

# MALACHI.

## THE STRUCTURE OF THE BOOK AS A WHOLE.

(Division.)

|          |                     |
|----------|---------------------|
| 1:1-5.   | NATIONAL ELECTION.  |
| 1:6—4:6. | NATIONAL REJECTION. |

For the Canonical order and place of the Prophets, see [Ap. 1](#), and p. [1207](#)

For the Chronological order of the Prophets, see [Ap. 77](#).

For the Inter-relation of the Prophetic Books, see [Ap. 78](#).

For the *Formula* of Prophetic utterance, see [Ap. 82](#).

For the References to the Pentateuch by the Prophets, see [Ap. 92](#).

For the Inter-relation of the Minor (or Shorter) Prophets, see p. [1206](#).

Malachi is one of the six undated Minor (or Shorter) Prophets. His book shows that the Temple-worship, with its sacrifices, &c., had been fully restored; but the ceremonial formalism and hypocrisy, which culminated in the days of our Lord's ministry, are seen actively at work.

No sooner were the restraining influences of Ezra and Nehemiah removed, than the corruption began; and went on apace, as evidenced by Mal. 1:7, 8; 3:8, &c.

From the "Restoration" and the First Passover to the birth of Messiah was exactly 400 years, the last great period of Probation (40x10; see [Ap. 10](#)). It was the great testing-time given to the Nation *in the Land*.

If we take the date of Malachi as being 400 years before the anointing of Messiah and the commencement of His Ministry (A.D. 26), then we have, reckoning back from A.D. 26, the year 374 B.C. This gives *thirty years* from the Restoration to the condition of the Nation described in this prophecy, and twenty-nine clear years from Ezra's last date (1<sup>st</sup> Nisan, 403 B.C.): a period amply sufficient for the terrible declension of which Malachi speaks. Milner, in his valuable Church History, remarks that great reformatations seldom seem to last in their purity more than thirty years.

If this be so, then Malachi may be dated as about 374 B.C., thirty years after the commencement of the Temple-worship, which marked the beginning of the 400 years till the birth of THE Messenger (John the Baptist), and THE Messiah. (See [Ap. 77. 9](#).)

This is Page 1296 From The Companion Bible.

# MALACHI.

**1** The *prophetic warning* of the word of *Jehovah* <sup>to</sup> Israel *by the hand of* <sup>Malachi</sup> [My messenger].  
**2** <sup>I</sup> have loved you, *hath said* the LORD. Yet ye say, Wherein hast Thou loved us? Was not <sup>Esau</sup> <sup>Jacob's</sup> brother? saith the LORD: yet **I** loved <sup>Jacob</sup>,  
**3** And **I** hated Esau, and laid his mountains and his heritage waste for the *jackals* of the wilderness.  
**4** Whereas Edom saith, We are *beaten down*, but we will return and build the desolate places; thus *hath said* the LORD of hosts, They shall build, but **I** will throw down; and they shall call them, The *territory* of *lawlessness*, and, The people against whom the LORD hath indignation for ever.  
**5** And your eyes shall see, and ye shall say, The LORD will be magnified from the *territory* of Israel.  
**6** <sup>A</sup> son honoureth *his* father, and a servant his master: <sup>if</sup> then **I** be a Father, where is Mine honour? and if **I** be a Master, where is My fear? saith the LORD of hosts unto you, O priests, that despise My name. And ye say, Wherein have we despised Thy name?  
**7** <sup>Ye</sup> *bring nigh* polluted bread upon Mine altar; and ye say, Wherein have we polluted Thee? In that ye say, The table of the LORD *it is* contemptible.  
**8** And <sup>if</sup> ye *bring nigh* the blind for sacrifice, *it is* not evil? and if ye *bring nigh* the lame *and sick saying, it is not evil?* *bring nigh* it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.  
**9** And now, <sup>I</sup> pray you, beseech God that **He** will be gracious unto us: *this hath come to pass at your hands*: will **He** accept your persons? *hath said* the LORD of hosts.  
**10** Who *is there* even among *you priests* that would shut the doors *for nought*? neither do ye kindle *fire* on Mine altar for nought. **I** have no pleasure in you, *hath said* the LORD of hosts, neither will **I** accept *a gift-offering* offering at your hand.  
**11** For from the rising of the sun even unto the going down of the same My name *shall be* great among the *nations*; and in every place incense *shall be brought nigh* unto My name, and a pure *gift-offering*: for My name *shall be* great among the *Gentiles*, *hath said* the LORD of hosts.  
**12** But ye have profaned *Me*, in that ye say, *the altar* of the LORD *it is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

**1** burden. See note on Isa. 13. 1; and cp. Zech. 9. 1; 12. 1, &c. the LORD. Heb. Jehovah. Ap. 4. II. to. Not "concerning". by = by the hand of.  
**Malachi.** Heb. = My messenger, relating to the five messengers in this book: see Ap. 10. (1) Malachi himself (1. 1); (2) the true Priest (2. 7); (3) John the Baptist (3. 1-); (4) the Messiah Himself (3. -1-3); (5) Elijah (4. 5). This last prophecy introduces the great fulfilment of Jehovah's prophecy by Moses, the first prophet to Israel, in Deut. 18. 15-19. Cp. Acts 3. 18-26; 7. 37.  
**2** **I** have loved you. Ref. to Pent. (Deut. 7. 8; 10. 15; 33. 3). saith = hath said. Quoted in Rom. 9. 13.  
**Esau Jacob's.** Put by Fig. Metonymy (of Adjunct), Ap. 6, for their posterities. Quoted in Rom. 9. 13.  
**saith the LORD** = [is] Jehovah's oracle.  
**3** dragons = jackals. Cp. Isa. 13. 22; 34. 13. Jer. 9. 11; 10. 22; 49. 33; 51. 37.  
**4** impoverished: or, beaten down. saith = hath said.  
**the LORD of hosts.** This expression occurs twenty-four times in this prophecy, and gives its character to the whole, as in Zechariah. border: or, territory. wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x.  
**1. 6-4. 6** (A<sup>2</sup>, p. 1296). NATIONAL REJECTION. (Extended Alternation.)  
A<sup>2</sup> | C | 1. 6-2. 16. Israel's deeds reprov'd.  
| D | 2. 17. Israel's words reprov'd.  
| E | 3. 1-6. Jehovah's Messenger. Purging all.  
| C | 3. 7-12. Israel's deeds reprov'd.  
| D | 3. 13-4. 4. Israel's words reprov'd.  
| E | 4. 5, 6. Jehovah's Messenger. Restoring all.  
**1. 6-2. 16** (C, above). ISRAEL'S DEEDS REPROVED. (Division.)  
C | F<sup>1</sup> | 1. 6-14. Priests and People. Ceremonial.  
| F<sup>2</sup> | 2. 1-16. Priests and People. Moral.  
**1. 6-14** (F<sup>1</sup>, above). PRIESTS AND PEOPLE. CEREMONIAL. (Alternation.)  
F<sup>1</sup> | G | H | 6-10. Sinful offerings. Priests.  
| J | 11. Jehovah will yet be honoured by a pure offering.  
| G | H | 12-14-. Sinful offerings. People.  
| J | -14. Jehovah will yet be great among the peoples.  
**6** A son, &c. Ref. to Pent. (Ex. 20. 12), Ap. 92. Note the Fig. Anacænōsis (Ap. 6). An appeal to opponents as having a common interest. Cp. Isa. 5. 4. Luke 11. 19. Acts 4. 19. 1 Cor. 4. 21; 10. 15; 11. 13, 14. Gal. 4. 21.  
**master.** The Heb. accents place the chief pause here, where the statement ends on which the appeal is based. if then &c. These two appeals are marked off by minor accents My name: which is again marked off for special emphasis. (1) The argument is based on natural reverence; (2) the breach is shown in the case of Israel (Isa. 41:8. Hos. 11:1); (3) the conclusion being that the priests were guilty cause. **7** Ye offer, &c. Ref. to Pent. (Deut. 15:21). offer = bring nigh. Heb. *nagash*. Ap. 43. II. ii. is = it [is]. **8** if ye offer the blind, &c. Ref. to Pent. (Lev. 22:22. Deut. 15:21). Ap. 92. and sick, is it not = and sick [saying], it is not evil. **9** I pray you, &c. Fig. Irony. Ap. 6. GOD. Heb. El. this hath been = this hath come to pass. by your means = at your hands. regard = accept. **10** you. Emph. i.e. you [priests].

offering = a gift offering. Heb. *minchah*. Ap. 43. II. iii.

**11** For. See the Structure ("J" and "J", above) for the commentary. Gentiles = nations. heathen = nations, or Gentiles. **12** it = Me. "Me" was the reading in the primitive text; but the *Sopherim* state they altered 'othi (Me) to 'otho (him, or it) out of a (mistaken) sense of reverence. See Ap. 33. Cp. 3:9; and Ezek. 13:19. table: i.e. the altar. the LORD = Jehovah (Ap. 4. II). But this is one of 134 places which the *Sopherim* say they altered Jehovah to "Adonai".

**13** Ye said also, \*Behold, what a weariness *is it!* \*and ye have **complained by snivelling** at **My altar**, **hath said** the LORD of hosts; \*and ye brought *that which was* torn, and the lame, and the sick; thus ye brought **a gift-offering**: °should I accept this of your hand? **hath said** the LORD.

**14** But cursed *be* the deceiver, which °hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for **I am** a great **King**, **hath said** the LORD of hosts, and **My name** is dreadful among the Gentiles.

**2** And now, O ye °priests, °this commandment *is* for you.

**2** °If ye will not hear, and if ye will not lay *it* to heart, to give glory unto **My name**, **hath said** the LORD of hosts, **I** will even °send the curse upon you, and **I** will °curse your blessings: yea, **I** have cursed them already, because ye do not lay *it* to heart.

**3** \*Behold, **I** will **rebuke** your seed, and spread °refuse upon your faces, *even* the **refuse** of your \***[sacrifices offered at your]** solemn feasts; and *one* shall take you away with **the refuse**.

**4** And ye shall know that **I** have sent this commandment unto you, that **My covenant** might **continue** with Levi, **hath said** the LORD of hosts.

**5** °My covenant was with him of life and peace; and °**I gave this life and peace to Levi as an awe-inspiring, reverend characteristic, because he stood in awe of Me**, and **abased himself before My name**.

**6** The law of truth was in his mouth **[for teaching]**, °and iniquity was not found in his lips: he walked with **Me** in peace and equity, and did turn many away °from iniquity.

**7** For °the priest's lips should keep °knowledge, and **the People** should seek the law at his mouth: for he is the messenger of the LORD of hosts.

**8** But ye are departed out of the way; ye have caused many to stumble at the law; ye have **made void** the covenant of Levi, **hath said** the LORD of hosts.

**9** Therefore have **I** also made you contemptible and base before all the °**Peoples**, **because** ye have not kept **My ways**, but have **had respect of persons in administering the law**.

**10** **[Ye say]** Have we not all one father? hath not one God created us? why do we deal **faithlessly** every man against his brother, by profaning the covenant of our fathers?

**11** Judah hath dealt **faithlessly**, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the **Sanctuary** of the LORD **the Sanctuary He** loved, and hath married the daughter of **a woman temple-worshipper of a foreign god**.

**13** Behold. Fig. *Asterismos*. Ap. 6. and. Note the Fig. *Polysyndeton* (Ap. 6). snuffed=puffed. "Snuffed" is an archaism for "sniffed"=complained by snivelling: i.e. pooh-pooed. it=My altar. See note on v. 12. should I accept, &c. Ref. to Pent. (Lev. 22. 20). Ap. 92. **14** hath. Heb. *yēsh*. See note on Lam. 1. 12.

**2. 1-16** (F<sup>2</sup>, p. 1297). PRIESTS AND PEOPLE. MORAL. (*Division*.)

F<sup>2</sup> | K<sup>1</sup> | 1-9. The Priests reproved.  
K<sup>2</sup> | 10-16. The People reproved.

**2. 1-9** (K<sup>1</sup>, above). THE PRIESTS REPROVED (*Introvers:ion and Alternation*.)

K<sup>1</sup> | L | N | 1, 2-. Commandment given.  
O | -2-4. Punishment threatened.  
M | 5-7. Covenant with Levi.  
L | N | 8. Commandment disobeyed.  
O | 9. Punishment administered.

**1** priests. See the Structures, above. this commandment. As to reformation.

**2** If ye will not hear. Ref. to Pent. (Lev. 26. 14. Deut. 28. 16). Ap. 92.

**My name**. See note on Ps. 20. 1.

the LORD of hosts. See note on 1. 4.

saith=hath said.

send a curse=send the curse. Ref. to Pent. (Deut. 28. 20). Ap. 92.

curse your blessings. Ref. to Pent. (Deut. 28. 2).

**3** Behold. Fig. *Asterismos*. Ap. 6.

corrupt=rebuke; as in 3. 11. Ps. 106. 9. Isa. 17. 13. Heb. *gā'ar*. Occurs fourteen times. Always rendered "rebuke" except here, and Jer. 29. 27 ("reproved"). dung=refuse; always sacrificial. Occ. seven times. feasts. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the sacrifices offered at the feasts.

it: i.e. the refuse. **4** be=continue.

**5** My covenant was with him. Ref. to Pent. (Num. 25. 10-13. Deut. 33. 8, 9, 10). Ap. 92.

**I gave them**, &c.: I gave this "life" and "peace" to him [Levi] as an awe-inspiring, reverend characteristic; because he stood in awe of Me. There seems to be a distinct ref. to Phineas (see the refs. above). But there seems to be a distinct ref. to Levi also (Ex. 32. 26-29), in the first place, at any rate. Heb. *mōrā'*=that which makes awe felt.

**was afraid before**=abased himself.

**6** in his mouth: i.e. for teaching.

and iniquity. Heb. *āval*. Ap. 44. iv.

from iniquity. Heb. *āvah*. Ap. 44. vi.

**7** the priest's lips, &c. This was the first duty of the priests, and was more important than their ceremonial duties. Ref. to Pent. (Lev. 10. 11. Deut. 17. 11; 33. 10). Ap. 92. **knowledge**: i.e. esp. of the law.

**they**: i.e. the People; according to Deut. 17. 9-11.

**8** corrupted=made void.

**9** People=peoples: i.e. the tribes.

according as=because, or, in so far as.

been partial=had respect of persons. Cp. Jas. 2. 4.

in=in [administering] the law.

**2. 10-16** (K<sup>2</sup>, above). THE PEOPLE REPROVED. (*Repeated Alternation*.)

K<sup>2</sup> | P<sup>1</sup> | 10, 11. Judah's treachery.  
Q<sup>1</sup> | 12. Jehovah's warning.  
P<sup>2</sup> | 13-15-. Judah's treachery.  
Q<sup>2</sup> | -15. Jehovah's warning.  
P<sup>3</sup> | 16-. Judah's treachery.  
Q<sup>3</sup> | -16. Jehovah's warning.

**10** Have we not all...created us?=[Ye say] Have we not, &c., as in v. 14. Fig. *Paroemia*. . See John 8:33, 39, 41, &c.

**GOD**. Heb. El. **treacherously**: or, faithlessly. Used of faithlessness to the marriage bond. **every man**. Heb. *ish*. Ap. 14. II. **holiness**=Holy Place, or Sanctuary. **which**: i.e. the Sanctuary. **strange**=foreign: i.e. a woman temple-worshipper of a foreign god.



**12** The LORD will cut off the man that doeth this, the <sup>o</sup>*wakener and answerer*, out of the *tents* of Jacob, and him that *bringeth near a meal-offering* unto the LORD of hosts.

**13** And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out [*of the wronged wives and children*], insomuch that He regardeth not the *meal-offering* any more, or receiveth it with good will at your hand.

**14** Yet ye say, Wherefore [*doth He not except it*]? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt *faithlessly*: yet *is* she thy *mate*, and the wife of thy covenant.

**15** And did not He *make of twain one flesh*? <sup>o</sup>Yet had He the residue of the spirit. *And what did Abraham do who was seeking a seed from God?* [*Was Abraham faithless to Sarah and did he ill-treat her when he took an additional wife?*]

Therefore *be watchful over your own* <sup>o</sup>spirit, and let none deal *faithlessly* against the wife of his youth.

**16** <sup>o</sup>For the LORD, the God of Israel *hath said I hate divorce*: for *one* covereth violence with his garment, saith the LORD of hosts; therefore, take heed to your spirit, that ye deal not *faithlessly*.

**17** Ye have wearied the LORD with your words. Yet ye *have said*, Wherein have we wearied *Him*? When ye say, *All who do wrong are* good in the sight of the LORD, and He delighteth in them; or, Where *is* the <sup>16</sup>God of judgment?

**3** *Behold Me sending* My messenger [*John the Baptist*], and he shall prepare [*by removing obstacles from*] the way before Me: and the Lord, Whom ye seek, shall *unexpectedly* come to His temple, even the messenger of the covenant, whom ye delight in: <sup>\*</sup>behold, He shall come, *hath said* the LORD of hosts.

**2** But <sup>o</sup>who may *endure* the day of His coming? and who shall stand when He appeareth? for He *is* like a refiner's fire, and like fullers' *lye*:

**3** And He shall sit *as* a refiner and purifier of silver: and <sup>o</sup>He shall purify the sons of Levi, and purge them as gold and silver, that they may *bring near* unto the LORD *a gift-offering* in righteousness.

**4** Then [*when Jehovah shall have sent Messiah, and He is accepted*] shall the *gift-offering* of Judah and Jerusalem be *acceptable* unto the LORD, as in the *age past times*, and as in *ancient* years.

**5** And I will come near to you to judgment; and <sup>o</sup>I will be a swift witness against <sup>o</sup>the sorcerers, <sup>\*</sup>and against the <sup>o</sup>adulterers, and against *them that swear to a falsehood*, <sup>\*</sup>and against those that <sup>o</sup>oppress the hireling in *his* wages, the widow, <sup>\*</sup>and the fatherless, <sup>\*</sup>and that turn aside the stranger *from his right*, <sup>\*</sup>and *revere* not Me, *hath said* the LORD of hosts.

**12** man. Heb. *'ish*. Ap. 14. II. the master and the scholar = wakener and answerer. Referring to the Temple watchers (Ps. 134. 1). tabernacles = tents.

offereth = bringeth near. Heb. *nāgash*, as in 1. 7, 8, 11; 3. 3. Ap. 43. I. ii.

offering = a meal-offering. Heb. *minchāh*. Ap. 43. II. iii.

**13** tears . . . weeping . . . crying out: i.e. of the wronged wives and children.

**14** Wherefore? Supply the *Ellipsis*: "Wherefore [doth He not accept it]?"

companion = consort, or mate.

**15** Modern critics pronounce this as being "a difficult and certainly corrupt passage"; but it is only elliptical. make one? = make [of twain] one flesh? Ref. to Pent. (Gen. 2. 24). Ap. 92.

Yet had He, &c. And therefore could have made more than one wife for Adam.

spirit. Heb. *rūach*. Ap. 9.

And wherefore one? = And what [did] that one [Abraham] who [was] seeking a seed of (or from) God? Heb. *zera'* (as in Gen. 21. 12; see note there). The logical *Ellipsis* must be further supplied: "Was Abraham faithless to Sarah and did he ill-treat her when he took an additional wife? How much more ought ye to be faithful to your wives?"

one. Refers to Abraham. See Isa. 51. 2. Ezek. 33. 24. Supply the verb "do", as in Ecc. 2. 12, and as in Judg. 18. 8, from v. 18. take heed = be watchful over.

your = your own.

**16** For, &c. = For [as] hating putting away, hath Jehovah, Israel's God, spoken; and [as hating him that] hath carried violence concealed in his clothing, hath Jehovah Sabaoth spoken, therefore, &c.

God. Heb. *Elohim*. Ap. 4. I. saith = hath said. that He hateth, &c. = I hate.

putting away = divorce. Ref. to Pent. (Deut. 24. 1). with his garment. Cp. Pss. 73. 6; 109. 18, 29. Prov. 28. 13. Isa. 30. 1.

**17** say = have said.

Every one, &c. Some codices read "All who do wrong are", &c.

evil = violence. Heb. *rā'a'*. Ap. 44. viii.

JEHOVAH'S MESSENGER. PURGING ALL.

**1** Behold, I will send, &c. = Behold Me sending, &c. Quoted in Matt. 11. 10. Mark 1. 2. Luke 1. 76; 7. 27. Not to that then present generation, but to the "generation" of our Lord's day. See note on Matt. 11. 18. This is the answer to the question "Where?" in 2. 17.

My messenger. John the Baptist (Matt. 3. 3; 11. 10. Mark 1. 2, 3. Luke 1. 76; 3. 4; 7. 26, 27. John 1. 23). Cp. Matt. 22. 2, 3. Isa. 40. 3-5.

prepare. By removing obstacles from the way. Cp. Isa. 40. 3; 62. 10.

the Lord. Heb. *hā-'Adōn*. Ap. 4. VIII (1). This refers to Messiah. Ref. to Pent. (Ex. 23. 20; 33. 14, 16). Ap. 92. suddenly = unexpectedly.

behold Fig. *Asterismos* (Ap. 6), for emphasis. said = hath said.

**2** who may abide...? Cp. Joel 2:11. Figure. abide = endure sope = lye; as in Job 9:30: i.e. water mixed with the ashes of certain plants containing alkali. Cp. Mark 9:3.

**3** He shall purify. Judgment begins at the house of God. See 1 Pet. 4:17. offer = bring near. offering = a gift offering. Heb. *minchah*. Not the same word as in v. 8.

**4** Then. When Jehovah shall have sent His messenger (Messiah), and He is accepted.

**5** I will be, &c. Cp. Mic. 1:2. the sorcerers. Ref. to Pent. (Ex. 22:18. Deut. 18:10). adulterers. Ref. to Pent. (Ex. 20:14. Lev. 20:10). oppress, &c. Ref. to Pent. (Ex. 22:21. Deut. 24:14) Ap. 92. fear = revere.

**6** For I am Jehovah; I have not changed; And ye are Jacob's sons; Ye have not failed.

**7** Even from the days of your fathers ye are gone away from Mine statutes, and have not kept them. Return unto Me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

**8** Will a man defraud God? Yet ye are defrauding Me. But ye say, Wherein are we defrauding Thee? In the tithe and the heave offering.

**9** Ye have cursed Me with a curse: for ye have defrauded Me, even the nation, the whole of it.

**10** Bring ye the whole of the tithes into the storehouse, that there may be prey [animals for sacrifice] in Mine house, and prove Me now herewith, hath said the LORD of hosts, if I will not open you the windows of heaven, and empty you out a blessing, that there shall not be room enough to receive it.

**11** And I will rebuke the eater [locust] for you, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, hath said the LORD of hosts.

**12** And all nations shall call you blessed: for ye shall be a delightsome land, hath said the LORD of hosts.

**13** Your words have been hard against Me, hath said the LORD. Yet ye say, What have we spoken so much against Thee?

**14** Ye have said, It is vain to serve God: and what profit is it that we have kept His charge, and that we have gone off mournfully from the presence of Jehovah of hosts?

**15** And now we call the proud happy; yea, the workers of lawlessness are successful; yea, they the proud ones, they that have challenged to prove God are even delivered.

**16** Then [when Malachi had spoken thus unto them] they that revered the LORD spake often each one with his friend: and the LORD hearkened, and heard it, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His name.

**17** And they shall be Mine, hath said the LORD of hosts, in that day when I am preparing a peculiar treasure; and I will spare them, according as a man spareth his own son that serveth him.

**18** Then shall ye return, and discern between a righteous one and a lawless one, between him that serveth God and him that serveth Him not.

**6** For, &c. Render, according to the Structure,  
a | For I [am] Jehovah;  
b | I have not changed;  
a | And ye [are] Jacob's sons;  
b | Ye have not failed.

I change not. Ref. to Pent. (Num. 23. 19). Ap. 92. Not in Himself, nor in His purpose, to change His dealings on the condition stated.

**3. 7-12** (C, p. 1297). ISRAEL'S DEEDS REPROVED. (Introversion and Alternation.)

|   |   |       |        |                 |  |
|---|---|-------|--------|-----------------|--|
| C | T | V     | 7-.    | Sin.            | Backsliding.                           |
|   |   | W     | -7-.   | Command.        | "Return unto ME." Conditional Promise. |
|   |   | U     | -7.    | Israel's reply. | "Wherein?"                             |
| T | V | 8, 9. | Sin.   | Defrauding.     |  |
|   |   | W     | 10-12. | Command.        | "Prove ME." Conditional Promise.       |

**7** ordinances=statutes. Heb. *hok*. Referring to particular ritual observances. Not the same word as in v. 14.

**8** man. Heb. *'ādām*. Ap. 14. I. rob=defraud. A rare word. Occurs only here, vv. 8, 9; and Prov. 22. 23. God. Heb. *Elohim*. Ap. 4. I.

have robbed=are defrauding.  
tithes. Ref. to Pent. (Lev. 27. 30-33. Num. 18. 21-32. Deut. 12. 17, &c.; 14. 22-29). Ap. 92.

offerings=heave offerings. Lit., in the tithe and the heave offering. Heb. *t'rūmāh*. Ap. 43. II. viii. Not the same word as in vv. 3, 4; 1. 10, 11, 13; 2. 12, 13.

**9** are cursed with a curse. The primitive text read, "ye have cursed Me with a curse". The *Sopherim* say (Ap. 33) that they altered the letter *ו* (Mem=m) into *נ* (Nun=n), thus making it passive instead of active, and detaching it from the rest of the sentence. This was done to avoid a supposed irreverence.

this whole nation=the nation, the whole of it.

**10** all=the whole; implying that a part had been withheld.

meat=prey: i.e. animals for sacrifice. Not put by Fig. *Metonymy* (of Adjunct), Ap. 6, for food; but put by Fig. *Synecdoche* (of Species), Ap. 6, for sacrificial animals.

open you the windows, &c. Ref. to Pent. (Gen. 7. 11; 8. 2). Ap. 92.

pour you out=empty you out.

**11** the devourer=the eater: i.e. the locust. Cp. Joel 1. 4. Amos 4. 9.

for your sakes=for you (the Dative of Reference).

**12** a delightsome land. Cp. Isa. 62. 4. Dan. 8. 9.

**13** stout=hard, or bold. **14** ordinance=charge. Heb. *mizvah*.

Not the same word as in v. 7. Referring to general religious duties.

walked mournfully before=gone off mournfully from the presence of Jehovah of hosts. **15** And now. Cp.

1:9, 2:1. are set up=prosper, or are successful. Lit are built up. Put by Fig. *Metonymy* (of Subject), Ap. 6, for being prospered. Cp. Job 22:23. Jer. 12:16. yea=yea, [they, proud ones]. Marking a climax. tempt=have tempted. Same as

"prove" in v. 10; but here in a bad sense, as though to challenge or to put to the proof. **16** Then: i.e. when Malachi

had spoken thus unto them, at a time of such apostasy,

show us what is possible and practicable in these like days and "perilous times" which are closing this present Dispensation. feared=revered. spake. As in v. 13. one to another. Each one with his friend. and. Note the Fig. *Polysyndeton*, Ap. 6. hearkened, and heard. As He heard the groaning of Israel (Ex. 2:23, 24); Moses, without words (Ex. 14:15); and Nehemiah (Neh. 2:4); Hannah, without words (1 Sam. 1:13); Jeremiah, his breathing (Lam. 3:55, 56); Jonah, when dying (Jonah 2:2); the disciples, their thoughts (Luke 24:15, 38). and a book of remembrance. Some codices, with Syr., read "a record was written in a book of remembrance". remembrance. Ref. to Pent. (Ex. 28:29. Num. 10:10, the same word). Ap. 92. thought. Precious comfort for those now who cannot speak. We can walk with God (like Enoch, in the darkest days), and think of Him with these God-reverers now, in these similar days. **17** I make up, &c.=I am preparing. My jewels=A peculiar treasure.



**4** For, \*behold, the day cometh, that shall burn as an oven; and all the proud, yea, and *all who work lawlessness*, shall be stubble: and the day that cometh shall burn them up, *hath said* the LORD of hosts, that it shall leave them neither root nor branch.

**2** But unto you that *revere* My name shall the °Sun [Messiah] of righteousness arise with healing in His rays; and ye shall go forth, and *leap for joy like* calves of the stall.

**3** And ye shall tread down *lawless ones*; for they shall be ashes under the soles of your feet °in the day *that I am preparing, hath said* the LORD of hosts.

**4** Remember ye °the law of °Moses My servant, °which I commanded unto him in Horeb for all Israel, *with the* °statutes and judgments.

**5** \*Behold, I will send you °Elijah the prophet before the coming of the great and dreadful °day of the LORD:

**6** And he shall turn the heart of the fathers to the *sons*, and the heart of the *sons* to their fathers, lest I come and smite the earth with a curse.

**4. 1** behold. Fig. *Asterismos*. Ap. 6. all that do. Heb.=every one who doeth. But some eighty codices, with four early printed editions, Targum, Aram., Sept., Syr., and Vulg., read "all who work".

wickedly=lawlessness. Heb. *rāshā'*. Ap. 44. x. saith=hath said.

the LORD of hosts. See note on 1. 4.

leave. A *Homonym*. See notes on Gen. 39. c. Ex. 23. 5.

**2** fear=revere. See the Structure "Y" and "Y", p. 1300.

Sun. Here the word "Sun" is fem., as in Gen. 15. 17. Jer. 15. 9. Nah. 3. 17, &c.; and is connected with "righteousness" (which is also fem.), which Messiah, the righteous One, alone can bring.

of. In this case "of" would be the Genitive of Apposition. See Ap. 17. 4.

wings=beams, or rays.

ye. The 1611 edition of the A.V. omits this "ye".

grow up=leap for joy, or frisk. as=like.

**3** the wicked=lawless ones. Heb. *rāshā'*. Ap. 44. x. in the day. See Ap. 18.

§ shall do this=that I am preparing; as in 3. 17. **4** the law of Moses. Ref. to Pent. (Ex. 20. 3, &c.). Ap. 92. Moses My servant. Ref. to Pent. (Num. 12. 7; see note there). Ap. 92. which I commanded, &c. Ref. to Pent. (Deut. 1. 6; 4. 10). Ap. 92. statutes and judgments. Ref. to Pent. (Deut. 4. 1. See note there). Ap. 92. **5** Elijah the prophet. Called thus, only here, and in 2 Chron. 21. 12. Elsewhere, always "Elijah the Tishbite", to indicate his own person; but here "Elijah the prophet" because had Israel received Messiah, John the Baptist would have been reckoned as Elijah (see notes on Matt. 17. 9-13. Mark 9. 11-13): and, at His last supper, the wine, representing His blood, would have been (as it will yet be) reckoned as "the blood of the (New) Covenant", as foretold in Jer. 31. 31-34. Heb. 8. 8-13; 10. 15-17; 12. 24). day of the LORD. See note on Isa. 2. 12, 17; 13. 6, &c. the LORD. Heb. Jehovah. Ap. 4. II. **6** children=sons.