

# MALACHI

## Book note for Malachi

No book note, yet.

## Chapter note for Malachi 1

*1 Malachi complaineth of Israel's unkindness. 6 Of their irreligiousness, 12 and profaneness.*

### Mal 1:1

**Malachi** = angel (messenger).

### Mal 1:2

Why did the Lord hate Esau? Partly because he was a profane person, and especially for Psa. 137:7-8 -- what Edom does to the righteous (Psa. 11:3).

### Mal 1:3

Rom. 9:13. This is contrary to the turn of the millennium saying that God hates sin but loves the sinner (Psa. 7:11).

Dragons: (Mic. 1:8, Rev. 12:3).

#### -- DRAGONS

QV error. The HG says that H8565, *tan*, occurs here, but according to the printed concordance it is H8568, *tannah*.

### Mal 1:7

The table of the Lord has the shewbread on it, typing the scripture. Modern "priests" condemn the table of the Lord by accusing the "bread" of being old, archaic, no longer relevant to this "modern" age, and erroneous.

### Mal 1:11

Gifts are typed by those of the Queen of Sheba to Solomon, they are yet future. These are not the "masses" of the Roman church which demands a *monstrance* (monster) from their parishioners.

**Chapter note for Malachi 2**

*1 He sharply reproveth the priests for neglecting their covenant, 11 and the people for idolatry, 14 for adultery, 17 and for infidelity.*

**Mal 2:4**

Note, Barnabas, a Levite, was a church member just like those of other tribes. Levi is one of the twelve tribes listed in Rev. 7.

**Mal 2:7**

Hos. 4:6. Rev. 1:20.

**Mal 2:10**

The father referred to here is Abraham (Mat. 3:9; Lu. 3:8; etc.), not God the Father. Note lower case.

**Mal 2:12**

Second of two mentions of scholar; the first is 1 Chr. 25:8.

**Mal 2:13**

God takes the sacrifice of a sinner with good will (Lu. 2:14), but Israel has abused it too often.

**Mal 2:14**

Eze. 16:8.

**Mal 2:15**

“Make one,” i.e., one flesh; Gen. 2:23-24; Mat. 19:4-5.

**Mal 2:17**

Contra the idea that man is basically good.

### **Chapter note for Malachi 3**

*1 Of the messenger, majesty, and grace of Christ. 7 Of the rebellion, 8 sacrilege, 13 and infidelity of the people. 16 The promise of blessing to them that fear God.*

#### **Mal 3:1**

Mat. 11:10. John the Baptist at the first advent, and Elijah at the second. Jesus, here called “me,” was the fulfillment.

#### **Mal 3:2**

See note to Mat. 3:11.

#### **Mal 3:3**

Job 23:10.

#### **Mal 3:4**

This has not been fulfilled, the same as that 4:6 has yet to be fulfilled.

#### **Mal 3:6**

Heb. 13:8. Thus the burning bush is a type of Israel (Ex. 3:3): it isn't consumed.

#### **Mal 3:10**

Storehouse: Ne. 13:5.

Tithes: Gen. 14:20 with Heb. 7:5 v.f. Also see 2 Cor. 9:6 v.f.

#### **Mal 3:13**

Shades of Job. They look to earthly results. Tribulation overtones.

#### **Mal 3:14**

This verse and the next afford a common complaint among believers and unbelievers alike; see the Psalms, particularly Psalm 73. The problem arises when people want to reap their rewards in the flesh. When the rewards do not come, the flesh deems that service to the Lord is unprofitable. They forget that in the flesh it is impossible to please God, which means believers should not be surprised to see no profit in the flesh. Our treasure builds up in heaven. After all, 1 Cor. 15:58, says our labor is not in vain. Thus, though a believer is occasionally tempted to complain this, in the final analysis this is not a characteristic complaint of a believer (v. 16); it is heard when the flesh gets in the way.

The second complaint, “we have walked mournfully before the LORD,” is reminiscent of Christ's admonition in Mat. 11:16. It parallels the plea of the workers of iniquity mentioned in Mat. 7:23. These look to establish their own righteousness (v. 15, too).

#### **Mal 3:16**

Those in the book enter the Millennium to judge Israel (v. 18) or, less likely, later at the end of the Millennium, when the books are opened (Rev. 20:12, parallels Esth. 6:1-2). In verse 18 they appear among the judges.

Vss. 14-15 and this verse present the two congregations in Israel.

#### **Chapter note for Malachi 4**

*1 God's judgment on the wicked, 2 and his blessing on the good. 4 He exhorteth to the study of the law, 5 and telleth of Elijah's coming and office.*

#### **Mal 4:1**

Rev. 16:8.

#### **Mal 4:2**

Psa. 112:4; 2 Cor. 4:14.

For geocentric import note that if the word "rise" when applied to the sun is not literal, then how can one insist that it is literal in contexts such as this and in Num. 10:35? Note, too, that Christ came and arose, we did not come to him.

For the wings, see Mat. 3:16. For the deity's body proof see Col. 2:9.

Many unclean things of the law remain unclean after washing until sunset, e.g. Lev. 22:7.

#### **Mal 4:5**

**Elijah** = JAH is my God. Rev. 11:3; Mat. 11:14; 17:10-12; Mk. 9:13; Lu. 1:17. John was a partial fulfillment ("spirit of", cf. Lu. 1:17).

#### **Mal 4:6**

Lu. 1:17; 2:14; Rev. 14:14, with Mat. 5:8 and Heb. 9:28.

Right now the hearts of the fathers and the children are both turned anywhere but on one another. Still, a father's approval is more valued by a child than a mother's approval. The father's approval is more important than the church's, even in believing children.

*At the end of the Old Testament, Malachi (as a book) speaks of the apostasy at the end of the Jewish age. The church age (N.T.) ends with the apostasy of the Laodicean age (the great falling away, the lukewarmness, etc.) We know, too, that at the end of the millennium the Devil again deceives many. Man bats a thousand when it comes to obedience to the Lord.*

**The Old Testament ends with the threat of a curse, the New Testament ends with a blessing.**