MALACHI.
THE STRUCTURE OF THE BOOK AS A WHOLE.

(Division.)

15 [A1 | 1. 1-5. NATIONAL ELECTION.
[A2 | 1. 6-46. NATIONAL REJECTION.

For the Canonical order and place of the Prophets, see Ap. 1, and pp. 1206 and 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 References to the Pentateuch by the Prophets, see Ap. 92.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.

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; 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 (40 x 10; 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 (1st Nisan, 468 B.C.): a period amply sufficient for the terrible declension of which Malachi speaks. Milner, in his valuable Church History, remarks that great reformations 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 of the Messiah. (See Ap. 77. 2.)
MALACHI.

1. 1-5 (A1, p. 1296). NATIONAL ELECTION. (Repealed Alternation.)

**B1** | 2-5. Words of Jehovah to Israel: of His love.
**A2** | 3-6. Edom's answer.

1 **burden.** See note on Is. 13:1; and cp. Zech. 9:1; 12:1, &c.
3 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 (3:1-6); (5) Elijah (4:5).
5 I love you, says sloth. 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 Je. (Jehovah's oracle).
7 impoverished: or, beaten down.
8 saith = bath 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.
2. 6-4. 6 (A2, p. 1296). NATIONAL REJECTION. (Extended Alternation.)

C | 3:7-12. Israel's deeds reproved.
D | 3:13-8. Israel's words reproved.
J | 11. Jehovah will yet be honoured by a pure offering.
J | 14. Jehovah will yet be great among the peoples.
11. Jehovah will yet be great among the peoples.
2. 6-14 (F1, above). PRIESTS AND PEOPLE. CEREMONIAL. (Alteration.)

**F1** | G | 6-10. Sinful offerings. Priests.
J | 11. Jehovah will yet be honoured by a pure offering.
J | 13-14. Jehovah will yet be great among the peoples.

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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. 41:9).
Hos. 11:1); (3) the conclusion being that the priests were the guilty cause.
9 I pray you, &c. Fig. Irony. this hath been = this hath come to pass. by your means = at your hands. the commentary. Gentiles = nations. was the reading in the primitive text; but the Sopherim state that they altered 'othi (Me) to 'otho (him, or it) out of a (mistaken) sense of reverence. See Ap. 33. Cp. 8:3; and Ezek. 13:19.
1. 12.

MALACHI.

13 Ye said also, ' Behold, what a weariness is it!' and ye have snuffed at it, saith the LORD of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: ' Should I accept this of your hand?' saith 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:

J for I am a great King, saith the LORD of hosts, and My name is dreadful among the heathen.

F K L N (p. 1298)

2. 1-16 (K, L, N). PRIESTS AND PEOPLE. MORAL. (Division.)

2. 1-9 (K, L, N). THE PRIESTS REPROVED. (Intemperance and Alternation.)

O I will even send a curse upon you, and I will curse your blessing: ye, I have cursed them already, because ye do not lay it to heart.

3. 1. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.

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

M 5. My covenant was with him of high and peace; and 'I gave them to him for the fear wherewith he feared Me, and was afraid before My name.

6. The law of truth was in 'his mouth, 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 they should seek the law at his mouth: for he is the messenger of the LORD of hosts.

L N 8. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

O 9. 'Therefore have I also made you contemptible and base before all the People, according as ye have not kept My ways, but have been partial in the law.'

K P 10. 'Have we not all one Father? hath not one GOD created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?'

11. Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which He loved, and hath married the daughter of a strange GOD.

2. 10-16 (K, L, N). THE PEOPLE REPROVED. (Repeated Alternation.)

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11. Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which He loved, and hath married the daughter of a strange GOD.

12. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing:

13. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.

14. And ye shall know that I have sent this commandment unto you, that My covenant might be with Levi, saith the LORD of hosts,

15. My covenant was with him of high and peace; and 'I gave them to him for the fear wherewith he feared Me, and was afraid before My name.

16. The law of truth was in 'his mouth, and iniquity was not found in his lips: he walked with Me in peace and equity, and did turn many away from iniquity.

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

18. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

19. 'Therefore have I also made you contemptible and base before all the People, according as ye have not kept My ways, but have been partial in the law.'

20. 'Have we not all one Father? hath not one GOD created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?'

21. Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which He loved, and hath married the daughter of a strange GOD.
2. 12. **MALACHI.**

12. **The Lord will cut off the man that doth his father and his mother an offering unto the Lord.**

P. 2. And this have ye done again, covering the altar of the Lord with tears, weeping and crying out, insomuch that he regarded not the offering any more, or receiveth it with good will at your hand.

14. Yet ye say, "Wherefore?" Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is thy companion, and the wife of thy covenant.

15. And did not the Lord 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.

E. R. For the Lord, the God of Israel, saith that he hateth putting away, for one covereth violence with his garment, saith the Lord of hosts:

therefore take heed to your spirit, that ye deal not treacherously.

D. Ye have weared the Lord with your words. Yet ye say, "Wherein have we weared Him?" When ye say, "Every one that doth evil is good in the sight of the Lord, and he delighteth in them;" or, "Where is the Lord of judgment?"

3. **Behold, I will send My messenger, and he shall prepare the way before Me:** and the Lord, Whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: "Behold, He shall come, saith the Lord of hosts.

But who may abide the day of His coming? and who shall stand when He appeareth?

for sēs is like a refiner's fire, and like fuller's: sōpe:

3. And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purify them as gold and silver, that they may offer unto the Lord an offering in righteousness.

4. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

5. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn


Referring to the Temple watchers (Ps. 119.1), tabernacles = tents.

offering = bringeth near. Heb. négash, as in Ex. 2. 31, 7, 8, 11.

3. Ap. 43. II.


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

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

15. Modern critics pronounce this as being "a difficult and certainly corrupt passage"; but it is only elliptical.


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


17. And wherefore one? And what [did] that one [Abraham] who was seeking a seed of [or from] God? Heb. zēra (as in Gen. 12. 11; 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?"


Supply the verb "do," as in Ecclus. 2. 19, and as in Judg. 18. 8, from v. 18.

18. 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.


putting away = divorce. Ref. to Pent. (Deut. 24. 1), with his garment. Cp. Ps. 78. 5; 109. 1, 28.


17. say = have said.

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


12. **JEHOVAH'S MESSENGER.**

PURGING ALL. (Alternation.)

E. R [1, 2, - .] His coming.

S 2: 3-4. The Reason. "For ."

R [2]. His coming.

S [i]. The Reason. "For ."

1. Behold, I will send, &c. --Behold Me sending, &c.

Quoted in Matt. 11. 10. Mark 1. 2. Luke 7. 21. 7. 27. Not to that then present generation, but to the "generation of our Lord's day. See note on Matt. 11. 13. This is the answer to the question "Where?"

2. 17. 24.

My messenger. John the Baptist (Matt. 3. 1, 11. 10. 11. 12. 1. 2. Luke 1. 7. 8. 7. 27. Not to that then present generation, but to the "generation of our Lord's day. See note on Matt. 11. 13. This is the answer to the question "Where?"

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2. 17. 24.
as the stranger from his right, and fear not Me, saith the LORD of hosts.

For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

Even from the days of your fathers ye are gone away from Mine ordinances, 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?'

Will a man rob God? Yet ye have robbed Me, saith the LORD of hosts.

In tithes and offerings. Ye are cursed with a curse, for ye have robbed Me, even this whole nation.

Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

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

Your words have been stout against Me, saith the LORD. Yet ye say, 'What have we spoken so much against Thee?'

Ye have said, 'It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the LORD of hosts?

And now, saith the LORD, return again; be penitent unto Me; mourn bitterly, weep bitterly, and weep mightily, that so He may have compassion on you.

Then they that feared the LORD spake often one to another: 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.

And they shall be Mine, saith the LORD of hosts, in that day when I make up

and. See note above.

Fear = revere.

For, &c. Render, according to the Structure,

a For [am] Jehovah;

b I have not changed;

c 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.

Israel's deeds reproved. (Introversion and Alternation.)

Will a man rob God? Yet ye have robbed Me, saith the LORD of hosts.

In tithes and offerings. Ye are cursed with a curse, for ye have robbed Me, even this whole nation.

bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

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Then they that feared the LORD spake often one to another: 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.

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Ye have said, 'It is vain to serve God: and what profit is it that we have kept His ordinance, and that we have walked mournfully before the LORD of hosts?

And now, saith the LORD, return again; be penitent unto Me; mourn bitterly, weep bitterly, and weep mightily, that so He may have compassion on you.

Then they that feared the LORD spake often one to another: 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.

And they shall be Mine, saith the LORD of hosts, in that day when I make up

ordnance = change. Heb. mâna. 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.

And they that work wickedness = the workers of lawlessness.

wickedness = lawlessness. Heb. nahuq. Ap. 44. x. are set up = prosper, or are successful. Lit. are built up. Put by Fig. Metonymy (of Subject), Ap. 6, for being prepared. Cp. Job 22. 22. Jer. 13. 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 put to the proof.

Then = i.e. when Malachi had spoken thus unto them, and at a time of such apostasy, showing us what is possible and practicable in these like days and "perilous times" which are closing this present dispensation. feared = set up. Tempt = spoke.

And one to another. Each one with his friend, and, Note the Fig. Polysyndeton, Ap. 8, 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. 45, 56); and a book of remembrance was written. 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-reversers now, in these similar days.

And I make up, &c. I am

3. 17.
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".

2 fear=revere. See the Structure "Y" and "Y", p. 1500.


5 Elijah the prophet. Called thus, only here, and in 2 Chron. 21. 12. Elsewhere, always "Elijah the Tishbi", 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. 10; 10. 16-17; 19. 24.

3 shall do this=that I am preparing; as in 3. 17. Ap. 92.

5 children = sons.

6 day of the LORD. See note on Isa. 2. 12, 17; 13. 6, &c. the LORD. Heb. Jehovah.