MALACHI.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(Division.)

1b2 A1 | 1. 1-5. NATIONAL ELECTION.
         A2 | 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. 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, 403 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. 9.)
MALACHI.

1. 1-5 (A', p. 1296). NATIONAL ELECTION.

Replied Alternation.

The burden of the word of the Lord to Israel by Malachi.

Yet ye say, Wherein hast Thou loved us? saith the Lord.

If I have loved thee, saith the Lord, then where is evil? saith the Lord.

And I hated Esau, and laid his mountains and his heritage waste for the vipers of the wilderness.

Thus saith the Lord of hosts, build my temple, and I will shut the doors of this temple. And they shall call them, The house of the Lord, My temple, and I will order it to be built.

And ye said, We will build an altar to the Lord our God with our hands. Thus saith the Lord, ye cover the altar of the Lord with sin, and ye have profaned My name.

The burden of the word of the Lord to Israel: of His love.

NATIONAL ELECTION.

Israel's deeds reproved.

Israel's words reproved.

Israel's deeds reproved.

Israel's words reproved.

Israel's deeds reproved.

Israel's words reproved.

Israel's deeds reproved.

Israel's words reproved.

Israel's deeds reproved.

Israel's words reproved.

Israel's deeds reproved.

Israel's words reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.

Israel's deeds reproved.
2. 1-16 (F, p. 297). PRIESTS AND PEOPLE. MORAL. (Division)

2. 1-9 (K, above). THE PRIESTS PROVED (Introversion and Alteration).

2. 10-16 (K, above). THE PEOPLE REPRIEVED. (Repeated Alternation.)

---

2. 11.

F° K° L N

(p. 1298)

Now, O ye priests, this commandment is for you.
If ye will not hear, and if ye will not lay it to heart, to give glory unto My name, saith the LORD of hosts, My covenant was with him of life and peace, and I gave them to him for the fear wherewith he feared Me, and was afraid before My name.

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.

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.

Therefore have I also made thee a contemptible and base before all the people, according as ye have not kept My ways, but have been partial in the law.

3. 12. MALACHI.

The table: i.e. the altar.

the LORD*: Jehovah (Ap. 4. II.), Heb. Adonai. Ap. VIII (2). But this is one of the 134 places which the Septuagint say they altered Jehovah to "Adonai".

Behold. Fig. Asterismos. Ap. 6.

and. Note the Fig. Polyeidosen (Ap. 6).

snuffed = puffed. "Snuffed" is an archaism for "sniffed" = complained by snivelling: i.e. pooh-poohed. it = My altar. See note on v. 12.


bath. Heb. yish. See note on Lam. 1. 12.

2. 10-16 (K, above). THE PEOPLE REPRIEVED.

---

The Companion Bible
http://worldeventsandthebible.com

E. W. Bullinger
The Companion Bible

E. W. Bullinger

2. 12. 

MALACHI.

3. 5.

12 Then 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.

13 And this have ye done again, covering the altar of the LORD with tears, weeping, and crying out, inasmuch that the LORD 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 she thy companion, and the wife of thy covenant.

15 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 thy spirit, that ye deal not treacherously against the wife of thy youth.

And wheredo 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 wife?"

One refers to Abraham. See Isa. 51. 2. Ezek. 33. 24. Supply the verb "do", as in Ecc. 18. 8, from v. 18. Take heed be watchful over your own.

And wheredo one? And what did that one [Sarah] who [was] seeking a seed of God? Ref. to Pent. (Gen. 21:12). Ap. 92. Yet had He, &c. And therefore could have made more than one wife for Adam.

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


Evil = violence. Heb. ra'a'. Ap. 44. viii.

3. 1-6 (E. p. 1297). JEHOVAH'S MESSENGER. PURGING ALL. (Alternation.)

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?

Behold, He shall purge the sons of Levi, and purged them as gold and silver, that they may offer unto the LORD an offering in righteousness.

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

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 away the the needy in His judgment.


Wherefore? Supply the Ellipsis: "Wherefore did He not accept it?" companion = consort, or mate.

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

Be ye not as they that have been robbed, but saith the LORD: Return unto Me, and I will not rob thee. In therefore I said, and what profit is it, if we have kept His ordinances, and have not kept them.

8 Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings.

9 Ye have said, Why do we fast, and wilt not hear the voice of the LORD? Why do we break every sabbath? It is in the time of remembrance, and in the time of weeping, and mourning.

10 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.

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, if we have kept His ordinance, and that we have walked mournfully before the LORD of hosts?

15 And now, call we the proud happy; ye, that ye work wickedness, are set up; ye, that tempt God are even delivered.

16 Then they that are 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.

17 And they shall be Mine, saith the LORD of hosts, in that day when I make up and. See note above. fear=revive.

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

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

a | For [3] am the LORD, I change not; therefore ye sons of Jacob are not consumed.

b | I have not changed;

b | I have not changed;

c | And ye have not failed.

c | And 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 | - | - | -


11 coveted=are defrauding.

10 offerings=heave offerings. Lit. in the tithe and the heave offering. Heb. ts'orath. Ap. 43. ii. vii. Not the same word as in v. 9. 3, 4; 1. 10, 11, 12, 2. 13, 14.

9 are cursed with a curse. The primitive text read, "ye have cursed Me with a curse." The Stopheraim say (Ap. 33) that they altered the letter [Mem=북] into [Mem=북], 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.

11 pour you out=empty you out.

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


13 The Proud. Incurrence.


13 stout=hard, or bold.

14 ordinance=charge. Heb. misath. 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 they that work wickedness=the workers of lawlessness.

16 Then when Malachi had spoliat 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, they were feared. CP. What God spake. As in 1. 13.

17 one to another. Each one with his friend. And. Note the Fig. Polygeny. Ap. 6. 

17 some codices, with Syr., read "a record was written in a book of remembrance," remembrance. Ref. to Pent. (Ex. 28. 29; Num. 10. 19; 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 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 neither root nor branch.

And ye shall tread down the righteous and the wicked, between him that serveth God and him that serveth him not.

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. ‚gullah = acquired property; hence the word "peculiar" one's own, and "peculate", to appropriate as one's own; the root being the Latin pecus, cattle, of which property originally consisted, and this from Sanskrit pauc, that which is fastened up, the root being PAK. The Heb. ‚gullah occurs only eight times (Ex. 19. 5. Deut. 7. 6; 14. 2; 26. 18. 1 Chron. 29. 3. Ps. 135. 4. Ecc. 2. 8. Mal. 3. 17). Ref. to Pent. (Ex. 19. 5. Deut. 7. 6; 14. 2; 26. 18). Ap. 92.

as=according to.


18 the righteous=a righteous one.

the wicked=a lawless one. Heb. ‚ reshâ. Ap. 44. x.

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. ‚ reshâ. Ap. 44. x.


fear=revere. See the Structure "Y" and "I", p. 1900.

Sun. Here the word "Sun" is fem., as in Gen. 15. 17.

Jer. 15. x. 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.

the wicked=lawless ones. Heb. ‚reshâ. Ap. 44. x.

in the day. See Ap. 18.

3 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.


4 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. 1-13. 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. 11-17; 10. 16-17; 12. 24.

3 children=sons.