MALACHI.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Division.)

\( \mathcal{B}^2 \bigg/ \mathcal{A}^1 | 1. 1-5. \) NATIONAL ELECTION.
\( \mathcal{A}^2 | 1. 6-4. 6. \) 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. 1208 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 space, 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 (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. 28), then we have, reckoning back from A. D. 28, the year 874 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, 408 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 874 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. a.)
1. 1-5 (A), p. 1996. NATIONAL ELECTION. (Repeated Alternation.)

A1 A2 | 1, 2. Words of Jehovah to Israel: of His love.
B1 | 2. Israel's answer.
A2 | 2-3. Words of Jehovah to Israel: of His love.
A2 | 4-6. Words of Jehovah to Israel: of His love.

2. 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 (3. 7); (3) John the Baptist (3. 1-6); (4) the Messiah Himself (3. 1-6); (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: 14-26; 7: 57.
5. 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. daché. Ap. 41. x.

1. 6-4. 6 (A), p. 1996. NATIONAL REJECTION. (Extended Alternation.)

D | 2. 17. Israel's words reproved.
C | 3. 7-12. Israel's deeds reproved.
D | 3. 13-4. 4. Israel's words reproved.

1. 6-2. 16 (C, above). ISRAEL'S DEEDS REPROVED. (Division.)

C | F1 | 1. 6-14. Priests and People. Ceremonial.

1. 6-14 (F1, above). PRIESTS AND PEOPLE. CEREMONIAL. (Alternation.)

F1 | G1 | 6-10. Sinful offerings. Priests.
J | 11. Jehovah will yet be honoured by a pure offering.
J | 14. Jehovah will yet be great among the peoples.

6. A son, &c. Ref. to Pent. (Ex. 20: 12), Ap. 82. Note the Fig. Ascensio (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: 12, 11: 14, 15, 16, Gal. 4: 21, etc. The Heb. accents place the chief pause here, where the statement ends on which the appeal is based. if then, &c. These two appeals have a 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. 4: 1, Hos. 11: 1); (2) the conclusion being that the priests were the guilty cause. (7) Ye offer, &c. Ref. to Pent. (Deut. 15: 21), Ap. 92. offer = bring nigh. Heb. râghash. Ap. 43. 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. evil. Heb. râ'â'. Ap. 44. viii. 9 I pray you, &c. Fig. Irony. this hath boon = this hath come to pass.


11. For. See the Structure ("J" and "J," above) for the commentary. Gentiles = nations, or Gentiles. 12. it = Me. "Me" was the reading in the primitive text; but the Stephanus state that they altered 'othi (Me) to 'othi (him, or it) out of a (mistaken) sense of reverence. See Ap. 33. Cp. 8: 9; and Ezek. 13: 10.
2. 10-16 (K2, above). THE PEOPLE REPRIEVED. (Repealed Alternation.)

P1 10. Judah's treachery.
P4 17. Jehovah's warning.
P5 18. Jehovah's warning.
MALACHI. 3. 5.

tabernacles = tents.
offereth = bringeth near. Heb. nāqāh, as in 1. 7, 8, 11; 3. 4. Ap. 43. I. ii.
offering = a meal-offering. Heb. minchāh, Ap. 43. II. III.
tears ... weeping ... crying out = i.e. of the wronged wives and children.
14 Wherefore? Supply the Ellipsis: "Wherefore [doth He not accept it] as a sacrifice or burnt-offering, or meal-offering?" 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.
and wherefore one? = And what [did] that one [Abram] who [was] seeking a seed of (or from) God? Heb. zera' (as in Gen. 21. 12; see note there). The logical force must be further supplied: "Was Abram 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 n. 38. take heed = be watchful over.
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.
putting away = divorce. Ref. to Pent. (Deut. 24. 1).
with his garment. Cp. Isa. 7. 24; 10. 13, 15. Prov. 2. 16. Isa. 50. 1. 17 say = have said.
Every one, &c. Some codices read "All who do wrong are", &c.

3. 1-6 (E. p. 1927). JEHOVAH'S MESSENGER.
PURGING ALL. (Alternation.)

R [1, 2= His coming.
S] 2-4. The Reason. "For".
R 5. His coming.
S 5. The Reason. "For".
1 Behold, I will send, &c. = Behold Me sending, &c. Quoted in Matt. 11. 16, Mark 1. 2. Luke 1. 75; 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. 75; 3. 4; 1. 6. 27. 27. John 1. 23. Matt. 11. 2. 3. Isa. 40. 3-5).
the Lord. Heb. māḏān. Ap. 4. VIII (1). This refers to Messiah. Ref. to Pent. (Ex. 23. 20; 33. 14, 16).
Ap. 92. suddenly = unexpectedly.
behind Fig. Asterias (Ap. 6), for emphasis.
said = hath said.
the Lord of hosts. See note on 1. 4.

3. 5.

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3. 17.

and. See note above. fear = revero.

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

a | For 3 [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.

(Introduction and Alternation.)


U 7-11. Israel's reply. “Wherein?”


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

8 a man = rob. God? Yet ye = have robbed us. B't, ye say, “Wherein have we robbed Thee?” In “tithe and offerings.”

9 ye are cursed with a curse: for ye have robbed me, even this whole nation.

W Return unto Me, and I will return unto you," saith the LORD of hosts.

10 Bring ye all the tithe 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.

11 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.

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

D X 13 Your words have been "stout against me, saith 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 keep His ordinance, and that we have walked mournfully before the LORD of hosts?’

15 And now, saith the LORD, do they offer up tithes 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.

16 And they shall be Mine, saith the LORD of hosts, in that day when I make up 13 ordinance = charge. Heb. mishketh. 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.

14 Then. i.e. when Malachi had spoken thus unto them, and at a time of such apathy, showing us what is possible and practicable in these like days and perilous times, which are closing this present generation, in the case of fear = revero. ten. As in v. 18.

15 one to another. One with his friend. and. And, the Fig. Polysymeton. 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. 54, 55); Jonah, when dying (Jonah 2. 3); the disciples, their thoughts (Luke 24. 38, 39), 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. 29. 20; Num. 10. 19, the same word). Ap. 92.

A 17 J make up, &c. = I am preparing.
For, *behold, the day cometh, that shall burn as an oven; and all the proud, yea, and *all that do *wickedly, shall be stubble: and the day that cometh shall burn them up, *saith *the LORD of hosts, that it shall *leave them neither root nor branch.

2 But unto you that *fear My name shall the Sun *of righteousness arise with healing in His *wings; and *ye shall go forth, and *grow up *as calves of the stall.

3 And ye shall tread down *the wicked; for they shall be ashes under the soles of your feet *in the day that *3 shall do *this, *saith *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.

Behold, *3 shall send you *Elijah the prophet before the coming of the great and dreadful *day of *the LORD;

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

My jewels—A peculiar treasure. Heb. *g'ullâh—acquired property; hence the word “peculiar”=one’s own, and “peculate”, to appropriate as one’s own; the root being the Latin pëcus, cattle, of which property originally consisted, and this from Sanskrit pàpa, that which is fastened up, the root being PAK. The Heb. *g'ullâh occurs only eight times (Ex. 19. 5; Deut. 7. 6; 14. 2; 26. 18; 1 Chron. 29. 3; Ps. 105. 4; Ecc. 2. 8; Mal. 3. 17). Ref. to Pent. (Ex. 19. 5; Deut. 7. 6; 14. 2; 26. 18). Ap. 92.
as—according as.
the righteous=a righteous one.
the wicked=a lawless one. Heb. רְשֵׁהָ. Ap. 44. x.

4. 1 behold. Fig. Asterismos. Ap. 6.
all that do. Heb. יִהוּדֵי. But some eighty codices, with four early printed editions, Targum, Aram., Sept., Syn., and Vulg., read “all who work”.
wickedly=lawlessness. Heb. רְשֵׁהָ. Ap. 44. x.

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.
cf. 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=loap for joy, or frisk.
6 children = sons.