

# MALACHI

## **Author:**

According to tradition Malachi was a Levite and a member of the synagogue called “The Great Synagogue”.

## **Date:**

Probably sometime about 430 BC, while Nehemiah was still the leader of the people in Jerusalem.

## **Themes:**

The evil ways of the people; the coming of John the Baptist, Elijah and Christ; the Day of the LORD.

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**1** The burden of the word of the LORD to Israel through Malachi.

<sup>2</sup>“I have loved you”, says the LORD. “Yet you say, ‘How have you loved us?’ Was not Esau Jacob’s brother?” says the LORD. “Yet I have loved Jacob, <sup>3</sup>and I have hated Esau, and laid waste his mountains and his inheritance for the jackals of the wilderness”.

<sup>4</sup>Though Edom says, “We have been beaten down, but we will return and build the desolate places”, thus says the LORD of hosts: “They will build, but I will tear down; and they will be called, The Wicked Territory, and The People With Whom The LORD Will Be Angry Forever. <sup>5</sup>And your eyes will see *it*, and you will say, ‘The LORD

will be exalted beyond the borders of Israel.’

<sup>6</sup>“A son honours *his* father, and a servant his master. Then, if I *am* a father, where is my honour? And if I *am* a master, where is my respect? says the LORD of hosts to you, O priests who despise my name. “And you say, ‘How have we despised your name?’

<sup>7</sup>“You offer defiled food on my altar, and you say, ‘How have we defiled you?’ By saying, ‘The table of the LORD *is* contemptible.’ <sup>8</sup>And when you offer the blind for sacrifice, *is it* not evil? And when you offer the lame and sick, *is it* not evil? Offer it now to your governor! Would he be pleased with you, or accept you favourably? says the LORD of hosts.

**1:1** “Burden”— note at Isa 13:1.

“Through Malachi”— Heb 1:1; 2 Pet 1:21. The name Malachi means “My messenger”.

**1:2** “Loved you”— Deut 4:37; 7:7-8; 1 Kings 10:9; Ps 44:3; Jer 31:3. Compare Rom 5:8; 1 John 4:8-10.

“Yet you say”— vs 6,7; 2:14,17; 3:7-8,13. In unbelief the people questioned everything God said to them through His messenger. This is always the way of fallen, sinful humanity.

“How”— God had shown His love for Israel in innumerable ways, but they refused to see it. They were just like people of our own day.

“Esau”— Gen 25:24-26.

“Loved Jacob”— Rom 9:13. Jacob here also means the nation of Israel (Gen 32:28).

**1:3** The behavior of Esau’s descendants toward God, and toward His people Israel, made them worthy of God’s loathing. See Amos 1:11; Oba.

“Hated”— compare Ps 5:5-6; Lev 26:30; Prov 3:32; 11:20; 16:5. Esau here also means the nation called Edom. God loves all men – John 3:16; 1 John 4:8. That is, He desires the highest spiritual good of every person. He has compassion and pity for the whole world. If anyone, whoever he may be (including any Edomite), will repent of his sins and turn to God He will save him and make him His own dear child (John 1:12-13; Rev 22:17). But when people will not do this His anger rests on them – John 3:36; Rom 1:18, and He will hate their ways and their nature, and will judge and punish them for their sins. “Hate” in the Bible sometimes means to “love less”. John 3:16 and John 3:36 are both true. This does not mean that His anger is less real or His punishment of sin is less terrible. Compare Luke 14:26; Matt 10:37. The Bible reveals that in Old Testament days God had a special love for the nation Israel, and that He now has a special love for believers in Christ. Believers have a special family relationship with God and God loves them as a Father (John 14:21; 17:6; 1 John 3:1-2).

“Jackals”— God showed His “hatred” for the people of Esau by forcing them from their land. See

what other prophets have to say about Esau (Edom) – Isa 34:5-15; Jer 49:7-22; Ezek 25:12-14; 35:1-15.

**1:4** “We will return and build”— pride, self-confidence, and ignorance of God’s will.

“LORD of hosts”— note at 1 Sam 1:3.

“I will tear down”— Isa 34:11; Jer 49:16.

“The Wicked Territory”— evidently Esau’s descendants were particularly wicked people – reason enough for God’s hatred.

“Angry”— Num 25:3; Ps 90:7-11; John 3:36; Rom 1:18.

**1:5** “You”— the people of Israel. Were some of them doubting that God was a great King over all the earth (Ps 47:2)? God’s actions would prove that He is.

**1:6** From this verse to 2:9 God rebukes the priests in Israel.

“Father...master”— Ex 20:12; Lev 20:9; Isa 1:2-3; 63:16; 64:8.

“Priests”— note at Ex 28:1.

“Despise”— Lev 22:9; Num 14:11; 16:30; 1 Sam 2:17; Prov 14:31; Hos 12:14; Rom 2:4. People show their real attitude toward God not just by what they may say but by their attitude toward His Word, by what they do and do not do.

**1:7** “Food”— Lev 3:11,16; 21:6,8. God does not get hungry and He needs nothing from men’s hands – Ps 50:9-14; Acts 17:24-25. But as food satisfies our bodies so do the holy offerings of His people given in love satisfy God’s heart.

“Defiled”— the offerings they brought were contrary to God’s Word (Deut 15:21), so they were unholy. See notes on offerings at Lev 1:2. Why did they bring blind, crippled or diseased animals? They wanted to keep the best for themselves and give to God the worst. This is how they showed contempt for Him. Many people today do likewise – but still want God’s blessings and grumble if they don’t receive them.

**1:8** “Governor”— they would not even dream of acting toward human beings whom they considered important as they acted toward God. Note and references on giving at 2 Cor 9:15.

<sup>9</sup>“And now beg God to be gracious to us’, *you say*. With such offerings from you will he accept you favourably? says the LORD of hosts.

<sup>10</sup>“Who *is there* among you who will shut the *temple doors* so that you do not kindle *fire* in vain on my altar! I have no pleasure in you, says the LORD of hosts, and I will not accept an offering from your hand. <sup>11</sup>For from *the place of* the rising of the sun to *the place of* its going down my name *will be* great among the Gentiles, and in every place incense and a pure offering *will be* offered to my name; for my name will be great among the nations, says the LORD of hosts.

<sup>12</sup>“But you profane it, by saying, ‘The table of the LORD is defiled, and its fruit, its food, *is* contemptible.’ <sup>13</sup>You also say, ‘See, how tiresome!’ And you sniff at it, says the LORD of hosts. And you bring *what is* torn, and the lame, and the sick. This is the way you bring an offering! Should I accept this from your hand? says the LORD. <sup>14</sup>But cursed *be* the deceiver, who has a male in his flock, and vows to *give it*, then sacrifices a blemished one to the Lord. For I *am* a great King, says the LORD of hosts, and my name *is to be* feared among the nations.

**1:9** “Accept you”— Jer 6:20; 14:10,12; Amos 5:22-24; 1 Pet 2:5.

**1:10** “Shut the temple doors”— worship that is not in spirit and in truth (John 4:23-24) is worse than no worship at all. Far better to close any place of so-called worship where God is dishonored than for people to deceive themselves there with meaningless ceremonies. Compare Isa 1:11-17. **1:11** Ps 47:7; 113:3; Isa 19:21; 24:15-16; 56:6-7; 60:6-7; Zeph 2:11.

“Gentiles”— peoples other than Jews.

**1:12-13** God will be great among the nations of earth but His own people treated Him as if He were a nobody. To them His worship was tiresome and useless, and worthy of contempt (vs 7,8). They were not the last to think and act so. **1:14** Did these worshipers expect a blessing from God? God Himself pronounces a curse on them. Compare Deut 27:15-26; Gal 3:10; Heb 6:8.

“Deceiver”— by not giving God what was due to Him, by refusing Him their best, they were trying to deceive Him, cheating Him. The same principle applies today. The Lord Jesus wants our best, not our worst.

“King”— Ps 47:1-9.

“Feared”— notes at Gen 20:11; Ps 34:11-14; 111:10; Prov 1:7.

**2:2** “Give glory”— 1:6; Matt 15:7-9; John 5:23.

“Curse your blessings”— this could mean either the privileges and advantages the priests had, or the blessings they pronounced on the people

**2** “And now, O priests, this commandment is for you. <sup>2</sup>If you will not listen, and if you will not take *it* to heart to give glory to my name, says the LORD of hosts, I will send a curse on you, and I will curse your blessings. Yes, I have cursed them already, because you do not take it to heart.

<sup>3</sup>“See, I will rebuke your offspring, and spread refuse on your faces, the refuse of your solemn feasts; and you will be taken away with it. <sup>4</sup>And you will know that I have sent this commandment to you, that my covenant might be with Levi, says the LORD of hosts. <sup>5</sup>My covenant was with him, *a covenant* of life and peace, and I gave them to him that he might fear me. And he did fear me and showed reverence toward my name. <sup>6</sup>The law of truth was in his mouth, and injustice was not found in his lips. He walked with me in peace and uprightness, and turned many away from sin.

<sup>7</sup>“For the priest’s lips should preserve knowledge, and the *people* should seek the law from his mouth, for he *is* the messenger of the LORD of hosts. <sup>8</sup>But you have departed from the way. You have caused many to stumble at the law. You have corrupted the covenant of Levi, says the LORD of hosts. <sup>9</sup>Therefore I have also caused you to be

(Num 6:23-27), or both. If God turns what we think are our blessings into curses how terrible our condition! And if God did this then does He not do it now when conditions demand it?

“Take it to heart”— Prov 4:23.

**2:3** “Rebuke your offspring”— this could be translated “spoil your seed grain” (the same Hebrew word means both offspring and seed grain). See note at Ps 14:6-7.

“Spread refuse on your faces”— signifies disgrace. Compare Nahum 3:8.

**2:4** “Covenant...with Levi”— Num 3:11-13; Neh 13:29. Priests were of the tribe of Levi.

**2:5** “Covenant...peace”— Num 25:10-13.

**2:6-7** God describes what a priest should be and what some had been.

**2:6** “He walked with me”— compare Gen 5:22; 6:9; 17:1; Amos 3:3.

“From sin”— Acts 26:18; Jam 5:19-20.

**2:7** “Messenger”— someone whom God raised up to teach people the truth. In this New Testament era all believers in Christ are priests and should be the kind of people described here. See Heb 10:19-22; 1 Pet 2:5,9; Rev 1:6.

**2:8** “The way”— the way God revealed.

“To stumble”— surely one of the worst sins priests and teachers can commit. Compare Matt 23:13-15; Luke 11:52.

**2:9** They had treated God with contempt; so He made them appear contemptible to the people. Compare Ps 18:25-26; Gal 6:7.

despised and abased before all the people, because you have not kept my ways, but have shown partiality in the law”.

<sup>10</sup>Have we not all one father? Has not one God created us? Why does each of us act treacherously against his brother, profaning the covenant of our fathers?

<sup>11</sup>Judah has acted treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah has profaned the holiness of the LORD which the LORD loves, and has married the daughter of a foreign god. <sup>12</sup>The LORD will cut off from the tents of Jacob the man who does this, the master and the scholar, though he brings an offering to the LORD of hosts.

<sup>13</sup>And you have also done this: You cover the altar of the LORD with tears, with weeping and wailing because he no longer regards the offering, or receives *it* with pleasure from your hand. <sup>14</sup>Yet you say, “Why?” Because the LORD is a witness between you and the wife of your youth, against whom you have acted treacherously, though she *is* your companion,

“*Partiality*”— see Lev 19:15; Deut 10:15; Prov 24:23; 1 Tim 5:21; Jam 2:1,9.

**2:10** “*Father*”— 1:6; Isa 43:1. Breaking faith, lying or practicing deceit were the same as breaking the covenant God gave them through Moses (Ex 19:5).

**2:11** “*Which the LORD loves*”— Ps 87:2. The Lord loved the sanctuary because it was in the midst of His people whom He loved. See note at Ex 25:8.

“*Daughter of a foreign god*”— means a woman of one of the idolatrous peoples around Israel. See Ezra 9:1-2. God forbade His people to do this — Ex 34:15-16; Deut 7:3-4. Compare 2 Cor 6:14-18. **2:12** Intermarriage with unbelievers was an abomination and the prophet wanted God to show them that by taking severe action against the guilty. See also Ezra 9:1-2; Neh 13:23-27; 2 Cor 6:14.

“*Tents of Jacob*”— the Jews.

“*Brings an offering*”— they who do detestable things sometimes bring offerings to God. Vileness and a certain kind of religion sometimes go hand in hand. But see Prov 15:8.

**2:13** Because they did not repent and obey His Word, God was not pleased with their tears. They vainly thought they could get God’s blessings by their offerings and tears even though they trampled God’s law underfoot. See what God wants in Isa 1:16-19; 2 Cor 7:10-11.

**2:14** As long as they were unfaithful to their wives, or guilty of other evils, their weeping and wailing came to nothing.

**2:15** “*He was seeking godly offspring*”— faithfulness in the family relationship will increase the

and your wife by covenant.

<sup>15</sup>And did he not make *them* one, having a remnant of the Spirit. And why one? Because he was seeking godly offspring. Therefore keep watch over your spirit, and let no one act treacherously against the wife of his youth.

<sup>16</sup>For the LORD, the God of Israel, says that he hates divorce; for it is *like* covering violence with *one’s* garment, says the LORD of hosts. Therefore take heed to your spirit, that you do not act treacherously.

<sup>17</sup>You have wearied the LORD with your words. Yet you say, “How have we wearied *him*?” When you say, “Everyone who does evil is good in the sight of the LORD, and he delights in them”, or, “Where *is* the God of justice?”

**3** “See, I will send my messenger, and he will prepare the way before me. And the Lord, whom you seek, will suddenly come to his temple; the messenger of the covenant, whom you delight in. See, he is coming”, says the LORD of hosts.

possibility of godly offspring growing up in it. Divorce makes it less likely that there will be godly offspring.

“*Keep watch over*”— Prov 4:23; Luke 12:15; 1 Cor 16:13; 1 Tim 6:20.

“*One*”— Gen 2:24.

**2:16** “*He hates divorce*”— Matt 5:31-32; 19:4-9. If Christians ignore this statement, it will be at their own peril. And it is a very shameful thing that many of them do ignore it and do as they please about the matter of divorce. But it is surely both foolish and sinful to do something God hates.

**2:17** “*Wearied...with your words*”— what people (even His own people) sometimes say is hard for God to endure.

“*Where...justice?*”— seemingly those people were ignorant of the most basic matters. Compare Ps 5:4; Ezek 18:25.

**3:1** “*My messenger*”— compare Isa 40:3; Matt 3:1-3; 11:10,14. John the Baptist was this first messenger. He appeared before Christ began His ministry. The nation of Israel did not receive him. Before Christ comes the second time a second messenger, Elijah, will appear (4:5). Mal 3:1-6 may possibly refer to either Christ’s first or second coming. Indeed some features of these verses may refer to both comings. As in some other prophecies of the Old Testament there may be a spiritual application to the Church of this era and a literal fulfillment at the end of this age. See note on Isa 60:1-22.

“*Messenger of the covenant*”— the Messiah of Israel, the Lord Jesus Christ. Compare Isa 42:6; Jer 31:31-34.

<sup>2</sup>“But who can endure the day of his coming? And who will stand when he appears? For he is like a refiner’s fire, and like a washerman’s soap. <sup>3</sup>And he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them like gold and silver, that they may offer to the LORD an offering in righteousness. <sup>4</sup>Then the offering of Judah and Jerusalem will be pleasant to the LORD, as in the days of old, and as in former years.

<sup>5</sup>“And I will come near you for judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against perjurers, and against those who oppress the wage earner in his wages, the widow, and the fatherless, and who turn aside the foreigner from his right, and do not fear me, says the LORD of hosts.

<sup>6</sup>“For I am the LORD. I do not change. Therefore you sons of Jacob are not consumed. <sup>7</sup>Even from the days of your fathers you have

gone astray from my ordinances, and have not kept *them*. Return to me, and I will return to you, says the LORD of hosts. “But you say, ‘How shall we return?’

<sup>8</sup>“Will a man rob God? Yet you have robbed me. “But you say, ‘How have we robbed you?’ “In tithes and offerings. <sup>9</sup>You are cursed with a curse, for you, this whole nation, have robbed me. <sup>10</sup>Bring all the tithes into the storehouse, that there may be food in my house, and test me now in this, says the LORD of hosts: See if I will not open the windows of heaven for you, and pour you out *such* blessing that there will not be room enough to receive it. <sup>11</sup>And for your sakes, I will rebuke that which devours, and it will not destroy the produce of your ground; nor will your vine in the field cast its fruit before time, says the LORD of hosts. <sup>12</sup>And all nations will call you blessed, for you will be a delightful land, says the LORD of hosts.

**3:2** The language here suggests judgment rather than grace. Compare 4:1-5; Isa 2:10-18; Joel 2:11; Rev 6:15-17.

“*Refiner’s fire*”– Isa 1:25; Zech 13:8-9.

**3:3** “*Purifier of silver*”– Ps 66:10-12; Dan 12:10. This is a process that has gone on throughout this age of grace and is still going on. But the Lord is doing this work in His believers, the priests of this New Testament era, not in the Levites of Israel. His purification of the Levites still awaits the future – Jer 33:18-22; Ezek 40:46; 44:10-16; 45:5; 48:11-13.

“*Offering in righteousness*”– this is what the Lord wants in every era. Compare Rom 12:1-2; Heb 13:15-16; 1 Pet 2:5.

**3:4** This seems to mean Judah and Jerusalem as a whole. This was not fulfilled at Christ’s first coming. Compare Matt 23:37-39.

**3:5** “*Judgment*”– v 2. The Lord Jesus did not come the first time to judge the world – John 12:47. At His second coming He will be a judge – Acts 17:31; 2 Tim 4:1.

“*Sorcerers*”– Deut 18:9-13; Gal 5:19-21.

“*Adulterers*”– Ex 20:14; Heb 13:4.

“*Perjurers*”– Ex 20:16; Lev 19:12; Rev 21:8.

“*Oppress the wage earner...turn aside the foreigner*”– Lev 19:13; Jam 5:4; Ex 22:21-22; Deut 24:19; Isa 1:17; Ezek 22:7; Amos 2:6-7.

“*Do not fear me*”– Jer 2:19; 5:22; Rom 3:18.

**3:6** “*Change*”– Heb 13:8; Jam 1:17.

“*Consumed*”– Israel had been unfaithful to God and deserved to be destroyed. The reason God did not destroy them was that He had made promises to them which He determined to keep and had plans for them which He would not change. Compare Rom 11:29.

“*Return to me*”– Isa 44:22; Jer 3:12,14,22; 4:1; Hos 14:1; Joel 2:12-13; Zech 1:3; Jam 4:8.

**3:7** “*How*”– 1:2,7.

**3:8-9** In 1:14 God called some of them “deceivers”. Now He calls all of them robbers. They had robbed God by keeping for themselves what belonged to Him. They did this in the matter of tithes and offerings. See Lev 27:30; Num 18:21,24. Tithing is not a command given to Christians now. Believers are not under the law but under grace – Rom 6:14. So God appeals to us to give on the basis of grace – 2 Cor 8:12; 9:6-7. But surely grace and love working in our hearts will not teach us to give less than Jews under the law (1 Cor 16:2; 2 Cor 8:1-4). A tenth is the very least believers should give to God and His work. They should recognize that they and all they have belong to the Lord – 1 Cor 6:19-20, and give accordingly. Notes on giving at 2 Cor 9:15.

**3:9** “*Curse*”– see 2:2. All breakers of God’s law were under a curse (Deut 27:26; Jam 2:10), and they had broken God’s law.

**3:10** “*Storehouse*”– rooms by the temple for storing grain, etc (Neh 13:12). This is not an instruction to Christians now to give all their offerings to one church or denomination. In Christ there is freedom to give toward His work anywhere.

“*Test me*”– we must not test God in unbelief (Ex 17:2; Deut 6:16; Ps 78:18,41,56; 106:14; 1 Cor 10:9). God here speaks of a different kind of test. He tells Israel to believe His promise, obey Him, and see what the results would be. He has given us all a similar promise – Luke 6:38. God loves to bless believing, obedient, generous people. If we have none of these qualities we have no right to expect His blessings.

“*LORD of hosts*”– note at 1 Sam 1:3. He is well able to arrange all matters and all events for the good of His faithful people.

**3:11** God has many ways of blessing His people. All nature is completely in His control.

**3:12** Isa 61:8-9; 62:4; Hos 2:21-22; 4:5-7.

<sup>13</sup>“Your words have been harsh against me, says the LORD. “Yet you say, ‘What have we spoken against you?’

<sup>14</sup>“You have said, ‘It is vain to serve God’, and ‘what profit is it that we have kept his charge, and that we have walked mournfully before the LORD of hosts?’ <sup>15</sup>So now we call the arrogant blessed. Yes, the evildoers are established. Yes, *those who test God escape.*”

<sup>16</sup>Then those who feared the LORD spoke often with one another, and the LORD listened, and heard, and a book of remembrance was written in his presence for those who feared the LORD, and who thought about his name.

<sup>17</sup>“And they will be mine”, says the LORD of hosts, “on that day when I make up my jewels. And I will spare them, as a man spares his own son who serves him. <sup>18</sup>Then you will again discern between the righteous and the wicked, between him who serves God and him who does not serve him.

**3:13** “*What have we spoken*”— they resisted everything God said about them instead of confessing and repenting.

**3:14** “*Vain to serve*”— could a more harsh thing be said to God by His people? It is the same as denying that He is good and loving and that He rewards faithful service. Even good people can fall into this wrong way of thinking and speaking. Compare Ps 73:2-3,13,14,22. See 1 Cor 15:58.

**3:15** Job 21:7-15; Ps 73:3-12. Men make mistakes like this in their thinking because of ignorance of God’s coming judgment.

**3:16** “*Heard*”— 2:17; Ps 19:14; 94:9; 139:4; Matt 12:35-37.

“*Book*”— Ex 32:32; Ps 56:8; 97:6; Rev 20:12.

“*Feared the LORD*”— Gen 20:11; Ps 34:11-14; 111:10; Prov 1:7.

**3:17** “*Mine*”— Isa 43:21; John 6:37; 17:6; 1 Cor 6:19. They showed they belonged to the Lord by the way they talked with each other and the Lord will publicly confirm it.

“*Jewels*”— or “treasured possession” — Ex 19:5; Deut 7:6; Ps 135:4; 149:4. Of everything in the world, God treasures most His redeemed people who trust and serve Him.

“*Spare them*”— when He rises to judge the world. **3:18** The time of judgment will make this distinction clear. Compare Matt 25:31-46; John 12:26. Observe that the righteous serve God, the wicked do not. So we can see what God thinks of a person’s character by what he is doing or not doing. Then is a person who has no desire to serve God, no matter how moral and ethical he may be in many matters, actually wicked in God’s sight?

**4:1** “*The day*”— the day of the Lord (v 5; Isa 13:6,9; Joel 1:15; 1 Thess 5:2).

“*Burn*”— Isa 1:31; 24:6; 66:15-16; 2 Thess 1:7-8.

**4** “For, see, the day is coming that will burn like a furnace; and all the arrogant, yes, and all evildoers, will be *like stubble*, and the day that is coming will burn them up, says the Lord of hosts. It will leave them neither root nor branch. <sup>2</sup>But for you who fear my name the Sun of righteousness will arise with healing in his wings. And you will go out, and grow up like calves in the stall. <sup>3</sup>And you will trample down the wicked. For they will be ashes under the soles of your feet on the day that I do *this*, says the LORD of hosts.

<sup>4</sup>“Remember the law of Moses my servant, which I commanded to him in Horeb for all Israel, *along with its statutes and judgments.*

<sup>5</sup>“See, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. <sup>6</sup>And he will turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and strike the earth with a curse”.

**4:2** “*Fear my name*”— 3:16.

“*Sun of righteousness*”— Isa 60:1,19; Luke 1:78-79. The righteousness of the Lord Jesus is as bright and shining as the sun.

“*Healing*”— His second coming will mean complete healing to those God has chosen (Isa 32:1-4; 35:5-6; Jer 30:17; Rom 8:21-23; 1 Cor 15:52-53).

“*Wings*”— the Hebrew word also means “edges”, “ends” or “extremities”. When the Sun of righteousness rises healing will come to those even at the furthest reach of His rays.

**4:3** Ps 148:6-9; Zech 12:6-9. The wicked will not always have the upper hand in this world.

**4:4** “*Remember*”— Deut 4:9-14; 8:11; Ps 119:52; Isa 64:5.

“*Moses my servant*”— Ex 14:31; Deut 34:5; Heb 3:5. “Horeb” is Mt Sinai where God gave His law — Exodus chapters 19,20.

**4:5** “*Elijah*”— Matt 17:11. Compare Rev 11:3-12. Apparently this coming of Elijah is just before “the day of the LORD” which is still in the future (1 Thess 5:2; 2 Pet 3:10). If so, “Elijah” here cannot refer to the coming of John the Baptist which was in the past.

**4:6** “*He will turn the heart*”— John the Baptist was partially successful in this (Luke 1:16-17), but only partially. Israel as a whole rejected the Lord Jesus. In the future the nation will repent and receive Him — Zech 12:10-14; Rom 11:25-29.

“*Curse*”— the Old Testament ends with a reference to the law of Moses (v 4) and the threat of a curse coming on the land of Israel and on the earth. The New Testament (and the whole Bible) ends with a promise of the coming of the Lord Jesus and a reference to His grace which removes the curse and restores all things (Rev 22:20-21).