

Translation of Malachi by Thomas J. Short

^{1:1} The burden¹ of Yahweh's word upon Israel, by the hand of His messenger.²
Place it now upon your hearts.³

^{1:2} "I loved you," says Yahweh.

You said, "In what *manner* did You love us?"

"*Wasn't* Esau the brother of Jacob?" says Yahweh. "I loved Jacob,^{1:3} but Esau I hated.

"I made his mountains into a desolate place; his inheritance into a *place* for dragons⁴ of the wilderness.

^{1:4} Even though Edom says, "We have been beaten down... we will return and *rebuild* the ruins," this is what Yahweh Tsabaoth says, "They will *rebuild*... I will *overturn*." They shall be termed a lawless territory; a people against whom Yahweh will position Himself into perpetuity.

^{1:5} Your eyes will see *this* and you will say, "Great is Yahweh *Who is* high above the territory of Israel!"

^{1:6} "A son honors his father, and a slave honors his master. Since I am Father, where is My honor? Since I am Master, where is the awe due Me?" says Yahweh Tsabaoth.

"*As for* you priests who devalue My Name and say, 'How have we devalued Your Name?' ... *You* who bring contaminated loaves to My altar and say, 'How have we contaminated them?' ... By this you say, 'The table of Yahweh is of no significance and the food laid upon it is of no significance,'^{1:7} for when you bring a blind *animal* for sacrifice, isn't this a bad thing? When you bring a lame or sick *animal*, isn't this a bad thing?

"Now, take it to your ruler! Perhaps he will accept it! Perhaps he will receive your face!" says Yahweh Tsabaoth.

^{1:9} "Now, petition the face of your leader⁵ and seek his favor, these things being in your hands. Perhaps he will receive your faces!" says Yahweh Tsabaoth.

^{1:10} "If only someone among you would shut the doors and stop lighting My altar needlessly. I am not pleased with you," says Yahweh Tsabaoth.

^{1:11} "For from the rising to the setting of the sun My Name has been honored among the ethnic groups, and in every place incense is being brought to My Name, and *so too* a clean grain offering. For My Name is great among the ethnic groups!" says Yahweh Tsabaoth.

^{1:12} "However, you are profaning it by saying, 'The table of Yahweh is contaminated, and its food *is* of no significance.'^{1:13} You also say, 'These things are so tedious,' blowing them off," says Yahweh Tsabaoth. "You bring *whatever* you grab, even the lame and the sick! If you bring *such* an offering, should I accept it from your hand?" says Yahweh Tsabaoth.

^{1:14} "Cursed be the deceiver who has a male in his flock, but sacrifices a corrupt *animal* to Yahweh, for I am a great king!" says Yahweh Tsabaoth, "My Name is awed among the ethnic groups!"

¹ Not necessarily in a negative sense. A burden is something to be carried.

² This is the Greek interpretation of the Hebrew מַלְאָכִי (*Mal^ha·kiy*), which means, "My (Yahweh's) messenger." Malachi may (or may not) have been the proper name (or the adopted pseudonym) of the prophet to whom this message was entrusted.

³ This imperative line only appears in the Greek Septuagint.

⁴ The Hebrew is *than-nōth*, normally translated "dragons" in the Greek Septuagint. (In this instance, it was apparently confused with the Hebrew word for "gifts.") The animal in mind was probably some form of dinosaur.

⁵ The Hebrew is *el*, normally translated "G/god," but here seems to be a human leader of high rank.

^{2:1} “And now, *here is* my command for you, priests. ^{2:2} If you do not listen; if you do not take into your heart to give honor to My Name,” says Yahweh Tsabaoth, “I will send upon you the curse! I will curse your blessing! I will curse it,, for you have not taken it into your heart!”

^{2:3} “Behold, I am revoking for you the shoulder,⁶ and I will smear tripe – your festival tripe – upon your faces. I will take you away with it. ^{2:4} Then you will understand that I have sent this commandment to you in order that My covenant be with Levi,” says Yahweh Tsabaoth.

^{2:5} “My covenant with him was life and peace. I gave to him awe *that* he might awe Me and by the presence of My Name to establish him. ^{2:6} True law was in his mouth; unrighteousness was not found upon his lips. In peace and in straightness he walked with me. He turned many back from unrighteousness. ^{2:7} For the lips of the priest should guard knowledge and law should be sought from his mouth, since he is the messenger of Yahweh Tsabaoth.

^{2:8} “But you have turned from the way and caused many to stumble in the law. You have corrupted the covenant of Levi,” says Yahweh Tsabaoth. ^{2:9} “Indeed, I have given you over to being despised and humiliated among all the ethnic groups, since you did not keep my ways, but rather took face in law.

^{2:10} Do we not have one Father? Did not one God create us? Why then does each one treat his sibling with contempt in order to profane the covenant of our Father? ^{2:11} Judah acted in contempt. An abomination was made in both Israel and in Jerusalem. Judah profaned the Holy Place of Yahweh, in that he loved and become a practitioner in the house of another god. ^{2:12} May Yahweh cut off the man who does these things, until he is erased from the tents of Jacob and from those who bring a sacrifice to Yahweh Tsabaoth.

^{2:13} This *is* a second thing you do: you cover the altar of Yahweh with tears, weeping, and groaning, and yet why should he look upon the gift or take *it* favorably from your hand?

^{2:14} You said, “Why is this?”

It is because Yahweh has presented evidence between you and the wife of your youth, whom you have treated disgracefully; she is your partner and your covenant wife.

^{2:15} Didn’t he make one, and *didn’t he give* him a bit of breath?⁷ Is it enough that the one seeks God’s Seed?⁸ Guard your breath, and let no one treat the wife of your youth disgracefully,⁹ ^{2:16} for he hates divorce (so says Yahweh, the God of Israel), and he who covers his garments with injustice. Yahweh Tsabaoth says, “You should guard your breath and not treat *her* disgracefully.”

^{2:17} You are wearying Yahweh with your words. You say, “How have we wearied him?” In that you say, “Everyone doing evil *is* good in the sight of Yahweh,” and “He has been well pleased with them,” and “Where is the God of justice?”

⁶ The words for “seed” and “shoulder” look exactly alike in unmarked Hebrew. The translators of modern English versions have opted for “seed” despite the fact that the LXX has “shoulder.” As partial payment for services rendered, the officiating priest was to be given the shoulder, jowls, and tripe of each ox or sheep sacrificed on behalf of an Israeli (Deuteronomy 18:3).

⁷ A reference to the creation of Adam.

⁸ A reference to the first Messianic prophecy in Genesis 3:15.

⁹ Since the Messiah was to be the Seed of Woman, and specifically the son of an Israeli wife, wives should be respected.

^{3:1} “Behold! I am sending my messenger,¹⁰ and he will prepare a way before my face. Suddenly the master will come into his temple – the one whom you seek, the messenger of the covenant whom you desire. Behold! He comes,” says Yahweh Tsabaoth.

^{3:2} “Who will be able to endure the day of his coming? Who can stand his appearing, for he is like a smelter’s fire and like launderer’s soap. ^{3:3} He will sit as a smelter and purify silver and purify the sons of Levi, refining them like gold and like silver, so that they can bring to Yahweh gifts in righteousness. ^{3:4} The offering of Judah and Jerusalem will be acceptable to Yahweh just as in the days of old and just as in years past.

^{3:5} “I will draw near to you in judgement and shall be a swift witness against the sorceress, against the adulteresses, against those who swear falsely in my name, against liars, against those who defraud workers of wages, dominate widows, and abuse orphans, *against* those who misdirect travelers, and *against* those who do not fear me,” says Yahweh Tsabaoth. ^{3:6} For I, Yahweh, do not change, while you, sons of Jacob, have not come to completion. ^{3:7} From the days of your fathers you have turned from my decrees and not kept *them*. Return to me and I will return to you,” says Yahweh Tsabaoth.

But you say, “How should we return?”

^{3:8} “Will a man hold out¹¹ on God? For you are holding out on me!”

But you say, “How are we holding out on you?”

“The tithe and the offerings. ^{3:9} You are cursed with a curse since you’re holding out on me - the whole nation!” ^{3:10} Bring the entire tithe into the storehouse, and there will be food in my house. Try me now in this,” says Yahweh Tsabaoth, “if I will not open to you the windows of the heavens and empty onto you blessing until *you have* more than enough. ^{3:11} I will rebuke the eater for you and he will not destroy the produce of your land and your vine will not miscarry,” says Yahweh Tsabaoth. ^{3:12} “All the ethnic groups will say you are blessed, for you will be a delightful land,” says Yahweh Tsabaoth.

^{3:13} “Your words against me *have been* strong,” says Yahweh.

But you say, “How have we spoken against you?”

^{3:14} “You have said, ‘*It’s* worthless to serve God. What profit *is there* for our keeping his ordinances or for our walking mournfully before the face of Yahweh Tsabaoth?’ ^{3:15} From now on we are calling the arrogant blessed. Indeed, those doing evil are built up. Indeed, they put God to the test and escape.’

^{3:16} These things were spoken by those fearing Yahweh; each to the rest. Yahweh listened and heard. A memorial scroll was written before his face on behalf of those who fear Yahweh and who consider his name.

^{3:17} “They will be mine,” says Yahweh Tsabaoth, “on the day in which I make a treasure,¹² and I will spare them as a man spare his son who serves him. ^{3:18} You will be turned and you will see the difference between righteous and wicked; between the one serving God and the one not serving him. ^{4:1} For behold, the day is coming, burning like an oven, and it shall be that all the arrogant and all the evildoers *like* chaff. The coming day will burst into flames upon them,” says Yahweh Tsabaoth, “and will leave them neither root nor branch.”

¹⁰ This is the name of the book.

¹¹ In the sense of guarding something from him.

¹² Hebrew = *Segulah*

^{4:2} “But it shall rise upon you who fear my name *as* a sun of righteousness, and healing *shall be* in its wings. You shall go out and you shall skip like a calf from a stall. ^{4:3} You will trample the wicked, for they shall be like ashes under the soles of your feet on the day I am making,” says Yahweh Tsabaoth.

^{4:5} “Behold! I am sending to you Elijah the Tishbite¹³ before the coming day of Yahweh, the great and fearful one.¹⁴ ^{4:6} He shall turn the hearts of the fathers toward the children and the hearts of the children toward the fathers, lest I come and strike the land *with* absolute destruction.^{15,16}

^{4:4} “Remember the Law of Moses, my servant, which I laid upon him in Horeb for all Israel; ordinances and decisions.”¹⁷

¹³ Hebrew says, “The Prophet.”

¹⁴ The adjectives great and fearful refer to Yahweh and not the day. They reference earlier comments regarding these attributes of his character – “great” (1:11, 14) and “fear” (1:14; 2:5; 3:5, 16; 4:2).

¹⁵ This is like the absolute destruction Yahweh ordered Israel to carry out against the Canaanites. At that time, Israel was warned that the same would happen to them if they abandoned the covenant (Deuteronomy 28:1ff).

¹⁶ Gabriel and Jesus both indicated that this prophecy was about John the Immerser, and not the Old Testament Elijah returned (John 1:21; cf. Luke 1:17) (Matthew 11:14; 17:10-13//Mark 9:11-13//).

¹⁷ This verse comes two verses earlier in the MT.