

Book of Malachi

Chapter 4:1-6

¹ ***“For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,”*** says the LORD of armies, ***“so that it will leave them neither root nor branches.”***

For > (Precept Austin) Note that in the Hebrew Bible (and even the Septuagint) chapter 4 is treated as a continuation of Malachi 3, so that Malachi 4:1 is labeled Malachi 3:19, etc.

Note also that the last verse in most English Bibles (Malachi 4:6) is transposed in the Hebrew version, so that the last verse in the Hebrew version, Malachi 3:24 is not Malachi 4:6! Some explain that the Hebrew scribes did not want to end the OT with the word "curse!"

Mackay adds - In the Hebrew text there is no chapter division here, and 4:1–6 are counted as 3:19–24. In many respects this is preferable, because there is no break in thought between Mal 3:18 and 4:1.

Malachi 3:16-18 > ¹⁶ *Then those who feared the LORD spoke to one another, and the LORD listened attentively and heard it, and a book of remembrance was written before Him for those who fear the LORD and esteem His name. ¹⁷ “And they will be Mine,” says the LORD of armies, “on the day that I prepare My own possession, and I will have compassion for them just as a man has compassion for his own son who serves him.” ¹⁸ So you will again distinguish between the righteous and the wicked, between one who serves God and one who does not serve Him.*

Malachi 4:1 > *“For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,”* says the LORD of armies, *“so that it will leave them neither root nor branches.”*

Behold > (Baker) is an interjection meaning *behold, look, now*. "It is used often and expresses strong feelings, surprise, hope, expectation, certainty, thus giving vividness depending on its surrounding context."

The day > (Benson) even that great and terrible **day of the Lord**, as it is called Joel 2:31.

Joel 2:31 > *The sun will be turned into darkness, and the moon into blood, before the great and awesome day of the LORD comes.*

Utley > The Israelites thought it would be a day of blessing, but the prophets (esp. Amos and Joel) clearly prophesied a day of judgment beginning with the people of God. One can see from this verse how the Jews of Jesus' day expected the Messiah to come as one bringing judgment. Even John the Baptist misunderstood the nature of Jesus' first coming (cf. Matt. 11:2ff).

Wolf > In the prophetic books the day of the Lord signifies the time when God intervenes in the affairs of nations to judge the wicked and rescue the righteous.

Furnace > (Strong's) stove, firepot (portable)

Hengstenberg > "A fire burns more fiercely in a furnace than in the open air"

Arrogant > (Strong's) insolent, presumptuous, proud

² *But for you who fear My name, **the sun of righteousness** will rise with healing in its wings; and you will go forth and **frolic like calves from the stall**.³ And you will crush the wicked underfoot, for they will be ashes under the soles of your feet on the day that I am preparing," says the LORD of armies.*

The same "Day of the Lord" that brought the punishment above (vs. 1) brings healing and joy to those that fear His name.

The sun of righteousness > (Keil and Delitzsch) Malachi uses (the Hebrew word for) righteousness, instead of (the Hebrew word for) salvation, with an allusion to the fact, that the ungodly complained of the absence of the judgment and righteousness of God, that is to say, the righteousness which not only punishes the ungodly, but also rewards the good with happiness and salvation.

Spurgeon > What a change of figures! To the wicked "an oven"! To God-fearing men a "Sun"!

I love how the **Septuagint** translates "*frolic like calves from the stall*" > "*bound as young calves let loose from bonds.*"

⁴ *"**Remember the Law of Moses** My servant, the statutes and ordinances which I commanded him in Horeb for all Israel.*

Remember the opening verse in Malachi? > *The pronouncement of the word of the LORD to Israel through Malachi*

Pronouncement > (Boda) contends that a *maššā'* introduces the word of Yahweh that renews prophecy along the lines of earlier prophecy. As a heading, it bolsters the status of the ensuing prophecy.

Remember the Law of Moses > (Petterson) (This phrase) captures the various exhortations throughout the book, most of which are reiterations of Pentateuchal laws. For instance:

- **Mal. 1:6–14** contains allusions to the sacrificial laws of Lev. 22:17–25 and Deut. 15:21
- **Mal. 2:1–9** contains reference to the curse of Deut. 28:20 and reverses the priestly blessing of Num. 6:24–26
- The teaching about marriage in **Mal. 2:14–16** is in line with Gen. 2:23–25, Exod. 20:12 and Deut. 5:16, 7:3 and 24:1–4
- The crimes listed in **Mal. 3:5** violate Exod. 20:14, 16, Lev. 19:13 and Deut. 5:18, 20, 18:10 and 24:17
- reference to the 'statutes' of **Mal. 3:7** is an allusion to the law of Moses
- **Mal. 3:7–12** assumes the tithe laws in Lev. 27:30–32, Num. 18:21–32 and Deut. 12:5–12, 14:22–29
- The phrase 'statutes and judgments' elsewhere refers to the body of the law, the stipulations of the covenant with Israel at Sinai mediated by Moses (e.g. Deut. 4:1–2, 5, 8, 14; Ezra 7:10; Neh. 10:29[30]).

Remember > (Strong's) A primitive root; properly, to mark (so as to be recognized), i.e. To remember; by implication, to mention

Bible Org. > (The Hebrew word) means not only to be reminded of something but also to act accordingly. This is a command to the righteous remnant to bring to mind the Law of Moses.

Clarke > The Septuagint, Arabic, and Coptic, place this verse the last.

Utley > The order of these verses is slightly altered in the Septuagint (i.e., vv. 5, 6, and 4). The order is also slightly altered in the Masoretic Text. This seems to be related to the rabbinical thought that the Bible should end with a Covenant name for God. They also did this to the books of Isaiah and Ecclesiastes.

Constable > Although the Hebrew canon ends with Chronicles rather than Malachi, Malachi concludes the Prophets section of the Hebrew Bible.

⁵ **Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD.**

I am going to send you Elijah ... > (John Phillips) When Jesus came the first time, God did indeed send a forerunner: John the Baptist, who came in the spirit of Elijah to call the nation back to God. The nation responded by murdering John and crucifying Christ. But Jesus is coming again and before He returns, the real Elijah will come, armed with miraculous power to smite the earth with plague and judgment

Ryrie > Jesus is saying that if the Jews had received Him, they would also have understood that John fulfilled the OT prediction of the coming of Elijah before the Day of the Lord

6 He will turn the hearts of the fathers back to their children and the hearts of the children to their fathers, so that I will not come and strike the land with complete destruction."

Constable > Elijah was a very significant person in Israel's history because he turned the Israelites back to God at the time of their worst apostasy, when Ahab and Jezebel had made Baal worship the official religion of Israel. Moses established the theocracy on earth, but Elijah restored it when it almost passed out of existence. Similarly the eschatological Elijah will unite the hearts of the Jews to turn back and worship Yahweh.

He will turn the hearts of the fathers ... > (Bible Org.) literally "*and he will return/restore the heart of fathers upon sons and the heart of sons upon their fathers.*"

Dockery > Elijah's coming before the day of the Lord will result in a great revival of faith in Israel, expressed here as fathers and their "children" (or sons) turning (the same verb translated "return" in 3:7) their hearts toward each other. As quoted in Luke 1:17, it describes fathers turning compassionately toward their children and disobedient people accepting the wisdom of the righteous.

Complete destruction > (Strong's) devoted thing, devotion, ban

Bible Org. (The Hebrew word used)is not the normal word for **curse**, and as noted refers to the practice of devoting things or persons irrevocably to God, often by total destruction ... the basic meaning is the exclusion of an object from the use or abuse of man and its irrevocable surrender to God.