

Malachi

The prophesy of Malachi takes place in an uneventful time of waiting. God seemed to have forgotten his people. The people were enduring poverty and foreign domination in Judah. The temple had been completed but nothing momentous was happening.

We are not certain who Malachi was. Nothing is known about him as a person. The Hebrew word *iykalm* means "my messenger" or "my angel." Cf. Zechariah 1:9, 11, etc. The Targums understood the Hebrew word as a proper name. In the LXX the translation reads: "The word of the Lord by his messenger" using Malachi as a common noun, not a proper noun. Along that line many scholars feel this is the third of three anonymous oracles. The first two were combined with Zechariah, forming Zechariah 9 - 14. The third appeared in conjunction with Zechariah but had a rather anonymous title, "Malachi" i.e. "my messenger" or "my angel."

If this is the case, Malachi's oracle is longer than those found in Zechariah. In Malachi there is some dialogue instead of persistent eschatologizing. There are six speeches which some scholars feel are notes of legal proceedings.

The book appears to be a unity with some special writing traits that are found throughout the entire book. Other scholars feel however that the book is a collection of anonymous oracles from various prophetic writers.

Many scholars feel that Malachi was not a first rank prophet. He, however, has a clear understanding of covenant. The Lord refers to himself as a father and implies that Israel is his son, God is desirous to bless his son with good things. Malachi warns the readers of covenant breaking and destruction of the loving relationship with the Lord. As a result Malachi writes of God's rightful position as our master and king. He persists in a remarkable ethical thrust that strikes at the heart of his readers.

Based on internal evidence the book would be dated no earlier than 516 BCE.

The text of Malachi is better preserved than that of the other two oracles, i.e. Zechariah 9 - 14.

One scroll of Malachi has been found among the Dead Sea Scrolls, 4QXII. For the most part it is very similar to the MT manuscripts.

Malachi

<CHAPTER 1>

I Superscription 1:1

An oracle.¹

¹ The word of the Lord of Israel through Malachi
(*or, my messenger*).²

II God's love for Israel is proclaimed by the fate of Edom 1:2 - 5

² "I have loved you,"³

declares the Lord.

"Yet you say, 'How have you loved us?'

Was not Esau⁴ the brother of Jacob?"⁵

declares the Lord.

"Yet I have truly loved Jacob,⁶

³ but I have hated (*or, rejected*) Esau,

I have turned his mountains⁷ into waste land,⁸

his inheritance (*into a homeland*)⁹ for desert jackals.

⁴ When Edom¹⁰ says, 'We have been crushed

but we will rebuild the ruins,'¹¹

the Lord of Hosts declares.¹²

"They may rebuild, but I will demolish.

They will be called 'The Wicked Country'¹³

(*or, 'Region of Wickedness'*)

and 'a nation perpetually under the wrath of the Lord.'¹⁴

⁵ "Your own eyes will see it and you will proclaim,

'Great¹⁵ is the reputation of the Lord,

1 The KJV and others translate the word as "burden" which is $\alpha\chi\mu$ in Hebrew. The Hebrew word "burden" means "that which is lifted up." Oracle is *nshq*.

2 Malachi means "my messenger." The LXX adds $\epsilon\nu \chi\alpha\rho\iota \alpha\gamma\gamma\epsilon\lambda\omicron\upsilon \alpha\upsilon\tau\omicron\upsilon$. "by (in) the hand of his angel. Targums have "by the hand of my angel whose name is Ezra the scribe."

3 The Hebrew form, grammatically could be read: "I love you" or "I have loved you."

4 The name means "hairy." The son of Isaac and twin brother of Jacob.

5 The name means "supplanter." The younger of the twins.

6 Some scholars feel verse 2 is an insertion into the text, thus disrupting the sequence of verses 1 & 3. There is no common agreement among scholars as to the reason for their contending that this is a later insertion.

7 LXX: "borders." No doubt a mistaken reading of the Hebrew word by missing one letter.

8 The Hebrew word *shmmh* is often translated as "trash" or "desolation."

9 Hebrew uncertain. LXX has: $\epsilon\iota\varsigma \delta\omicron\mu\alpha\tau\alpha \epsilon\rho\eta\mu\omicron\upsilon$. "into a homeland for." Some translate the line: "I have made his inheritance a wilderness." Others translate: "his inheritance is a dusty dwelling," based on the Hebrew word twNtl .

10 The name means "red." The descendants of Esau were called Edom.

11 Literally: "we will return and will build."

12 This declaration formula, "the Lord of Hosts" appears more than 20 times in this brief booklet.

13 Literally: "border of wickedness."

14 Hebrew unclear because of a question about the Hebrew word *aiilm*. Some scholars feel this reflects the time of the Nabatean invasion of the country and the building of Petra ca. 4 C. BCE. Some scholars insert 3:6 - 12 here.

15 Traditionally read as: *inrrl ihwh* "the Lord is great."

beyond¹⁶ the territory of Israel!"

III The sign of the ministry 1:6 - 2:9

a. The indictment 1:6 - 14

⁶ "A son honors his¹⁷ father,
and a servant¹⁸ his master.

If I am really a (*or, his*) father,
where is the honor that is due?

And if I am really a (*or, his*) master,
where is the respect that is due?¹⁹

To you the Lord of Hosts declares:

O priests,²⁰ you who despise my name ---
but you ask,

'How (*or, In what way*) have we despised your name?'²¹

⁷ You have offered²² polluted (*or, defiled*)²³ food²⁴ upon my altar.

Yet you say, 'How have we defiled (*or, polluted*) it?'²⁵
By saying that the Lord's table is contemptible.²⁶

⁸ "When you bring blind animals for sacrifice ---
and think that there is nothing wrong,
and when you offer those who are lame or diseased
and think that there is nothing wrong!

Do you offer these to your governor?

Would he accept them graciously?"²⁷
declares the Lord of Hosts.

⁹ "Now try to appease²⁸ God,
that he may be gracious to us."²⁹

If you have done such things with the gifts of your hand,
will he show any favor toward you?"
declares the Lord of Hosts.

16 LXX reads *υπερανω* "above, upon."

17 So: LXX, Syriac & Targums. Literally: "a son honors a father." So also with the next line dealing with "master."

18 LXX & several Hebrew manuscripts insert: *φοβηθησεται*, *aihd*. "to fear" as do the Targums.

19 These lines of verse 6 form a proverb. Similar proverbs are found in Proverbs 13:1; 19:26. The Peshitta reads: "that you revere me." Some LXX manuscripts have a plural; *φοβηθησεται* instead of *φοβος*. One Hebrew manuscript reads "vision" or "image."

20 The Syro-Hexapla reads: "Declares the Lord of Hosts, you priests who despise my name," omitting the "O."

21 The name of the deity represented the person and honor of the deity. To despise the name of the deity approximates one despising the deity.

22 Hebrew: *gnl* "to offer" as a sacrifice.

23 *mnal lchm* "excluded" or "unclean" i.e. ritually polluted.

24 Literally: "bread."

25 Literally: "How have we polluted you?" Apparently the thought of the Hebrew was too harsh for the translators of the LXX and Old Latin who translated as is translated above.

26 LXX adds: *και τα επιτιθεμενα θρωματα εξουδονωμενα* "and the things there on may be treated with contempt." Surely hyperbole.

27 One does not offer second rate gifts to important people. Surely no second rate gifts should be given to God.

28 Literally: "stare into the face of."

29 LXX: "and beseech him." reading *wichnnw* instead of *wqchnnw*.

10 "Oh, if only there were some among you
 who would shut the temple door,³⁰
 so that you could not kindle useless fire
 on my altar!
 I take no delight³¹ in you."
 declares the Lord of Hosts.

"I will not be pleased with (*or, accept*) an offering
 made by you.

11 Just as³² the great extent of the rising and setting sun
 so great is my name among the nations.
 So it will also be in every place (*or, sanctuary*) where incense
 and peace offerings are presented in my name,
 because my name is great among the nations,"
 declares the Lord of Hosts.

12 "But you profane it by saying,
 'The Lord's table is defiled,³³
 and its food³⁴ may be contemptible.'³⁵

13 "You say, 'What an irksome nuisance this is.'
 You disdainfully sniff at me,"
 declares the Lord of Hosts.

"You bring stolen goods and diseased animals,³⁶
 and present these as your offering (*or, sacrifice*).
 Should I accept these with pleasure from your hand?"
 declares the Lord.

14 "Cursed be the cheater³⁷
 who has an unblemished male
 in his flock and pledges (*or, vows*) to sacrifice it,
 and yet sacrifices an animal to the Lord
 that is blemished.³⁸
 I am a great king,"
 declares the Lord of Hosts,
 "and my name is to be revered among the nations."

30 Hebrew difficult. What temple door? The outer door? Is the closing intended to keep out the insincere priests?

31 The word *chpg* implies fulfilling God's purpose.

32 Reading: *kimwmpzrchshsh* instead of *ki mpwmpzrssh*.

33 The LXX, Vulgate & Targums add: "and that which is placed on it." LXX: *Επι επιτιθεμενα*. Vulgate: "quod superioritur."

34 Literally: "fruit."

35 Hebrew unclear.

36 The Hebrew word *gzwwl* could also include animals caught and mutilated by a wild animal and brought for sacrifice.

37 Literally: "one who acts cunningly."

38 This might be an animal that is deformed, has a scar, blind, is gelded or for some other reason has imperfect appearance.

<CHAPTER 2>

b. Judgment 2:1 - 9

1 "O priests, this command is for you!"

2 "If you will not listen, if you will not take it to heart
to honor my name,"

declares the Lord of Hosts,

"I will send³⁹ a curse against you.

I will turn your blessings into curses.

In fact, I have turned them into curses,

because you have not taken it to heart.

3 Take note! I will remove⁴⁰ your descendants.

I will spread dung on your face,

dung resulting from your festive offerings.⁴¹

I will exile you from my presence

(*or, You will be carried away from me*).⁴²

4 "Know that I have delivered this commandment to you
in order that my covenant with Levi⁴³

might be maintained,"⁴⁴

declares the Lord of Hosts.

5 "My covenant is with you,

a covenant of life and well being (*or, peace*).

I gave these to him (*Levi*) that he might revere me,⁴⁵

and he revered my name.

He stood in awe of my name!

6 Reliable instruction (*in the law*) was given by him,

and nothing unjust (*or, perverse*)⁴⁶ could be found in his life.

He served⁴⁷ with me peaceably and properly.

He kept many away from evil (*or, sin*).

7 "Because a priest's speech should preserve knowledge,
people should seek instruction (*in the law*) from a priest.

39 The form is intensive and thus could be "hurl" or "let loose."

40 Hebrew uncertain. *gair*. LXX: εγω αφοριζω υμιν τον ωμον. Possibly the Hebrew should read: *arg*. Some scholars translate: "I will make your arm lame" or "I will disable your arms."

41 Hebrew difficult. The Hebrew word for "dung" *gh* is not the usual one for fecal matter. *frp* is the excrement of a goat or bull that is slaughtered for sacrifice. The dung and intestines were to be removed from the temple complex and burned. The Targums translate: "I will make visible on your face the shame of your crimes."

42 Hebrew uncertain. If the Hebrew words redivided differently, cf. OTL. The LXX reads: "I will take you to the same." MT: literally: "and he will lift you up for or to it."

43 The name means "joined." Levi was a son of Jacob whose tribe was responsible for temple worship.

44 JB and NEB read *mhiti* instead of *lhiti*.

45 The Hebrew words *mwra ira* imply a disposition of piety.

46 Hebrew: *aiwlh*= "improper behavior" especially toward God's law (the Torah).

47 Hebrew: *hlr* describes the proper relationship to the cove

He is the messenger of the Lord of Hosts.
 8 But you have deserted that course.
 Your teaching has caused many to falter
 from obedience to the Law.⁴⁸
 You have violated (*or, annulled*)⁴⁹ the covenant of Levi,"
 declares the Lord of Hosts.
 9 "Therefore I am causing you to be despicable,
 and humiliated before all people,
 because you have not kept (*or, followed*) my ways,
 but rather have shown partiality
 in your instruction (*or, teaching*) of the Law."⁵⁰

IV The importance of family life 2:10 - 16
(Religious fidelity)

10 "Do we not all have one father?
 Has not one God created us?
 Why then are we so faithless toward one another.
 so as to profane⁵¹ the covenant of your ancestors?
 11 "Judah has broken faith (*or, become faithless*).⁵²
 A detestable (*or, abhorrent*) thing⁵³ has been committed
 in Israel and in Jerusalem.
 Judah has desecrated (*or, profaned*)
 the sanctuary⁵⁴ of the Lord,
 which he loves,⁵⁵
 by marrying the daughter⁵⁶ of alien gods.
 12 May the Lord expel (*or, reject*) anyone who does this
 from the tents of Jacob (*or, from citizenship within Judah*),
 whoever that might be,⁵⁷
 even though he brings offerings⁵⁸ to the Lord of Hosts."⁵⁹

48 Literally: "by the teaching." Peshitta: "against the Law."

49 The Hebrew word implies "to corrupt morally."

50 The accusation of Malachi against the priests is: 1. Subverting the work of the Levites. 2. Making improper sacrifices.

51 The Hebrew word *hll* "to profane" by improper performance of sacrificial rituals and other sacred activities.

52 A slight emendation.

53 Traditionally this has been translated as: "acting faithlessly," i.e. venerating deities other than the Lord.

54 Hebrew: *qdsh* literally: "holy place."

55 Hebrew uncertain. By revocalization the line reads: "He loves Asherah." Asherah (a Canaanite fertility goddess) had been venerated from the Bronze Age to well into the first millennium. Here the Asherah are described as "the daughter of alien gods."

56 Hebrew: *bt al bkd* The reference in this verse is that of turning to a goddess, not the Lord. If it were a reference to foreign women the Hebrew word would have been different.

57 Literally: "does such a thing." Repointed it would be translated: "involving nakedness and improper cohabitation."

58 The Hebrew word implies a cereal offering.

59 Some scholars feel verses 11 & 12 are a later gloss. Other scholars feel only verse 12 is a later gloss.

13 "Another thing⁶⁰ you do:
you cover⁶¹ the altar of the Lord with tears,
with weeping and wailing,⁶²
but the Lord⁶³ no longer pays attention to
(or, accepts) offerings,⁶⁴
and no longer takes pleasure⁶⁵
from the work of your hands.

14 But you ask: 'Why not?'
It is because the Lord has acted as a witness
to the covenant between you and the wife of your youth,
toward whom you have been faithless.⁶⁶
However, she was your spouse, a loyal wife,
because of your covenant.⁶⁷

15 "Has not the one God made us
(or, Has he not made us one)
and sustained us as his vigorous remnant?⁶⁸
What does he desire?
He desires godly offspring,
so preserve your vitality.
Let no one act faithlessly
toward the wife of their youth.⁶⁹

16 "Divorce is hateful,"⁷⁰
declares the Lord, the God of Israel.
"It is like a garment that covers wrongdoing,"⁷¹
declares the Lord of Hosts.
"Preserve your vitality
and do not be unfaithful."

60 Literally: "a second time." LXX adds, "which I detest."

61 LXX: εκολυπτετε.

62 Ritual impropriety. Weeping and wailing were not to be done at times of sacrifice but kept for lamentation rituals.

63 4QXII, the Dead Sea Scroll, has a slight variant.

64 The Hebrew word can mean "gifts to the Lord" or "a gift given to an individual."

65 The Hebrew word can be used to describe the Lord's acceptance of burnt offerings.

66 4QXII, the Dead Sea Scroll, omits the entire clause.

67 Literally: "by covenant."

68 So: emended. Literally: "and a remnant of spirit was his."

69 Verse 15 is perhaps the most obscure verse in Malachi. It has possibly suffered at the hands of copyists. TAN: "Did not the one make (all) so that all remaining life breath is his? And what does that One seek but godly folk. So be careful of your life breath."

70 Targums, LXX & Vulgate: "If you hate her divorce her." 4QXII: "but if you hate (her) sent (her) away."

71 So: LXX, Vulgate & Targums. I. e. The Lord hates those who make the pretense of being righteous. The Hebrew word for "violence" ~mh does not include the concept of violent physical abuse.

V *Where is the God of justice? 2:17 - 3:5*

17 "You have wearied the Lord with your words,
but you ask, 'How have I wearied him?'⁷²
When you said, 'All who do evil
are good in the eyes of the Lord,
and he is pleased with them,'
also, by your asking, 'Where is the God of Justice?'"

<CHAPTER 3>

1 "Look!⁷³ I will send my messenger
to prepare the way before me.
The Lord⁷⁴ whom you are seeking
will suddenly enter his temple.
[The covenant messenger⁷⁵ for whom you long ---
yes --- he is already coming,]"⁷⁶
declares the Lord of Hosts.
2 "Who can survive (*or, endure*) the day of his coming?
Who can stand when he appears?
He is like a refiner's fire,
and like a launderer's soap.⁷⁷
3 He will sit as does a smelter who is purifying silver.
He will purify the descendants of Levi,
and will refine them, as he would refine silver and gold,
so that they will present offerings⁷⁸ to the Lord
in righteousness
(*or, so that they might become officiants
of proper offerings to the Lord*),
4 in order that the offering of Judah and Jerusalem will be
as pleasing⁷⁹ to the Lord,
as in days gone by and as in past years.
5 "Then I will approach (*or, come near*) you for judgment.
I will be quick to testify
against sorcerers, adulterers, perjurers,⁸⁰

72 "him" is not found in Hebrew. LXX: αὐτον.

73 Literally: "Behold me."

74 Here the Hebrew word *!wda* is used.

75 Hebrew: *mlaki* which transliterated is Malachi. LXX: "angel." The prophet Malachi, or "an angel" as the LXX suggests.
Possibly the editor, or an anonymous prophet.

76 Some scholars feel this is a later insertion.

77 In this verse there might be double entendre. The purpose of the fire is not to destroy but to purify. Soap, in our sense, was not yet developed. "Alkali" would be a more correct translation. Some scholars translate: "fuller's lye," a fuller being a person who washes and shrinks cloth.

78 Literally: "grain offerings."

79 A rare Hebrew word, *irbh* not the usual word for "pleasing" or "take delight in" which is #ph.

80 LXX adds: "who swear by my name falsely."

those who defraud laborers of their wages,
oppressors of widows and orphans,⁸¹
those who abuse aliens
(*or, who deprive aliens of their rights*),
and those who do not revere me,"
declares the Lord of Hosts.

VI The sins of the common people 3:6 - 12
(*Tithes, curses and blessings*)

6 "Assuredly, I am the Lord!
I have not changed!⁸²
But: you descendants of Jacob!
You have never been destroyed!⁸³
7 Ever since the time of our ancestors
you have turned away from (*or, evaded*)
my decrees (*or, laws*),
and have not observed them.
Return to me
and I will return to you!"
declares the Lord of Hosts.⁸⁴

"But you say, 'Why do we have to return?'
(*or, 'How will we return?'*)
8 Is anyone able to cheat (*or, rob*)⁸⁵ God?
Nonetheless, you are cheating (*or, robbing*) me.
But you respond: 'How have we cheated (*or, robbed*) you?'
In tithes and offerings.⁸⁶
9 You are being afflicted with a curse,⁸⁷
yet you are cheating (*or, robbing*) me:
your entire nation (*or, community*).⁸⁸
10 Bring the whole tithes to the storehouse,⁸⁹
that fresh provisions⁹⁰ will be in my house.
Put me to the test in this way, "

81 Literally: "fatherless."

82 The sense of the Hebrew word: *la shniti* is not clear.

83 Hebrew unclear. NRSV: "For I the Lord do not change: Therefore you, O children of Judah have not perished." LXX: "And you sons of Jacob, have not abstained from the sins of your fathers." Peshitta: "and you sons of Judah have not departed from your injury."

84 4QXII reads: "the Lord God" (Yahweh, Elohim).

85 The Hebrew word *qbai* may be a play on the word Jacob. The Hebrew word is rare in the OT but rather common in Talmudic literature.

86 LXX: μεθ ὁμῶν εἶσιν "are still with you (in your possession)."

87 4QXII has a different text, reflecting the LXX which reads: καὶ ἀποβλεποντες ὑμεῖς ἀποβλετετε "and you do indeed gaze away from me."

88 The Hebrew word *gwi* while translated as "nation" usually has the concept of "the heathen." (The Goy.)

89 The Hebrew word *bnt hawtsr* is different from the word for storehouse used by Nehemiah.

90 The Hebrew word *trp* usually means "prey" but here "provisions" seems more suitable.

declares the Lord of Hosts.
 "See that I will surely open the windows of heaven for you,
 and I will pour out a flood of blessings for you!
 11 I will destroy the pests (*or, the locust*)⁹¹
 that devour your crops.
 They will not ruin (*or, destroy*) the crops of your land,
 so that your vines will not drop their fruit prematurely
 and your fields will no longer be unfit,"
 declares the Lord of Hosts.
 12 "Then all nations will bless you
 because yours will be a delightful land,"
 declares the Lord of Hosts.

VII *God's judgments will be final 3:13 - 4:3 [H. 3:13 - 21]*

13 "The words you have spoken concerning me
 have been harsh"⁹²
 declares the Lord.
 Yet you ask, 'What have we said against you?'⁹³
 14 You have said, 'It is futile (*or, empty*) to serve God.
 What do we gain (*or, profit*) by
 observing his requirements,
 by walking about like a mourner⁹⁴
 before the Lord of Hosts?'
 14 Therefore we will deem that the arrogant
 (*or, presumptuous*) are blessed;
 that evildoers not only prosper,
 but when they put God to the test, they escape.'
 16 "Then⁹⁵ those who revered the Lord spoke
 among themselves;⁹⁶
 'The Lord listened carefully to them.'
 Then a scroll (*or, book*) of remembrance
 was written in his presence,
 memorializing those who revered
 (*or, revered*) the Lord,
 and kept his name in mind (*or, valued his name*).
 17 "They will be mine,"⁹⁷
 declares the Lord of Hosts.

91 Literally: "the devoured."

92 In the light of recent Akadian parallels the word could read: "Your words have been too much for me."

93 The problem Malachi presents in verses 13 - 15 is not simply theological. It is a problem within the community.

94 A hapax legomenon. Traditionally it has been assumed the root word meant "black." Some scholars feel a different root word, based on Arabic, is the basis for the hapax legomenon, meaning "walking with God."

95 LXX & Syriac read: "Thus."

96 4QXII has a slight variant.

97 Literally: "for me."

"My treasured possessions for the day when I act.
 I will act favorably toward them (*or, spare them*),
 just as a person deals with a son who looks
 after (*or, who serves*) him.
 18 Then you will be able to ⁹⁸ discern
 between the righteous and the wicked,
 between those who served God,
 and those who have not served him."

<CHAPTER 4 [H. 3:19 - 24 ⁹⁹]>

¹ [H.3:19] "The day is surely coming!
 It will burn like a furnace,
 those who are presumptuous
 and those who do evil.
 When that day comes they will
 be burned to ashes, like stubble (*or, straw*),"
 declares the Lord of Hosts,
 "leaving them neither root nor branch."

¹ [H.3:20] But for you who revere my name,
 the sun of righteousness will shine brightly,
 and there will be healing in his ¹⁰⁰ wings.
 (*or, with healing in the folds
 of his garments.*) ¹⁰¹

You will gambol (*or, prance, paw the ground*) like calves ¹⁰²
 just released from their stalls.

³ [H.3:21] You will trample down (*or, crush*) the wicked,
 for they will be dust beneath the soles of your feet
 on the day that I am preparing,"
 declares the Lord of Hosts.

VIII Conclusion of the Book of the Twelve 4:4 - 6 [H. 3:22 - 24] ¹⁰³

a. A call to remembrance 4 [H. 3:22]

⁴ [H. 3:22] "Remember the Law (*or, Torah*) of my servant Moses ¹⁰⁴
 (*or, the Torah of Moses*);
 the decrees and ordinances that I commanded him

98 The Hebrew idiom has the thought of judgment day when God's justice will become evident.

99 Divisions in the Hebrew text were made as early as 200 CE, but numbers were not assigned until medieval times. Chapters were not standardized in the Hebrew text until after the first half of the 10th century. Thus there is a difference. The chapters and verses in the Hebrew text are set in brackets [].

100 Hebrew: literally: "her."

101 An alternate reading depending on the vowels used in the root word.

102 4QXII: singular.

103 Some scholars feel the remaining verses were added as a suitable conclusion to the Book of the Twelve.

104 The name means: "drawn out." The leader of the people of Israel as they left Egypt to go into the promised land.

at Horeb¹⁰⁵ concerning all of Israel." ¹⁰⁶

b. Warning and hope 4:5 - 6 [H. 3:23 - 24]

5 [H. 3:23] "I will definitely send the prophet Elijah ¹⁰⁷
before the great and terrible ¹⁰⁸ day of the Lord comes.
6 [H.3:24] He will reconcile the parents with their children,
and the children ¹⁰⁹ with their parents.
Or else: I will come and strike the land with a curse ¹¹⁰
(*or, ban to utter destruction*)" ¹¹¹

<"I will definitely send the prophet Elijah
before the great and terrible (*or, glorious*)
day of the Lord comes.">

105 The name means: "desert." The mountain on which God appeared to Moses.

106 Some LXX manuscripts place this verse after 4:6 so the book comes to an end without a threat.

107 The name means: "The Lord is God." He was a prophet in the 9th century BCE in the Northern Kingdom. LXX has θεσβητεν. "the Tishbite." In Hebrew the name in II Kings 1 and here have a different spelling from the reference in I Kings 17:1.

108 LXX: επιφανη "glorious."

109 LXX has: και καρδιαν ανθρωπου του πλησιον αυτου "and the heart of a man to his neighbor." Hebrew: literally: "He will turn hearts of fathers to sons and hearts of sons to their fathers."

110 The Hebrew word is *chrm*. This line is quoted in Ecclesiasticus (Ben Sirach) 48:10. The syntax allows: NRSV: "so that I will not come and strike the land with a curse." TAN: "that when I come, I do not strike the whole land with utter destruction." Revised English Bible: "lest I come and put the land under a ban and destroy it." CEV: "so that when I come I won't bring doom to the land."

111 As noted: Some LXX manuscripts place verse 4 at the end so the book does not end with a threat. It is customary in Judaism and also is found in the Vulgate, that verse 5 is repeated at the end of Malachi, as noted with the small type face above.