

# Beit HaMiqra מלאכי Malachi

-Hebrew • English (RSV) Parallel Bible with Notes-

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מִשָּׁא דְּבַר־יְהוָה אֶל־יִשְׂרָאֵל בְּיַד מְלָאכִי 1:1

The oracle of the word of the LORD to Israel by Malachi.

מִשָּׁא (*literally*: load, bearing, tribute, burden, lifting) utterance, oracle, burden

(The first word of the book מִשָּׁא 66 times in O.T. / 29 times with the meaning related to prophecy' 2kg9:25; 2ch15:22; is13:1; 14:28; 15:1; 17:1; 19:1; 21:1,11,13; 22:1; 23:1; 30:6; jer23:33,34,36,38; ez12:10; hab1:1; na1:1; zech9:1; 12:1; mal1:1; pr30:1).

מְלָאכִי Malachi(nothing else is known); my messenger (mal3:1; ex23:23; 32:34; is42:19).

LXX ἀγγέλου αὐτοῦ (his messenger).

מְלָאכִי יְהוָה צְבָאוֹת "the messenger of Almighty Yahweh" (mal2:7).

מְלָאכִי הַבְּרִית "the messenger of the covenant" (mal3:1).

\*the meaning of 'Malachi': 'my angel' ('angel': 1:1; 2:7; 3:1<2x>)

\*LXX λήμμα λόγου κυρίου ἐπὶ τὸν Ἰσραηλ ἐν χειρὶ ἀγγέλου αὐτοῦ θέσθε δὴ ἐπὶ τὰς καρδίας ὑμῶν (The burden of the word of the Lord to Israel by the hand of his messenger. Now lay *it* to your heart.)

\*Targum of Jonathan: 'Malachi whose name was Ezra the scribe.'

\*Talmud (Megillah 15a): Mordecai is credited with writing the book of Malachi.

\*N.T.: The name 'Malachi' is not mentioned in N.T. (c.f. Mt. 11:10; Mk. 1:2; Lk. 7:27).

\*יְהוָה (45 times): 1:1, 2<2x>, 4<2x>, 5, 6, 7, 8, 9, 10, 11, 13<2x>, 14; 2:2, 4, 7, 8, 11, 12<2x>, 13, 14, 16<2x>, 17<2x>; 3:1, 3, 4, 5, 6, 7, 10, 11, 12, 13, 14, 16<3x>, 17; 4:1[3:19], 3[3:21] (cf. Adonai: 1:14).

\*The last word of the book: חָרָם (29 times in O.T.).

אֶהְבֵּתִי אֶתְכֶם אָמַר יְהוָה וְאַמְרַתֶּם בְּמַה אֶהְבַּתְנוּ 1:2

הֲלוֹא־אָח עֵשָׂו לִיעֶקֶב נְאֻם־יְהוָה וְאַהֵב אֶת־יַעֲקֹב

"I have loved you," says the LORD. But you say, "How hast thou loved us?" "Is not Esau Jacob's brother?" says the LORD. "Yet I have loved Jacob

אֶהְבַּתְנוּ (qal pf 2 m sg אָהַב + suffix: 1 pl) you loved us.

הִי interrogative particle.

נְאֻם utterance, declaration (of prophet).

וְאַהֵב (וְ + qal impf 1 sg אָהַב) I loved, I have loved.

\*אָמַר 'to say' (40 times): 1:2<2x>, 4<2x>, 5, 6<2x>, 7<2x>, 8, 9, 10, 11, 12, 13<3x>, 14; 2:2, 4, 8, 14, 16<2x>, 17<2x>; 3:1, 5, 7<2x>, 8, 10, 11, 12, 13<2x>, 14, 17; 4:1[3:19], 3[3:21].

\*The format of 1:2 is typical of Malachi's style.

a) God's statement, b) the popular objection that questions the truth of God's statement, c) the

justifications of God's statement.

\*This is the usual format for the rabbis and scribes: Mt. 3:7; 11:7-9; 12:26-27; Lk. 14:5; Jn 18:38; Rom. 3:1-4; 4:1-3; 6:21; 7:7; 1Cor. 9:7-13; Gal. 3:21; Heb. 1:14.

\*Rhetorical questions

a) into the mouth of the audience: 1:2, 6, 7; 2:17; 3:8,13; (and perhaps) 2:14.

b) YHWH asked the people rhetorical questions: 1:6,8,9; 2:10,15; 3:2

c) 7 dialogues: 1:2-3, 6, 7; 2:14, 17; 3:7b-8, 13b-14.

וְאֶת־עֵשׂוֹ שָׂנֵאתִי וְאֲשִׁים אֶת־הָרָיו שְׂמָמָה וְאֶת־נַחֲלָתוֹ לְתַנּוֹת מְדָבָר 1:3

but I have hated Esau; I have laid waste his hill country and left his heritage to jackals of the desert."

שָׂנֵאתִי hate, be hateful.

וְאֲשִׁים (וְ + qal impf 1 sg שָׂים or שִׁים) I laid, I have laid.

שְׂמָמָה (or שְׂמָמָה) devastation, waste, desolation.

נַחֲלָה possession, property, inheritance, heritage.

תַּן (*meaning uncertain*) jackals (is13:22; 34:13; 43:20; jer9:10; 10:22; 14:6; 49:33; 51:37; mi1:8; mal1:3; ps44:20; job30:29; lam4:3).

לְתַנּוֹת מְדָבָר LXX εἰς δόματα ἐρήμου (as dwellings of the wilderness).

כִּי־תֹאמַר אֲדוֹם רִשְׁשָׁנוּ וְנָשׁוּב וְנִבְנֶה חֲרֻבוֹת 1:4

כֹּה אָמַר יְהוָה צְבָאוֹת הֵמָּה יִבְנוּ וְאֲנִי אֶהְרֹס

וְקָרְאוּ לָהֶם גְּבוּל רְשָׁעָה וְהָעָם אֲשֶׁר־זָעַם יְהוָה עַד־עוֹלָם

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, till they are called the wicked country, the people with whom the LORD is angry for ever."

רִשְׁשָׁנוּ (pual pf 1 pl רִשַּׁשׁ) we are shattered.

רָשַׁשׁ (to beat down, shatter) jer5:17; mal1:4 (only twice in O.T.)

וְנָשׁוּב וְנִבְנֶה we will return and we will build; we will rebuild.

חֲרֻבָה a place laid waste, ruin, waste, desolation.

יְהוָה צְבָאוֹת Almighty Yahweh. the phrase frequently(24 times) appears in Malachi (1:4, 6, 8, 9, 10, 11, 13, 14; 2:2, 4, 7, 8, 12, 16; 3:1, 5, 7, 10, 11, 12, 14, 17; 4:1[3:19], 3[3:21]).

הָרַס tear down, break down, overthrow, beat down, break, break through, destroy.

וְקָרְאוּ לָהֶם and they(*impersonal* people) shall call them; they(Edom) shall be called.

גְּבוּל (or גְּבֻל) border, territory.

רְשָׁעָה wickedness, guilt.

זָעַם denounce, express indignation, be indignant.

וְעֵינֵיכֶם תִּרְאֶינָה וְאַתֶּם תֹּאמְרוּ יִגְדַל יְהוָה מֵעַל לְגְבוּל יִשְׂרָאֵל 1:5

Your own eyes shall see this, and you shall say, "Great is the LORD, beyond the border of

Israel!"

תִּרְאֶינָה (qal impf 3 f pl רָאָה) they (your eyes) shall see.

לְמַעַל לְ beyond, over.

\*V.5 is a prophecy (c.f. v. 11) / Is. 2:2-4 (Mi. 4:1-3); 11:9-10; 24:14-16a; 37:20; 45:6; 66:18-21.

1:6 בֶּן יִכְבֵּד אָב וְעֶבֶד אֲדֹנָיו וְאִם-אָב אֲנִי אֵיךְ כְּבוֹדִי  
וְאִם-אֲדֹנִים אֲנִי אֵיךְ מוֹרָאִי אֶמֶר יְהוָה צְבָאוֹת לָכֶם  
הֲפִתְהִימוּ בְּזֵי שָׁמַי וְאִמְרִיתֶם בְּמִה בְּזֵינוּ

"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. You say, 'How have we despised thy name?'

כָּבֵד (or כְּבֵד) (Piel) make heavy, make dull; make honourable, honour, glorify.

אֵיךְ where?

מוֹרָא (or מֹרָה, מִרְהָ) fear, reverence, terror.

בְּזֵי שָׁמַי (qal participle m pl const בָּזָה) those that despise my name.

בְּזֵינוּ (qal pf 1 pl בָּזָה) we despised (1:6,10; 2:1,4, 7; 3:3; 1Sam 2:12-17, 27-36; Neh 13:4-9).

\*'Name' (9 times): 1:6, 11<3x>, 14; 2:2, 5; 3:16; 4:2[3:20].

1:7 מְגִישִׁים עַל-מִזְבְּחִי לֶחֶם מְגֹאֵל וְאִמְרִיתֶם בְּמִה גֹאֲלֵנוּךְ  
בְּאִמְרֵיכֶם שֶׁלֶחַן יְהוָה נִבְזָה הוּא

By offering polluted food upon my altar. And you say, 'How have we polluted it?' By thinking that the LORD's table may be despised.

מְגִישִׁים (hifil participle m pl נָגַשׁ) cause to approach, bring near, bring.

מְגֹאֵל (pual participle m sg גִּאֵל) polluted; defiled.

גֹאֲלֵנוּךְ (piel pf 1 pl + suffix: 2 m sg גִּאֵל) we defiled/polluted you.

בְּאִמְרֵיכֶם (בְּ preposition + qal inf + suffix: 2 m pl אָמַר) in that you say, when you say.

נִבְזָה (nifal participle m sg בָּזָה) to be despised; to be despicable; to be vile, worthless.

\*Compare Nehemiah's reform and Malachi's message.

1)Corrupt priesthood (Neh 13:4-9 / Mal 1:6-2:9)

2)Mixed marriages (Neh 10:30; 13:23-27 / Mal 2:11; cf. 9-10)

3)Financial abuses (Neh 13:10-13 / Mal 3:5-10)

1:8 וְכִי-תִגְשׁוּן עֹר לְזִבַח אֵין רָע וְכִי תִגְשׁוּ פֶסֶחַ וְחִלָּה אֵין רָע  
תִּקְרִיבֶהוּ נָא לְפָנֶיךָ הַיִּרְצֶךָ אוֹ תִישָׂא פָנֶיךָ אֶמֶר יְהוָה צְבָאוֹת

When you offer blind animals in sacrifice, is that no evil? And when you offer those that are lame or sick, is that no evil? Present that to your governor; will he be pleased with you or show you favor? says the LORD of hosts.

תִּגְשׁוּן (hifil impf 2 m pl נָגַשׁ) you cause to approach, bring near, bring.

עֹר blind.

זָבַח slaughter, kill, sacrifice, slaughter for sacrifice.

אֵין nothing, not, nought.

רַע bad, evil, disagreeable, malignant.

פֶּסֶח lame.

הִקְרִיבֵהוּ (hifil imperative + suffix: 3 m sg קָרַב) bring/present/offer it.

פָּחָה governor (a Persian word). Cf. Neh 5:14,18; 12:26 (Nehemiah) / Hag 1:1,14; 2:2,21 (Zerubbabel)

הֲיִרְצֶה (interrogative particle + qal impf 3 m sg + suffix: 2 m sg רָצָה) will he be pleased with you?; will he accept you?

נִשָּׂא פָּנִים (*literally*, to lift/take face) show favor, accept favorably.

1:9 יַעֲתֶה חֲלוּנָא פְּנֵי־אֵל וַיַּחֲנֶנּוּ

מִי־דְכֶם הִיָּתָה זֹאת הַיִּשָּׂא מִכֶּם פָּנִים אָמַר יְהוָה צְבָאוֹת

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.

חָלָה פָּנִים (Piel) to entreat, pray, beg (ex32:11; 1kg13:6; 2kg13:4; jer26:19; zech7:2; 8:21,22; ps45:13; 119:58; pr19:6; 2ch33:12; dan9:13; job11:19; mal1:9).

וַיַּחֲנֶנּוּ (conjunction + qal impf 3 m sg suffix: 1 pl חָנַן, *pronounced as* ‘vichonenu’) that he may be gracious to us.

1:10 מִי גַם־בְּכֶם וַיִּסְגַּר דְּלָתַיִם וְלֹא־תֹאִירוּ מִזְבְּחֵי חָנָם

אֵינְלִי חֶפְצֵן בְּכֶם אָמַר יְהוָה צְבָאוֹת וּמִנְחָה לֹא־אֲרַצֶּה מִי־דְכֶם

Oh, that there were one among you who would shut the doors, that you might not kindle fire upon 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.

סָגַר shut, close.

דֶּלֶת door, gate.

תֹּאִירוּ (hifil impf 2 m pl אָוַר) you might kindle fire.

חָנָם freely, for nothing, without cause, for no purpose, in vain.

חֶפְצֵן delight, pleasure.

מִנְחָה gift, tribute, offering, present, oblation, sacrifice, meat offering.

(7 times): 1:10, 11, 13; 2:12, 13; 3:3, 4.

1:11 כִּי מִמִּזְרַח־שֶׁמֶשׁ וְעַד־מְבֹאוֹ גָדוֹל שְׁמִי בְּגוֹיִם וּבְכָל־מְקוֹם מְקַטֵּר מִגֶּשֶׁחַ

לְשִׁמִּי וּמִנְחָה טְהוֹרָה כִּי־גָדוֹל שְׁמִי בְּגוֹיִם אָמַר יְהוָה צְבָאוֹת

For from the rising of the sun to its setting my name is great among the nations, and in every place incense is offered to my name, and a pure offering; for my name is great among the nations, says the LORD of hosts.

מִזְרַח place of sunrise, east.

מְבוֹא entrance, a coming in, entering; sunset.

מִקְטָר (noun m sg) incense.

מִנְשׂ (hofal participle m sg נִנְשׂ) to be brought near.

טָהוֹר (or טָהָר) pure, clean.

\*See 1:5.

1:12 וְאַתֶּם מְחַלְלִים אוֹתוֹ בְּאִמְרֵיכֶם שֶׁלֶחַן אֲדֹנָי מִגָּאֵל הוּא וְנִיבּוֹ נִבְזָה אֲכָלוֹ

But you profane it when you say that the LORD's table is polluted, and the food for it may be despised.

חָלַל (Piel) profane, make common, defile, pollute; violate the honour of, dishonour.

בְּאִמְרֵיכֶם (ב preposition + qal inf + suffix: 2 m pl אָמַר) in that ye say, when you say.

נִיב fruit (only twice in O.T.: is57:19; mal1:12).

אֲכָלוֹ (noun + suffix: 3 m sg, pronounced as 'ochlo') its/his food.

1:13 וְאִמְרַתֶּם הִנֵּה מִתְלַאָּה וְהִפְחַתֶּם אוֹתוֹ אָמַר יְהוָה צְבָאוֹת

וְהִבֵּאתֶם גְּזוּל וְאֶת־הַפֶּסֶחַ וְאֶת־הַחֹלֶה וְהִבֵּאתֶם אֶת־הַמִּנְחָה

הָאֲרֶצֶה אוֹתָהּ מִיְדֵיכֶם אָמַר יְהוָה

'What a weariness this is,' you say, and you sniff at me, 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.

תְּלַאָּה what a weariness, toil, hardship, weariness.

הִפְחַתֶּם (hifil pf 2 m pl נָפַח) you cause to breathe out.

וְהִבֵּאתֶם (ו conjunction + hifil pf 2 m pl בִּיא) you bring.

גְּזוּל to tear away, seize, plunder, tear off, pull off, rob, take away by force.

\*One of the 18 Tiqunei Sofrim (Corrections of the Scribes) occurs in v. 13. Supposedly the scribes changed the original 'me' to 'it' to protect God from such a verb as "sniff" (cf. Gen 18:22).

1:14 וְאֲרוּר נֹכֵחַ וְיֵשׁ בְּעֵדְרוֹ זָכָר וְנָדַר וְזָבַח מִשְׁחַת לְאֲדֹנָי

כִּי מֶלֶךְ גָּדוֹל אָנִי אָמַר יְהוָה צְבָאוֹת וְשְׁמִי נֹרָא בְּגוֹיִם

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 is feared among the nations.

אָרַר (qal pass part masc sing) cursed.

נָכַל to be deceitful, be crafty, be knavish (3 times: gen37:18; num25:18; ps105:25); (participle) deceiver (only in mal1:14).

עֵדֶר flock, herd.

נָדַר to vow, make a vow.

מִשְׁחַת (hofal participle m sg שָׁחַת, pronounced as 'moshchat') spoiled, ruined.  
יִרָא (Niphal) be fearful, be dreadful, be feared.

וְעַתָּה אֵלֵיכֶם הַמִּצְוָה הַזֹּאת הַכֹּהֲנִים 2:1  
"And now, O priests, this command is for you.  
מִצְוָה commandment.

אִם-לֹא תִשְׁמְעוּ וְאִם-לֹא תִשְׁיִמוּ עַל-לֵב לְתַת כְּבוֹד לְשִׁמִּי 2:2  
אָמַר יְהוָה צְבָאוֹת וְשַׁלַּחְתִּי בְכֶם אֶת-הַמְּאָרָה וְאָרוֹתַי אֶת-בְּרֻכּוֹתֵיכֶם  
וְגַם אָרוֹתַיָּהּ כִּי אֵינְכֶם שָׂמִים עַל-לֵב

If you will not listen, if you will not lay it to heart to give glory 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.

לֵב עַל-לֵב lay/take {it} to heart, pay attention to.

לְתַת (ל preposition + qal inf (נָתַן) to give, put, set, ascribe.

וְשַׁלַּחְתִּי (וּ + piel pf 1 sg שָׁלַח) I will send.

מְאָרָה curse.

וְאָרוֹתַי (וּ + qal pf 1 sg אָרַר) I will curse.

בְּרֻכָּה blessing, prosperity.

הִנְנִי גֹעַר לְכֶם אֶת-הַזֶּרַע וְזָרִיתִי פֶרֶשׁ עַל-פְּנֵיכֶם פֶּרֶשׁ חֲגִיכֶם 2:3  
וְנָשָׂא אֶתְכֶם אֵלָיו

RSV: Behold, I will rebuke your offspring, and spread dung upon your faces, the dung of your offerings, and I will put you out of my presence.

NKJ: "Behold, I will rebuke your descendants And spread refuse on your faces, The refuse of your solemn feasts; And one will take you away with it.

KJV: .....and one shall take you away with it.

WEB: .....and {one} shall take you away with it.

LXX: .....καὶ λήψομαι ὑμᾶς εἰς τὸ αὐτό (and I will carry you away at the same time).

גֹעַר rebuke, reprove.

וְזָרִיתִי (וּ + piel pf 1 sg זָרַה) I will spread/ scatter/ disperse.

פֶּרֶשׁ faecal matter, dung, offal

חֲגִי festival, feast, festival-gathering, pilgrim-feast.

וִידַעְתֶּם כִּי שַׁלַּחְתִּי אֵלֵיכֶם אֶת הַמִּצְוָה הַזֹּאת 2:4  
לְהִיֹּת בְּרִיתִי אֶת-לְוִי אָמַר יְהוָה צְבָאוֹת

So shall you know that I have sent this command to you, that my covenant with Levi may hold, says the LORD of hosts.

וידעתם [ידע + qal pf 2 pl] you shall know.

להיות (ל preposition + qal inf) to be, become, come to pass, exist.

ברית הלוי the covenant of the Levites (mal2:8). ‘Covenant’ (6 times): 2:4,5,8,10,14; 3:1.

ברית הכהנה והלויים the covenant of the priesthood and the Levites (neh13:29).

ברית מלח a covenant of salt (num18:19 / to Aaron and his sons; 2ch13:5 / to David and his sons).

\*2:1-4. to the priests (v.1) / “This commandment” (המצוה הזאת): to confirm “my covenant with Levi” (v.4) / Num 3:45-48; 18:21-24; 25:12-13 (בריתי שלום, my covenant of peace); Neh 13:29.

2:5 בריתי היתה אתו החיים והשלום ואתנם-לו מורא ויראני  
ומפני שמי נחת הוא

My covenant with him was a covenant of life and peace, and I gave them to him, that he might fear; and he feared me, he stood in awe of my name.

ברית שלום a covenant of peace (Num25:12; ez34:25; 37:26; is54:10).

ואתנם (ן + qal impf 1 sg נתן + suffix: 3 m pl) I gave them.

ויראני (ן + qal impf 3 m sg ירא + suffix: 3 m sg) he feared me.

נחת (nifal pf 3 m sg חתת) be broken, be dismayed.

2:6 תורת אמת היתה בפיהו ועולה לא-נמצא בשפתיו  
בשלום ובמישור הלך אתי ורבים השיב מעון

True instruction 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.

בפיהו (ב preposition + פה noun m sg + הו suffix: 3 m sg) in his mouth.

עול (or עולה, עולה) injustice, unrighteousness, wrong, violent deeds of injustice.

בשפתיו (ב preposition + שפה noun f dual + suffix: 3 m sg) in his lips.

השיב (hifil pf 3 m sg שוב) cause to return, bring back; turn away.

\* “he turned many from iniquity”: 4:6 (priests’ mission); Dan 12:3; Jam 5:20 (cf. 3:7).

2:7 כִּי־שִׁפְתָי כֹּהֵן יִשְׁמְרוּ־דַעַת וְתוֹרָה יִבְקְשׂוּ מִפִּיהוּ כִּי מַלְאֲךְ יְהוָה־צְבָאוֹת הוּא  
For the lips of a priest should guard knowledge, and men should seek instruction from his mouth, for he is the messenger of the LORD of hosts.

דעת knowledge, perception, skill; discernment, understanding, wisdom.

\*What to expect from the priest – “knowledge, instruction” (Dt 17:8-13; Lev 10:8-11).

\*The status of the priest - “the messenger of YHWH of hosts”

2:8 ואתם סרתם מן-הדרך הכשלתם רבים בתורה  
שחתם ברית הלוי אמר יהוה צבאות

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,

סוּר (or שׁוּר) (Qal) turn aside, turn in unto; depart, depart from way, avoid.

כָּשַׁל (Hiphil) cause to stumble, bring injury or ruin to, overthrow; make feeble.

שָׁחַת (Piel) spoil, ruin; pervert, corrupt, deal corruptly.

וְגַם־אֲנִי נִתְתִּי אֶתְכֶם נִבְזִים וְשִׁפְלִים לְכָל־הָעָם 2:9

כְּפִי אֲשֶׁר אֵינְכֶם שׁמְרִים אֶת־דְּרֹכַי וְנִשְׂאִים פָּנִים בַּתּוֹרָה

and so I make you despised and abased before all the people, inasmuch as you have not kept my ways but have shown partiality in your instruction."

בְּזָה (Niphal) be despised, be despicable; be vile, worthless.

שִׁפְלָה low, humble.

נִשְׂאָה פָּנִים to lift (bear up, carry, take) face; to show partiality.

הֲלוֹא אָב אֶחָד לְכָל־נוּ הֲלוֹא אֵל אֶחָד בְּרָאֵנוּ 2:10

מִדּוּעַ נִבְגַּד אִישׁ בְּאָחִיו לְחַלֵּל בְּרִית אֲבֹתֵינוּ

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?

\*Cf. 1Cor 8:6; Eph 4:6; Acts 17:26 / "the covenant of our fathers."

בְּגֵדָה יְהוּדָה וְתוֹעֵבָה נַעֲשְׂתָה בְיִשְׂרָאֵל וּבִירוּשָׁלַיִם 2:11

כִּי חָלַל יְהוּדָה קֹדֶשׁ יְהוָה אֲשֶׁר אָהַב וּבָעַל בַּת־אֵל נָכַר

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.

KJV: .....the holiness of the LORD which he loved.....

RSV: .....the sanctuary of the LORD, which he loves.....

WEB: .....the holiness of the LORD whom he loved.....

LXX: τὰ ἅγια κυρίου ἐν οἷς ἠγάπησεν (the holy things of the Lord, which he delighted in),

תוֹעֵבָה (or תַּעֲבָה) a disgusting thing, abomination, abominable.

בָּעַל marry, rule over, possess, own.

נָכַר foreign, alien, foreignness, that which is foreign.

יְכַרֵּת יְהוָה לְאִישׁ אֲשֶׁר יַעֲשֶׂנָה עַר וְעָנָה מֵאֵהָלַי יַעֲקֹב 2:12

וּמְגִישׁ מִנְחָה לַיהוָה צְבָאוֹת

RSV: May the LORD cut off from the tents of Jacob, for the man who does this, any to witness or answer, or to bring an offering to the LORD of hosts!

KJV=VUL: The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

YLT: Cut off doth Jehovah the man who doth it, Tempter and tempted--from the tents of

Jacob, Even he who is bringing nigh a present to Jehovah of Hosts.

LXX: ἐξολεθρεύσει κύριος τὸν ἄνθρωπον τὸν ποιούντα ταῦτα ἕως καὶ ταπεινωθῆ ἔκ σκηνομάτων Ἰακωβ καὶ ἔκ προσαγόντων θυσίαν τῷ κυρίῳ παντοκράτορι (The Lord will utterly destroy the man that does these things, until he be even cast down from out of the tabernacles of Jacob, and from among them that offer sacrifice to the Lord Almighty.)

כָּרַת (Hiphil) cut off, destroy; cut down; take away.

עוֹר (Qal) to rouse oneself, awake.

עָנָה (Qal) be occupied, be busied with; afflict, oppress, humble, be afflicted, be bowed down, be put down, become low; be depressed, be downcast.

אֹהֶל tent; dwelling, home, habitation.

וְזֹאת שֵׁנִית תַּעֲשׂוּ כַּסּוֹת דְּמֵעָה אֶת־מִזְבֵּחַ יְהוָה בְּכִי וְאֲנָקָה 2:13  
מֵאֵין עוֹד פְּנוֹת אֶל־הַמִּנְחָה וְלִקְחַת רְצוֹן מִיָּדְכֶם

RSV: And this again 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 at your hand.

KJV: And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

WEB: And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth {it} with good will at your hand.

שֵׁנִי second (the ordinal number); again (a second time); another, other.

כָּסָה (Piel) cover, clothe; conceal.

דְּמֵעָה tears.

בְּכִי a weeping, weeping.

אֲנָקָה crying, groaning, lamentation.

רְצוֹן (or רְצֵן) pleasure, delight, favour, goodwill, acceptance, will.

\*cf. Zech 7:3-6

וְאָמַרְתֶּם עַל־מָה עַל כִּי־יְהוָה הָעֵיד בֵּינְךָ וּבֵין אִשְׁתְּ נְעוּרֶיךָ 2:14  
אֲשֶׁר אָתָּה בָּגַדְתָּהּ בָּהּ וְהִיא חֲבֵרְתְּךָ וְאִשְׁתְּ בְרִיתְךָ

You ask, "Why does he not?" Because the LORD was witness to the covenant between you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant.

עוֹד (Hiphil) testify, bear witness; cause to testify, take or call as witness, invoke; protest, affirm solemnly, warn, exhort or enjoin solemnly, admonish, charge.

נְעוּר (or נְעָרָה, נְעָר) youth, early life.

\* the marriage by covenant / cf. Gen 2:18-25; Pr 18:22 (meeting wife).

וְלֹא־אָחַד עָשָׂה וְשָׂאָר רוּחַ לּוֹ וּמָה הָאָחַד מִבְּקֶשׁ זֶרַע אֱלֹהִים 2:15  
וְנִשְׁמַרְתֶּם בְּרוּחְכֶם וּבְאִשְׁתׁ נְעוּרֵיךָ אֶל־יִבְגֹּד

RSV: Has not the one God made and sustained for us the spirit of life? And what does he desire? Godly offspring. So take heed to yourselves, and let none be faithless to the wife of his youth.

KJV: And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

LXX: καὶ οὐκ ἄλλος ἐποίησεν καὶ ὑπόλειμμα πνεύματος αὐτοῦ καὶ εἶπατε τί ἄλλο ἄλλ' ἢ σπέρμα ζητεῖ ὁ θεός καὶ φυλάξασθε ἐν τῷ πνεύματι ὑμῶν καὶ γυναικὰ νεότητός σου μὴ ἐγκαταλίπῃς (And did he not do well? and *there* was the residue of his spirit. But ye said, What does God seek but a seed?)

שָׂאָר rest, residue, remnant, remainder (26 times in O.T.).

שָׂאָר (16 times) 1) flesh, body (Ps 78:20, 27; Mi 3:2, 3; Ps 73:26; Jer 51:35; Pr 5:11; 11:17; Lev 20:19; Ex 21:10); 2) flesh relation, blood relation, near kin (Lev 18:6, 12, 13; 21:2; 25:49; Num 27:11).

שָׂמַר (Niphal) be on one's guard, take heed, take care, beware; keep oneself, refrain, abstain; be kept, be guarded.

\*'one': 2:10(2x), 15(2x)

\*Cf. Gen 2:7.

כִּי־שָׂנֵא שְׁלַח אָמַר יְהוָה אֱלֹהֵי יִשְׂרָאֵל וְכִסָּה חָמָס עַל־לְבוּשׁוֹ 2:16  
אָמַר יְהוָה צְבָאוֹת וְנִשְׁמַרְתֶּם בְּרוּחְכֶם וְלֹא תִבְגְּדוּ

"For I hate divorce, says the LORD the God of Israel, and covering one's garment with violence, says the LORD of hosts. So take heed to yourselves and do not be faithless."

שְׁלַח (Piel) send off or away or out or forth, dismiss, give over, cast out; let go, set free.

חָמָס violence, wrong, cruelty, injustice.

לְבוּשׁ (or לְבָשׁ) clothing, garment, apparel, raiment.

\*Divorce & Domestic violence / Mt 5:32; Mk 10:9, 11; Lk 16:18; 1 Cor 7:10.

הוֹגַעְתֶּם יְהוָה בְּדַבְרֵיכֶם וְאָמַרְתֶּם בְּמָה הוֹגַעְנוּ בְּאִמְרֵיכֶם 2:17

כָּל־עֲשֵׂה רָע טוֹב בְּעֵינֵי יְהוָה וּבָהֶם הוּא חָפֵץ אוֹ אֵיחָ אֱלֹהֵי הַמִּשְׁפָּט

You have wearied the LORD with your words. Yet you say, "How have we wearied him?" By saying, "Every one 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?"

יָגַע (Hiphil) make to toil, make weary, cause to be weary.

חָפֵץ to delight in, take pleasure in, desire, be pleased with.

\*Cf. Is 5:20; Am 5:7.

3:1 הַנְּנִי שְׁלַח מַלְאָכִי וּפְנֵה-דֶרֶךְ לְפָנָי

וּפְתָאֵם יָבוֹא אֶל-הַיְכָלֹ הָאֲדוֹן אֲשֶׁר-אַתֶּם מְבַקְשִׁים

וּמַלְאָךְ הַבְּרִית אֲשֶׁר-אַתֶּם חֹפְצִים הִנֵּה-בָא אָמַר יְהוָה צְבָאוֹת

"Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts.

פָּנָה (Piel) turn away, put out of the way, make clear, clear away.

פְּתָאֵם suddenly, surprisingly; suddenness.

הַיְכָל palace, temple, nave, sanctuary.

**\*Who is the "messenger ('Malach')?"**

1) 1:1. The messenger or prophet who gives the message of this prophecy / Malachi.

2) 2:7. 'the messenger of Almighty YHWH' = the priests

3) 3:1a. 'my messenger' = John the Baptist (Mt 11:10 = Lk 7:27; cf. Mk 1:2 = Mal 3:1 + Is 40:3).

● **Mark 1:2.** As it is written in Isaiah the prophet, "Behold, I send my messenger before thy face, who shall prepare thy way;

● **Lk 1:76** (mal 3:1), 77 (mal 4:6), 78 (mal 4:2)

4) 3:1b. 'the messenger of the covenant in whom you delight' = Jesus Christ (cf. Mal 4:5) 'the Lord whom you seek' = Jesus Christ (cf. Mal 2:17)

3:2 וּמִי מְכַלֵּל אֶת-יּוֹם בּוֹאוֹ וּמִי הָעֹמֵד בְּהִרְאוֹתָיו

כִּי-הוּא כֹּאֵשׁ מְצַרֵּף וְכַבְרִית מְכַבְּסִים

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;

LXX: καὶ τίς ὑπομενεῖ ἡμέραν εἰσόδου αὐτοῦ (And who will abide the day of his coming?)

פּוֹל (Pilpel) to sustain, support, nourish; contain, hold in, restrain; endure.

צַרֵּף (Piel) be a refiner.

בְּרִית lye, potash, soap, alkali (used in washing).

כָּבַס (Piel) wash (garments, person).

\*'the day of His coming': Is 2:12; 13:6, 9; Ezech 13:5; Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18, 20; Oba 15; Zeph 1:7, 14(2x); Mal4:5 / Cf. Is 1:25; 4:4; Zech 13:9

3:3 וְיָשָׁב מְצַרֵּף וּמְטַהֵר כֶּסֶף וְטָהַר אֶת-בְּנֵי-לֵוִי וְזָקַק אֹתָם כְּזָהָב וְכַכְּסֵף

וְהָיוּ לִיהוָה מְגִישֵׁי מִנְחָה בְּצַדִּיקָה

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, till they present right offerings to the LORD.

זָקַק purge, refine.

\*YHWH will purify the sons of Levi – especially the priests / Cf. Ezech 20:40-44

3:4 וְעָרְבָה לִיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַיִם כִּימֵי עוֹלָם וְכִשְׁנַיִם קֶדְמֹנִיּוֹת

Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years.

עָרַב be pleasing.

קִדְמוֹנִי (or קִדְמוֹנִי) former, ancient, eastern.

3:5 וְקִרְבֹּתַי אֵלֵיכֶם לְמוֹשֶׁפֶט

וְהָיִיתִי עַד מְמַהֵר בְּמַכְשָׁפִים וּבַמְנַאֲפִים וּבַנֹּשְׁבָעִים לְשֹׁקֵר

וּבַעֲשָׂקֵי שְׂכָר־שְׂכִיר אֶלְמָנָה וַיִּתּוֹם וּמִטִּי־גֵר וְלֹא יִרְאוּנִי אָמַר יְהוָה צְבָאוֹת

"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 hireling in his wages, the widow and the orphan, against those who thrust aside the sojourner, and do not fear me, says the LORD of hosts.

כָּשַׁף (Piel) practice witchcraft or sorcery; sorcerer, sorceress (participle).

נָאֵף (Piel) commit adultery.

שָׁבַע (Niphal) swear, take an oath; curse.

שָׁקַר lie, deception, disappointment, falsehood.

עָשָׂק press upon, oppress, violate, defraud, do violence, get deceitfully, wrong.

שָׂכַר hire, wages, reward, pay; fare, fee, passage-money.

שְׂכִיר hired; hireling, hired labourer; (subst) mercenary.

נָטָה (Hiphil) stretch out, spread out; turn, incline, influence, bend down, hold out, extend, thrust aside, thrust away.

גֵּר (or גֵּיר) sojourner, a temporary inhabitant, a newcomer lacking inherited rights.

**\* Who is going to be judged? - those who do not fear YHWH**

1)the sorcerers – Ex 22:17; Dt 18:10.

2)the adulterers – Ex 20:14; Lev 20:10; Dt 5:17.

3)those who swear falsely – Lev 5:24; 19:12.

4)those who oppress the hireling in his wages – Lev 19:13; Dt 24:14.

5)those who oppress the widow and the orphan – Ex 22:21; Dt 10:18; 24:17; 27:19.

6)those who thrust aside the sojourner – Dt 14:29; 16:11,14; 24:19,20,21; 27:19.

3:6 כִּי אֲנִי יְהוָה לֹא שֹׁנֵיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כִלִּיתֶם

"For I the LORD do not change; therefore you, O sons of Jacob, are not consumed.

שָׁנָה change, alter.

כָּלָה accomplish, cease, consume, determine, end, fail, finish.

1) For I the LORD do not change: Num 23:19

2) therefore you, O sons of Jacob, are not consumed: Ps 103:27-29;

Lev 26:40-46; Dt 32:26-27,43; Is 66:22; Mi 7:18-20; Ezek 11:17; 20:41-42; 28:25; 36:24; 38:8.

3:7 לְמִימֵי אֲבוֹתֵיכֶם סִרְתֶּם מַחֲקִי וְלֹא שְׁמַרְתֶּם

שובו אלי ואשובה אליכם אמר יהוה צבאות ואמרתם במה נשוב

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?'

\***Meaning of “Repent” (SHUV):** 51x of 1,059x in O.T.

1) Who has to SHUV: Jer 8:5.

2) From what: 2Kg 17:13; 2Ch 6:26; Is 31:6; Jer 18:11; 25:5; 35:15; 44:5; Ezek 13:22; 14:6; 18:23,30; 33:9,11,12,14; Zech 1:4; Job 36:10,

3) How: 1Sam 7:3; 1Kg 8:48; 2Kg 23:25; 2Ch 6:38; Joel 2:12

\* SHUV of God: Mal 3:7; Zech 1:3; Jer 12:15; Mi 7:19.

3:8 הִיקַבַּע אָדָם אֱלֹהִים כִּי אַתֶּם קֹבְעִים אֹתִי וְאִמַּרְתֶּם בְּמָה קֹבְעֵנוּךָ  
הַמַּעֲשֵׂר וְהַתְּרוּמָה

Will man rob God? Yet you are robbing me. But you say, 'How are we robbing thee?' In your tithes and offerings.

εἰ πτερνιεῖ ἄνθρωπος θεόν διότι ὑμεῖς πτερνίζετε με (Will a man insult God?... insult)

קֹבַע (Qal) rob.

מַעֲשֵׂר (or מַעֲשֵׂר) tithe, tenth part.

תְּרוּמָה (or תְּרֻמָּה) contribution, offering; a heave offering.

**\*3:8-12. SHUV from Mammonism**

\*V. 8,9. Tithe / Jer 27:30-33 (duty) / Lev 18:21; Num 18 (use); **Num 18:24** / 2Ch 31:4-19 / Dt 12:6-9; 14:22-29; 26:12-15 (use).

3:9 בְּמֵאֲרָה אַתֶּם נֹאֲרִים וְאֹתִי אַתֶּם קֹבְעִים הַגּוֹי כְּלוֹ

RSV: You are cursed with a curse, for you are robbing me; the whole nation of you.

καὶ ἀποβλέποντες ὑμεῖς ἀποβλέπετε καὶ ἐμὲ ὑμεῖς πτερνίζετε τὸ ἔθνος συνετελέσθη (And ye do surely look off from me, and ye insult me. *The nation came to the end.*)

מֵאֲרָה curse.

אָרַר (Niphal) be cursed, cursed.

3:10 הָבִיאוּ אֶת־כָּל־הַמַּעֲשֵׂר אֶל־בֵּית הָאוֹצָר וַיְהִי טָרֶף בְּבֵיתִי

וּבְחֲנוּנַי נָא בְּזֹאת אָמַר יְהוָה צְבָאוֹת

אִם־לֹא אֶפְתַּח לָכֶם אֶת אַרְבּוֹת הַשָּׁמַיִם וְהִרִיקְתִּי לָכֶם בְּרֻכָּה עַד־בְּלִי־דִי

Bring the full tithes 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 an overflowing blessing.

אוֹצָר treasure, storehouse.

טָרֶף prey, food, leaf.

אַרְבָּה lattice, window, sluice.

רוּק (Hiphil) empty, keep empty or hungry; pour out or down; empty out.

בְּלִי (adverb) without.

דִּי sufficiency, enough.

**\*the 'windows'(אַרְבוֹחַ) of heaven: 9 times**

**Gen 7:11; 8:2;** 2Kg 7:2,9; Is 24:18; 60:8; Hos 13:3; Eccl 12:3; Mal 3:10.

**\*a land of delight:** Is 62:4; 2Kg 21:1.

\*Cf. God or Mammon?

Gen 14:17-24; Lk 16:13; Mt 6:19-34 (Prov 22:9; 23:6; 28:22; Dt 15:9; 28:54-57)

וְגַעַרְתִּי לָכֶם בְּאֹכַל וְלֹא־יִשְׁחַת לָכֶם אֶת־פְּרֵי הָאֲדָמָה 3:11  
וְלֹא־תִשְׁכַּל לָכֶם הַגֶּפֶן בַּשָּׂדֶה אָמַר יְהוָה צְבָאוֹת

I will rebuke the devourer 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.

גָּעַר (Qal) rebuke, reprove, corrupt.

שָׁכַל (Piel) make childless; cause barrenness, show barrenness; miscarry.

גֶּפֶן vine, vine tree.

וְאִשְׂרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חַפְּצָן אָמַר יְהוָה צְבָאוֹת 3:12

Then all nations will call you blessed, for you will be a land of delight, says the LORD of hosts.

אָשַׁר (or אִשַּׁר) (Piel) go straight on; set right; pronounce happy, call blessed.

חִזְקוּ עָלַי דְּבַרְיֵכֶם אָמַר יְהוָה וְאִמַּרְתֶּם מִה־נִּדְבַרְנוּ עָלֶיךָ 3:13

"Your words have been stout against me, says the LORD. Yet you say, 'How have we spoken against thee?'

חִזַּק strengthen, prevail, harden, be strong, become strong, be firm.

דִּבֵּר (Niphal) speak with one another, talk.

**\*3:13-18. SHUV in Language and Thought**

The Instruction(Torah) of God > man's Torah

1) V. 13-15. False Torah & Reversing of the Word of God

2) V. 16-18. Case of 'those who fear YHWH'

אִמַּרְתֶּם שׁוּא עֵבֶר אֱלֹהִים וּמִה־בָּצַע כִּי שָׁמַרְנוּ מִשְׁמֶרְתּוֹ 3:14  
וְכִי הָלַכְנוּ קְדָרְנִית מִפְּנֵי יְהוָה צְבָאוֹת

You have said, 'It is vain to serve God. What is the good of our keeping his charge or of walking as in mourning before the LORD of hosts?'

שׁוּא (or שִׁוּא) emptiness, vanity, falsehood, nothingness, lying, worthlessness.

בָּצַע profit, unjust gain, gain (profit) acquired by violence.

קְדָרְנִית mournfully.

וְעַתָּה אֲנַחְנוּ מֵאֲשֵׁרִים זָרִים גַּם-נִבְנוּ עֲשֵׂי רָשָׁעָה גַם בָּחֲנוּ אֱלֹהִים וַיִּמָּלְטוּ 3:15  
Henceforth we deem the arrogant blessed; evildoers not only prosper but when they put God to the test they escape."

זָר arrogant, proud, insolent, presumptuous.

בָּנָה (Niphal) be built; be rebuilt; established.

רָשָׁעָה wickedness, guilt.

בָּחַן examine, try, prove.

מָלַט (Niphal) slip away; escape; be delivered.

אִז נִדְבְּרוּ יִרְאֵי יְהוָה אִישׁ אֶת-רֵעֵהוּ 3:16

וַיִּקְשֹׁב יְהוָה וַיִּשְׁמַע וַיִּכְתֹּב סֵפֶר זְכוֹרוֹן לְפָנָיו לִירְאֵי יְהוָה וּלְחַשְׁבֵי שְׁמוֹ  
Then those who feared the LORD spoke with one another; the LORD heeded and heard them, and a book of remembrance was written before him of those who feared the LORD and thought on his name.

רֵעַ (or רֵיעַ) friend, companion, fellow; other, another (reciprocal phrase).

קָשַׁב (Hiphil) pay attention, give attention.

זְכוֹרוֹן memorial, reminder, remembrance.

חָשַׁב think, plan, esteem, calculate, invent, make a judgment, imagine, count.

\* 'a book of remembrance'

a) Ex 32:32-33; Rev 3:5; 13:8; 20:12-15; Lk 10:20; Phil 4:3; Is 4:3; Dan 12:1; Mal 3:16; Ps 69:28 (the book of life)

b) Ps 139:16; 56:8; Rev 20:12-15 ('the books, according to their works')

וְהָיוּ לִי אֲמַר יְהוָה צְבָאוֹת לַיּוֹם אֲשֶׁר אֲנִי עֹשֶׂה סִגְלָה 3:17

וַחֲמַלְתִּי עֲלֵיהֶם כְּאֲשֶׁר יַחְמַל אִישׁ עַל-בְּנוֹ הָעֶבֶד אֹתוֹ

RSV: "They shall be mine, says the LORD of hosts, my special possession on the day when I act, and I will spare them as a man spares his son who serves him.

KJV: ...in that day when I make up my jewels...

סִגְלָה possession, property, valued property, peculiar treasure.

חָמַל (Qal) spare, pity, have compassion on.

\***special possession** (סִגְלָה) of YHWH (8 times in O.T.):

Ex 19:5; Dt 7:6; 14:2; 26:18; 1Ch 29:3; Ps 135:4; Eccl 2:8; Mal 3:17.

וּשְׁבַתֶּם וּרְאִיתֶם בֵּין צְדִיק לְרָשָׁע בֵּין עֶבֶד אֱלֹהִים לְאִשֶׁר לֹא עֲבָדוֹ 3:18

Then once more you shall distinguish between the righteous and the wicked, between one who serves God and one who does not serve him.

\*4:1-6 = 3:19-24 in the Hebrew Bible

כִּי־הִנֵּה הַיּוֹם בָּא בְּעֵר פֶּתַנּוֹר וְהָיוּ כָל־יְזִידִים וְכָל־עֹשֵׂה רָשָׁעָה קֶשׁ 4:1  
וְלִהְטוּ אֹתָם הַיּוֹם הַבֹּא אָמַר יְהוָה צְבָאוֹת אֲשֶׁר לֹא־יַעֲזֹב לָהֶם שָׂרֵשׁ וְעֵנָף  
"For behold, the day comes, burning like an oven, when all the arrogant and all evildoers  
will be stubble; the day that comes shall burn them up, says the LORD of hosts, so that it  
will leave them neither root nor branch.

בְּעֵר burn, consume, kindle, be kindled.

פֶּתַנּוֹר furnace, oven, fire-pot, (portable) stove.

קֶשׁ stubble, chaff.

לִהְטוּ (Piel) scorch, burn, blaze.

יַעֲזֹב leave, loose, forsake.

שָׂרֵשׁ root.

עֵנָף bough, branch.

**\*4:1-6 = Heb. 3:19-24**

The Coming of the Day of YHWH (Is 2:12; 13:6, 9; Ezech 13:5; Joel 1:15; 2:1, 11, 31; 3:14; Amos  
5:18, 20; Oba 15; Zeph 1:7, 14(2x); Mal4:5)

**\*4:1-3.** Two types of judgment

1) V.1. Against arrogant people (Is 47:14; Mt 3:12; Lk 3:17).

2) V.2-3. For those who fear YHWH

וְזָרְחָה לָכֶם יְרֵאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמְרַפָּא בְּכַנְפֶיהָ 4:2  
וַיֵּצְאוּתָם וּפְשָׁתָם כְּעֵגְלֵי מְרִבָּק

But for you who fear my name the sun of righteousness shall rise, with healing in its wings.  
You shall go forth leaping like calves from the stall.

מְרַפָּא health, healing, cure.

כְּנָף wing, extremity, edge, winged, border, corner, shirt.

פּוֹשׁ spring about; frisk, act proudly (fig.).

עֵגֶל calf, bull-calf.

מְרִבָּק stall.

**\*‘the Sun of righteousness arise’**

**Ps 84:11(12).** Cf. Is 60:19-22; Ps 27:1; Rev 21:23-24; Lk 1:78; Eph 5:14; Heb 1:3; 2Pt 1:19.

**\*‘with healing in his wings’** Ex 15:26; Is. 53:5

**\*‘MARPE’** (16 imes in O.T.)

Jer 8:15; 14:19; 33:6; Pr 4:22; 6:15; 12:18; 13:17; 14:30; 15:4; 16:24; 29:1

וְעִסְוֹתָם רְשָׁעִים כִּי־יְהִיוּ אֶפְרַי תַּחַת כַּפּוֹת רַגְלֵיכֶם 4:3  
בַּיּוֹם אֲשֶׁר אֲנִי עֹשֶׂה אָמַר יְהוָה צְבָאוֹת

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.

עָסַס (Qal) to press, crush, press by treading, tread down or out, press (grapes).

אֶפֶר ashes; worthlessness (fig.).

\*‘you shall **tread down** (וְעִסוּתֶם) the wicked’ (Hapax Legomenon).

1Cor 6:2; Mt 19:28. Cf. Dan 7:22; Rev 20:4.

4:4 זָכְרוּ תוֹרַת מֹשֶׁה עַבְדִּי  
אֲשֶׁר צִוִּיתִי אוֹתוֹ בְּחָרֵב עַל-כָּל-יִשְׂרָאֵל חֻקִּים וּמִשְׁפָּטִים

"Remember the law of my servant Moses, the statutes and ordinances that I commanded him at Horeb for all Israel.

4:5 הִנֵּה אֲנֹכִי שֹׁלֵחַ לָכֶם אֶת אֵלִיָּה הַנָּבִיא  
לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא

"Behold, I will send you Elijah the prophet before the great and terrible day of the LORD comes.

\*Cf. Mt 11:14; 17:10-13; Mk 9:11-13; Lk 1:17.

\***Elijah:** 'my God is Jehovah.'

(1Kg 17:1-19:21; 21:17-29; 2Kg 1:1-2:18; 2Ch 21:12-15)

(John 1:25; Ro 11:2; Jas 5:17; Lk 4:25 9:54; 9:8; Mt 11:11,14;

- Even outwardly the Baptist corresponded so closely to the earlier prophet that he might be styled a second Elijah (1Kg 17:1; Lk 3:2; 2Kg 1:8; Mt 3:4).
- (Mt 11:13,14 16:14 17:10; Mk 9:11 15:35; Lk 9:7,8 John 1:21)

4:6 וְהָשִׁיב לִב-אֲבוֹת עַל-בָּנִים וְלִב בָּנִים עַל-אֲבוֹתָם  
פֶּן-אָבּוּא וְהִכִּיתִי אֶת-הָאָרֶץ חָרֵם

And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse."

חָרֵם (or חָרָם) a thing devoted, thing dedicated, ban, devotion; a net, thing perforated; have been utterly destroyed, (appointed to) utter destruction.

\*The last word of the book: חָרָם (29 times in O.T.) Cf. Josh 6:17; 7:13; Zech 14:11.

\*Cf. 1Kg 18:21,30,37; Mal 2:6; Lk 1:17

### <A Song of Malachi>

אֲדוֹן הַכְּבוֹד מֶלֶךְ הַמְּלָכִים  
שֶׁמֶשׁ צְדָקָה וּמִרְפָּא בְּכַנְפֶיהָ

**You are the Lord of glory. You are the King of kings.**

**You are the sun of righteousness with healing in Your wings.**

你是榮耀的主 你是萬王之王  
你是公義的太陽 醫治在你翅膀裡

*Beit HaMiqra*

מַלְאְכִי Malachi

-Hebrew • English Parallel Bible with Notes-

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