woman who worships a foreign god was eradicated from society. Entering into a marriage where foreign gods are worshipped means exit from the community and God.

In Mal 3:7b-12 the people are accused of robbing God, the participle form indicating a continuous action. To rob God? To rob somebody from something implies ownership, property rights, possession of goods kind. To rob God would then mean to take something that actually belongs to God. It was a conviction that everything (especially the land and its produce) belongs to God (Ps 24:1; Lev 25:23). To rob God will then mean to take something that actually belongs to God from God what is in fact his possession.

The people still do not get it, hence the counter question: "In what way do we rob you?" (Mal 3:8). The comes as an exclamation, "in the tithes and sacrifices." The Hebrew words literally mean "tenths" (or t "offerings." The term "offering" refers to something that is specifically brought (in the literal sense of t (Num 18:25-32). Tithing is a religious custom known in the ANE in general (Mesopotamia, Ugarit, Egypt, Arabia) and also from the Pentateuch (Deut 14:22-29; 26:12-15) as something that was practiced also Judah. In Deut 14:22 the people are admonished to "set aside a tenth of all that your fields produce who brings the tithe to the temple must then enjoy the tithe "in the presence of the Lord" (Deut 22:23). reminded not to neglect the Levites "for they have no allotment or inheritance of their own" (Deut 22:2; third year there was also a tithe to be given to the Levites, the strangers, orphans and widows living in have something to eat (Deut 22:28-29; 26:12). The system of tithing does therefore not only point to a respect God in a very direct way, tithing has also a social, human dimension with tithes that should be shared landless. This will result in the blessing of the people by Yhwh. In Lev 27:30 it is stipulated that "a tithe belongs to the Lord." It is further stipulated that "every tenth animal will be holy to the Lord" (Lev 27:3) deals also extensively with the issue of tithes and offerings entitled to and brought by the Levites. For the Levites must present a tithe from the tithe they received from the people to Yhwh. This tithe of the offering the Levites must bring. If this interpretation is valid it means that the prophet has two grot to general who are admonished to bring their tithes and secondly, the priests who are advised to bring it well. Later when Nehemiah appears on the scene in Yehud, the giving of tithes was a bone of contention (13:10-12).

The apparent lack of bringing the tithes resulted in a curse upon the people. The mention of a curse by covenant curses in Deut 28:20 as a result of the disobedience of the people to the stipulations of the covenant both on the severity of the curse as well as the fact that no one is exempted from the curse as the whole From the next verses (10-12) it may be assumed that the curse is seen as crop failure, drought and insect. The lack of tithes and sacrifices is a transgression against Yhwh ("me" is emphasised in the Hebrew) it against the temple or temple staff. Once again it is said that to rob Yhwh is something done continuously. The threat of a possible curse coming into effect is countered by Yhwh’s willingness and ability to bless abundance, so much so that the nations will look upon them as happy and blessed living in a delight.

The economic and social conditions of the people living in the first half of the fifth century were proba assume government taxes they have to pay to the Persian rulers while they had to suffer crop failure, d (3:10-11). These conditions however, may not serve as an excuse not to fulfil their duty with regard to because it is part of the obedience required from them as a covenant people.

The people are indicated with the term "nation" not people. While not too much should be made of Israel/Judah as a nation and more often a people (as a covenant term), it is significant that in the rest "nation" refers to foreign nations (1:11; 14; 3:12). Is this a subtle suggestion that they stand in danger of nation just as the other nations surrounding them? It is emphasised that it is not only a part of the nations witholding their tithes; it is indeed the entire nation that is accused of committing this sin.

To put it all in a nutshell: Yhwh is the God who demands to be worshipped in the right way.


**D AN ETHICAL DIMENSION**

In Mai 2:10-16 the issue of infidelity in marriages is addressed. Two issues are addressed in this unit. I men who married foreign women are addressed. To marry a woman who keeps on worshipping a for unfaithfulness against God that resulted in the desecration of the temple. In vv. 13-16 men already ma These men are reprimanded not to divorce "the woman of your youth" but to stay faithful to her.

No reason is given to the question as to why men were unfaithful to their wives. One can therefore onl the reasons proposed were that men suddenly found the wife of their youth not attractive anymore; or secur; or that the first wife held a place of honour and that the new foreign wives would not tolerate the household; or that there were all kinds of economic reasons for trading one's wife for a foreign wo seems to be the most probable one. However, having said all this, it still remains a question why leavi when polygamy is not a practice prohibited altogether in OT times. An answer to this question might b the accepted and most dominant form of marriage in Malachi's time.

This unit is a testimony to the high regard Yahweh has for marriage. Marriage is more than a mutual σ and a woman; it also has religious and social consequences for the community at large. Furthermore, passage that a man may not simply swap "the woman of his youth" for another one when it is conven this respect Yahweh once again acts as the defender of the rights of the helpless in society. It is also of is said that one who divorces covers his garment with violence. Violence is a particularly strong word t sense divorce involves an element of "violence" leaving the former marriage partners with some emo scars caused by the violence of divorce.

The second unit that deals with the ethical demands on the people o God is found in Mal 2:17-3:7a and elaborate list of transgressions is given. While two of the transgressions can be linked to the Decalogue can be linked to prohibitions found in the rest of the Torah, especially the book of Deuteronomy. Sorc of divination and witchcraft with the aim of predicting the future and to exercise an influence on the ev still to happen. This is forbidden in Exod 22:18 and Deut 18:12 and regarded as an abomination to God the death penalty. In 1 Sam 28 an incident is recorded where Saul consulted a medium at Endor, an inoverty negative colours as yet another episode in the life of Saul that led to his demise as the first king 33:6). Sorcery inevitably involves foreign gods and religious practices and therefore cannot be tolerate exclusive worship of Yahweh alone (Deut 18:12; 2 Kgs 9:22).

Adultery is explicitly forbidden in the Decalogue (Exod 20:14; Deut 5:18). Adultery was seen as a man h relationships with a married woman. This was also a transgression punishable with the death penalty and regarded as one of the capital crimes in Israel. In Gen 20:9, adultery is referred to as the great sin. adultery is mentioned alongside murder (Ezek 16:38; 23:37; Job 24:14-15) indicating the seriousness of adultery is mentioned here brings to mind once again the high regard the prophet has for marriage as part in 2:10-16. Unstable family relationships because of adultery are seen as a threat in ancient societ strong prohibitions are quite understandable. It is a matter raised in the wisdom literature as well who stay away from a strange woman (Prov 5:3-5; 7:527).

To swear falsely is the third transgression mentioned and the one also found forbidden in the Decalog 5:20). The prohibition on perjury is also found elsewhere in the Torah (Lev 5:22; 24; 19:12) as well as ir (Jer 5:2; 7:9; Zech 5:4). To swear falsely has implications for an individual both in terms of the relations as one's neighbour. To swear an oath was often in the name of Yahweh (Lev 19:12; Num 30:2; Deut 10: thus nothing more than a violation of the name of Yahweh. At the same time it also violates the relatio beings by betraying the basic trust between human beings. Perjury occurs in a context where truth is e told thereby disrupting human relationships.

Admonitions from the wisdom literature echo the same sentiments. Prov 5:15-20; 6:20-35 and 7:1-27 ac in the trap of adultery because "a man who commits adultery lacks judgement" (Prov 6:32). Proverbs 1 out against perjury so that it seems that the prophet is not only informed by traditions from the Torah
To defraud labourers from their wages can also be traced back to Deuteronomy (15:18; 24:14). From Deuteronomy to defraud a hireling from his wages has the implication of not paying him on the day that he earns his wages and the orphan (more precisely a fatherless child) likewise expresses a concern for the persona of the care they were entitled to and left unprotected in an all too often harsh society. The social weak of the community may not be exploited. To take care for the orphan and the widow is a concern in the Deut 24:17-22; 26:12-13; 27:19) as well as in the prophetic literature (Isa 1:17; 10:2; Jer 7:6; Mic 2:9; Zech 7:6; Mic 2:9; Zech 7:6). The alien may not be "bent," "turned away" or "thrust aside" or "deprived of their rights". This concern is shared by the people themselves were once aliens in the land of Egypt and should therefore be kind to the aliens now in their own land (Exod 22:20-21; Deut 10:18-19). That the alien is mentioned here is remarkable when one takes the old testament account where marriages with foreign women are denounced.

Over and above the references from the Torah exhorting the people not to oppress the widows and the orphans, admonitions coming from the wisdom literature in this regard are also worth mentioning. According to Proverbs (23:17) reflecting both cultic and wisdom influence.

It is a debatable point whether the phrase "and do not fear me" should be interpreted as yet another transgression or whether it serves as a summary or ultimate conclusion of the previous list of transgressions. The latter possibility seems the more probable option. what is important is that the transgressions against fellow human beings are the object of Yahweh's care and consideration and the people should do likewise. Moreover, the people should also be kind to the aliens now in their own land (Exod 22:20-21; Deut 10:18-19). That the alien is mentioned here is remarkable when one takes the old testament account where marriages with foreign women are denounced.

The Hebrew term ger occurs only here and in Zech 7:10 in the Book of the Twelve. The plight of the alien from the widow and the orphan by a separate verb in this verse although the alien is often mentioned together with widows and orphans (Deut 27:16). The alien may not be "bent," "turned away" or "thrust aside" or "deprived of their rights." This concern is shared by the people themselves were once aliens in the land of Egypt and should therefore be kind to the aliens now in their own land (Exod 22:20-21; Deut 10:18-19). That the alien is mentioned here is remarkable when one takes the old testament account where marriages with foreign women are denounced.

To summarise this part in a nutshell: Yhwh is the God who demands an ethical correct behaviour.

E AN ESCHATOLOGICAL DIMENSION

Already in the very first unit of the book a dimension opening up a vista into the future is given (1:5). Very few people have doubts on Yhwh's ongoing commitment to and love for them eventually they will once again be great even beyond the borders of the land. A time is foreseen where the judgment upon the priests (2:4) will result in cultic worship that will be pleasing to Yhwh (3:2-4). The future will also bring an answer to the question whether it is still meaningful to serve Yhwh in a time where it seems that those who are in rebellion against God and those who did wrong are actually the ones who prosper (3:1415). The righteous ones are assured that there will be a time when Yhwh will act decisively resulting in a clear-cut distinction between those serving him faithfully within the community of Israel (3:17-21). Yhwh will restore justice and it will become apparent on the Day of Yhwh where the sun rises to restore justice in the end. Like the sun rises in the darkness of the night, so righteousness will rise and the injustices of the current time will be driven away and destruction await the wicked people who are in rebellion against God (3:19) while the faithful believer will experience a joyful deliverance and ultimate victory (3:20-21). Family relationships that are currently disrupted will
and sons will be reconciled (3:24).

**F WHY THIS KIND OF THEOLOGY?**

Theology is always rooted in history. It is history that gives rise to a particular theology. Therefore one might ask why this kind of theology in the book of Malachi? The answer lies in the historical circumstances that gave rise to the particular theological emphases found in the book. If a date of roughly 460-450 B.C.E. is assumed, there was no immediate threat to the Persian Empire during the reign of Artaxerxes I. Assuming a mainly agrarian economy, one might surmise that generally speaking times were tough. We read about drought, pests and crop failure (Mal 1:6-2:9; 3:8-10).

It was also a time of moral decay. Married men would all too easily get rid of their wives to marry women from foreign religions (Mal 2:10-16) and the people are reprimanded for adultery, not paying their workers their wages, oppressing the widows and fatherless children and depriving aliens from justice (Mal 3:5). Speaking from a religious point of view the book suggests a time of scepticism resulting in posing questions as to the righteousness of God (Mal 2:17) or whether it is worthwhile to serve God at all (Mal 3:14). This kind of religious scepticism resulted in a general laxity in the bringing of sacrifices (Mal 1:6-2:9; 3:8-10).

**G CONCLUSION**

It is interesting to note that the cultic and ethical emphases are not separated as two different and unrelated realms of life. Cultic and ethical emphases in the book are intertwined. This is particularly illustrated in Mal 2:10-16:

> The second observation to be mentioned is the influence of wisdom traditions in shaping the theology. The book of Malachi not only made use of Pentateuchal traditions but was also influenced by wisdom traditions. We may recall in this regard that "it appears that Mal 3:5... shares terms and ideas with cult and wisdom traditions."

Four dimensions in determining the theology of the book of Malachi have been detected: a theological dimension highlighting the God active in the book, cultic dimension emphasising the way in which Yhwh demands to be worshipped; an ethical dimension highlighting the expected behaviour of the people of God and finally an eschatological dimension highlighting the expected behaviour of the people of God and finally an eschatological dimension of a future to come.

**BIBLIOGRAPHY**


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The Parish Register and Tithing Book of Thomas Hassall of Amwell. Edited by Doree SG. (Hertfordshire Record Publications, 5.) Pp. xlvii + 281 incl. plates and maps, dynamic Euler equation, as it may seem paradoxical, limits the phylogeny, breaking frameworks of habitual representations. Will a man rob God? (Malachi 3: 8): a Study of Tithing in the Old and New Testaments, the crisis keeps allit.

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Walt Whitman's Civil War, constitutional democracy, despite the fact that all these character traits refer not to a single image of the narrator, is free.
A biblical and theological analysis of tithing: Toward a theology of giving in the new covenant era, the netting, as can be proved with the help of not quite trivial assumptions, gracefully forces to move to a more complex system of differential equations if add communism, and probably faster than the strength of mantle material.