

of tithes. He urges reform on two grounds, the Lord's love for them as a people, and the certainty of judgment for evil-doers at the coming "day of the Lord," however well they may fare in the meantime. He concludes with the promise of the return of Elijah before that day, to lead them to repentance in order that the curse on them may be averted.

#### **Malachi's Time**

The book does not give us directly any information as to the time when he prophesied. But the evils of which he complains are those which prevailed in the time of Ezra and Nehemiah. It has been the general opinion of scholars that he belongs to that time and co-operated with them in their efforts to bring about a reform.

#### **Malachi's Name**

There has been a good deal of doubt whether Malachi was the real name of the prophet. The name does not occur elsewhere and means simply "my messenger," in which sense it is used in this very book (ch. 3 : 10). Jewish tradition supposed him to have been really Ezra. But had Ezra been the author of the prophecy, it is difficult to think that the authorship would have been thus concealed. Even if Malachi is taken as the real name, however, it does not help us much, for we know nothing further about his history or his work.

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