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Translation Notes (unfoldingWord)

Malachi - Introduction

Part 1: General Introduction

Outline of Malachi

1:1 Title 1:2–5 Yahweh will punish the wicked: Edom 1:6–14 Judeans not bringing acceptable sacrifices 2:1–9 Priests must teach and apply the law faithfully 2:10–16 Yahweh is concerned for justice: no divorce 2:17–3:5 Yahweh is concerned for justice and will punish evildoers 3:6–12 Judeans not bringing proper tithes 3:13–15 Yahweh will punish the wicked, despite what Judeans are saying 3:16–4:6 Yahweh will bless and protect those who fear him

The overall structure of the book follows a pattern called “chiasm,” which Hebrew writers considered to be particularly elegant in poetry and literature. There are six main parts to this structure. The chiasm pattern is ABCCBA. In terms of theme, the first and sixth parts are found in (1:2–5 and 3:13–15), the second and fifth parts match (1:6–14 and 3:6–12), and the third and fourth parts match (2:10–16 and 2:17–3:5). There is also an excursus, a special message to the priests (2:1–9), and an epilogue telling how the people responded to the message of the book and what Yahweh promised them (3:16–4:6).

What is the book of Malachi about?

The book of Malachi contains prophecies that address the Jews who had returned to Judah from exile in Babylon. At that time, the Jews were discouraged even though they had finished building a new temple. The wonderful things that previous prophets had promised for Judah had not yet happened. The Persian Empire still ruled over them. As a result, they no longer were concerned about the law or worshipping Yahweh. These prophecies rebuke the Judeans for not living as the law taught and for not bringing proper tithes and sacrifices. But the prophecies also assure the Judeans that Yahweh will ultimately do everything that he promised to do.

Who wrote the book of Malachi?

The description in the book title (1:1) could either be translated “the word of Yahweh to Israel by the hand of Malachi” or “the word of Yahweh to Israel by the hand of my messenger.” The last expression in that sentence also occurs in 3:1, where the context indicates that it should be translated as “my messenger.” However, the expression could well be the name of the man in the book title. That man would be the prophet who delivered these messages on behalf of Yahweh. However, we do not know anything else about this man—where he lived, what family he came from, etc. Translating the expression as a name is the most common interpretation, and that is the interpretation that the ULT and these notes follow. If a translation of the Bible exists in your region, you may wish to follow the interpretation that it uses. If a translation of the Bible does not exist in your region, you may wish to follow the same interpretation as the ULT.

How should the title of this book be translated?

This book traditionally has been titled “Malachi” or “The Book of Malachi.” Translators may decide to call it something like “The Sayings of Malachi” or “The Messages that Malachi Brought.”

Part 2: Religious and Cultural Concepts

The “day of Yahweh”

The book of Malachi speaks about the “day of Yahweh” in 3:2–5 and 3:17–4:6. It also calls it “the day that is coming” and “the day of his coming,” and Yahweh calls it “the day that I am preparing.” All of these are references to the time when Yahweh will come and judge people. He would remove those who have wickedly sinned and bless those who have trusted in him. (See: Day of the Lord)

Part 3: Translation Issues

“But you say”

In each of the six thematic sections of the book, the prophet makes a statement that challenges the people and gets their attention. Its meaning is not immediately clear. The prophet then anticipates how the people will respond. He introduces their

likely response with the phrase “But you say” (1:2, 1:6, 1:7, 1:13, 2:14, 2:17, 3:7, 3:8, 3:13). After saying how he expects they would respond, he then explains what his provocative statement meant. This was a common practice of Jewish public speakers in this time period (and also in New Testament times). The phrase “But you say” occurs throughout the book as Malachi anticipates and answers objections. It would be helpful to translate the phrase consistently so that your readers can appreciate the method he is using to challenge the Judeans.

Yahweh of Armies

This is an important title of God that is used more than 20 times throughout the book of Malachi. It reminds the listeners of the great power that Yahweh has to judge and punish all nations. Be sure to translate it consistently throughout the book so that your readers can appreciate the emphasis that Malachi places on it. (See: Yahweh of Hosts)

Malachi - Chapter 1 Introduction

Structure and Formatting

1:1 Title

1:2–5 Yahweh will punish the wicked: Edom

1:6–14 Judeans not bringing acceptable sacrifices

Malachi 1:1 (#1)

"The burden of the word of Yahweh"

The editor of the book is speaking as if the **word of Yahweh** were a **burden** that Malachi was carrying. This is likely a reference to the serious nature of what Yahweh told Malachi to say. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [The serious word from Yahweh]

See: Metaphor

Malachi 1:1 (#2)

"the word of Yahweh"

The editor is using the word **word** by association to mean what Yahweh said by using words. If it would be helpful in your language, you could use an

equivalent expression or plain language. Alternate translation: [what Yahweh said]

See: Metonymy

Malachi 1:1 (#3)

"to Israel"

Since Malachi is referring to a group of people, it might be more natural in your language to use the plural form of **Israel**. Alternate translation: [to the Israelites]

See: Collective Nouns

Malachi 1:1 (#4)

"by the hand of"

The author is using one part of Malachi, his **hand**, to mean all of him in the act of bringing Yahweh's message to the Israelites. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [through]

See: Synecdoche

Malachi 1:1 (#5)

"Malachi"

These notes follow the interpretation that the word **Malachi** is the name of a man. See the further discussion in the General Introduction to Malachi.

See: How to Translate Names

Malachi 1:2 (#1)

"I have loved you," says Yahweh"

In your translation, use a natural way of introducing direct quotations in your language. Alternate translation: [Yahweh says, 'I have loved you']

See: Quotations and Quote Margins

Malachi 1:2 (#2)

"you"

The word **you** is plural here because Yahweh is addressing the Israelites as a group, so use the plural form in your translation if your language marks that distinction. The words “you,” “your,” and “yourselves” are usually plural in this book when they refer to the Israelites. These notes will indicate any exceptions. The word “you” is always singular when it refers to Yahweh.

See: Forms of ‘You’ — Singular

Malachi 1:2 (#3)

"But you say"

Malachi is probably not quoting an actual response from the Judeans. Rather, he is anticipating an objection, stating it, and then answering it. See the further discussion in the General Introduction to Malachi. Alternate translation: [Now you may object]

See: Assumed Knowledge and Implicit Information

Malachi 1:2 (#4)

"Was} not Esau a brother to Jacob?" the declaration of Yahweh. "Yet I loved Jacob"

If it would be more natural in your language, you could change the order of these phrases so that the speaker, **Yahweh**, is identified before we read the words which he speaks. Alternate translation: [Yahweh declares, “Was not Esau a brother to Jacob? Yet I loved Jacob”]

See: Information Structure

Malachi 1:2 (#5)

"Was} not Esau a brother to Jacob"

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Now Esau was Jacob’s brother]

See: Rhetorical Question

Malachi 1:2 (#6)

"Was} not Esau a brother to Jacob"

Yahweh is using the names **Esau** and **Jacob** by association to mean their descendants. Alternate translation: [Are the Edomites not a related people group to you Israelites?] or [Now the Edomites are a related people group to you Israelites]

See: Metonymy

Malachi 1:2 (#7)

"the declaration of Yahweh"

This phrase indicates that this is a direct quotation from Yahweh. In your translation, use a natural way of introducing direct quotations in your language. Alternate translation: [Yahweh declares]

See: Quotations and Quote Margins

Malachi 1:2 (#8)

"Yet I loved Jacob"

Yahweh is referring to the Israelites as a group by using the name of their ancestor, **Jacob**. Alternate translation: [Yet I loved you Israelites]

See: Collective Nouns

Malachi 1:2–3 (#1)

"Yet I loved Jacob, but Esau I hated"

Here the author uses a poetic device called a chiasm, which Hebrew writers often used in poetry and literature. The outer phrases **I loved** and **I hated** parallel each other and the inner words, **Jacob** and **Esau** parallel each other. So the pattern is ABBA. If it is possible in your language you should try to retain this order.

See: Poetry

Malachi 1:3 (#1)

"but Esau I hated"

The word translated as **hated** does not always indicate a strong antipathy or loathing. In a comparison such as this one, it can mean “loved less” or “favored less.” If it would help your readers, you could indicate that explicitly. Alternate translation: [but I have not favored Esau or his descendants, the Edomites]

See: Assumed Knowledge and Implicit Information

Malachi 1:3 (#2)

"a desolation"

If your language does not use an abstract noun for the idea of **desolation**, you could express the same idea in another way. Alternate translation: [a desolate place]

See: Abstract Nouns

Malachi 1:3 (#3)

"for the jackals of"

A **jackal** is a wild dog that lives in the desert. If your readers would not be familiar with what a jackal is, in your translation you could use the name of a similar animal that your readers would recognize, or you could use a general expression. Alternate translation: [desert scavengers]

See: Translate Unknowns

Malachi 1:4 (#1)

"Though Edom says"

The word **Edom** is another name for "Esau." Yahweh uses the word **Edom** by association to mean Esau's descendants. If it would be helpful to your readers you could state this plainly. Alternate translation: [Though the Edomites say]

See: Metonymy

Malachi 1:4 (#2)

"We are beaten down"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Our enemies have beaten us down]

See: Active or Passive

Malachi 1:4 (#3)

"And they will call them 'the territory of wickedness' and 'the people whom Yahweh abhors forever'"

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: [And people will say that they are a territory where wicked people live and that they are a people whom Yahweh abhors forever]

See: Quotes within Quotes

Malachi 1:4 (#4)

"And they will call them"

Here, **they** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with a different expression that does not use an indefinite pronoun, as modeled by the UST.

See: Pronouns — When to Use Them

Malachi 1:4 (#5)

"the territory of wickedness"

If your language does not use an abstract noun for the idea of **wickedness**, you could express the same idea in another way. Alternate translation: [the wicked territory] or [the territory where wicked people live]

See: Abstract Nouns

Malachi 1:5 (#1)

"And your eyes will see, and you yourselves will say, 'Great is Yahweh beyond the border of Israel'"

The words in this verse could: (1) be a continuation of Yahweh's words that began in the previous verse. If you treat this as a quotation from Yahweh, it may be more natural in your language not to have a quotation within a quotation. Alternate translation: [And your eyes will see, and you yourselves will say that Yahweh is great beyond the border of Israel] (2) the words of Malachi. If you choose this option, you will need to add closing

quotes at the end of the previous verse or whatever means your language uses to end a quotation, and use whatever punctuation your language requires to indicate that Malachi is speaking. Alternate translation: [And your eyes will see, and you yourselves will say, "Great is Yahweh beyond the border of Israel"]

See: Quotes within Quotes

Malachi 1:5 (#2)

"And your eyes will see"

Yahweh is using one part of the Judeans, their **eyes**, to represent all of them in the act of seeing. The emphasis is on their eyewitness experience. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And you will see for yourselves]

See: Synecdoche

Malachi 1:5 (#3)

"And your eyes will see, and you yourselves will say, 'Great is Yahweh beyond the border of Israel'"

It may be more natural in your language to have Yahweh speak of himself in the first person rather than in the third person. Alternate translation: [And your eyes will see, and you yourselves will say that I am great beyond the border of Israel!]

See: First, Second or Third Person

Malachi 1:6 (#1)

"So if I am a father, where is my honor? And if I am a master, where is my fear"

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [Since I am a father, you should honor me. And since I am a master, you should fear me]

See: Rhetorical Question

Malachi 1:6 (#2)

"my name" - "your name"

Yahweh is using the word **name** by association to mean his reputation and authority. Alternate translation: [my reputation ... your reputation] or [my authority ... your authority]

See: Metonymy

Malachi 1:7 (#1)

"defiled food"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [food that people have made unfit for sacrifice]

See: Active or Passive

Malachi 1:7 (#2)

"But you say, 'In what have we defiled you?' In your saying, 'The table of Yahweh, it is despised'"

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: [But you ask how you have defiled me. You defile me by saying that you can despise the table of Yahweh]

See: Quotes within Quotes

Malachi 1:7 (#3)

"The table of Yahweh, it is despised"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [One may despise the table of Yahweh]

See: Active or Passive

Malachi 1:7 (#4)

"The table of Yahweh"

Yahweh is speaking as if the altar on which the priests offered sacrifices to him were a **table** at

which he ate food. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [The altar of Yahweh]

See: Metaphor

Malachi 1:8 (#1)

"And when you present the blind for sacrifice, is it not evil? And when you present the lame and the sick, is it not evil?"

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [When you present blind animals for sacrifice, that is evil! And when you present lame and sick animals, that is also evil!]

See: Rhetorical Question

Malachi 1:8 (#2)

"the blind" - "the lame and the sick"

Yahweh is not referring to specific blind, lame, or sick animals. He means animals with these conditions in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [blind animals ... lame and sick animals]

See: Generic Noun Phrases

Malachi 1:8 (#3)

"Present it"

The pronoun **it** refers to the blind, lame, and sick animals. It may be more natural in your language to use a plural expression. Alternate translation: [Present these animals]

See: Pronouns — When to Use Them

Malachi 1:8 (#4)

"to your governor. Will he accept you" - "your face"

The words **you** and **your** are singular here because Yahweh is addressing the priests as a collective group. This suits the context, since that is how they

were ruled by their **governor**. It may be natural for you to use the singular form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Malachi 1:8 (#5)

"Will he accept you or lift up your face"

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [He certainly will not accept you or lift up your face!]

See: Rhetorical Question

Malachi 1:8 (#6)

"Will he accept you or lift up your face"

The terms **accept you** and **lift up your face** mean similar things. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [He certainly will not show you any favor at all!]

See: Doublet

Malachi 1:8 (#7)

"or lift up your face"

This is an expression that people of this culture would commonly use to mean "show favor." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [or show you favor]

See: Idiom

Malachi 1:9 (#1)

"And now"

The word the ULT translated as **And now** is an expression that was used in messages of this time to introduce important points. If your language has a comparable expression that it uses for this same purpose, you can use it in your translation.

See: Connecting Words and Phrases

Malachi 1:9 (#2)

"the face of God, that he may be gracious to us"

Malachi attributes this quotation to Yahweh, but it is something that Yahweh told him to say to the priests. So you could translate it with Malachi as the speaker. However, if you translate it with Yahweh as the speaker, he would be speaking about himself in the third person. If it would be more natural in your language, you could translate it in the first person. Alternate translation: [my face, that I may be gracious to you]

See: First, Second or Third Person

Malachi 1:9 (#3)

"the face of God"

Yahweh is using one part of himself, his **face**, to mean all of him in the act of looking with favor on someone who was praying to him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [God]

See: Synecdoche

Malachi 1:9 (#4)

"the face of God"

Malachi is probably using the term **God** here to contrast with the mention of "the governor" in the previous verse. The implication is that if people would not offer inferior gifts to a human being, they should certainly not offer them to God. So here it would be appropriate to use your language's term for the true God who created the world rather than using the name Yahweh.

See: How to Translate Names

Malachi 1:9 (#5)

"that he may be gracious to us"

Malachi is using the pronoun **us** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction. (If

you are treating this as a direct quotation from Yahweh, you may use the plural form of "you.")

See: Exclusive and Inclusive 'We'

Malachi 1:9 (#6)

"This has been from your hand"

The pronoun **This** refers to the unacceptable sacrifices. It may be helpful to clarify the referent for your readers. Alternate translation: [These unacceptable sacrifices have been from your hand]

See: Pronouns — When to Use Them

Malachi 1:9 (#7)

"from your hand"

Malachi is using one part of the priests' bodies, the **hand**, to mean all of themselves in the act of offering sacrifices. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from you]

See: Synecdoche

Malachi 1:9 (#8)

"from your hand"

Since Malachi is referring to a group of people, it might be more natural in your language to use the plural form of **hand**. Alternate translation: [from your hands]

See: Collective Nouns

Malachi 1:9 (#9)

"Will he lift up your faces"

See how you translated the similar expression in [1:8](#).

See: Idiom

Malachi 1:9 (#10)

"Will he lift up your faces"

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [He certainly will not lift your faces!] or [He will certainly not show you favor!]

See: Rhetorical Question

Malachi 1:10 (#1)

"Who even among you will shut the doors, that you might not kindle {fire} on my altar in vain"

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [I wish one of you would shut the temple doors, so that you would not kindle useless fires on my altar!]

See: Rhetorical Question

Malachi 1:10 (#2)

"the doors"

Yahweh assumes that his listeners will know that by **the doors** he means the doors of the temple. You could say that explicitly if it would be helpful to your readers. Alternate translation: [the doors of the temple]

See: Assumed Knowledge and Implicit Information

Malachi 1:10 (#3)

"an offering from your hand"

Since Yahweh is referring to a group of people, it might be more natural in your language to use the plural form of **hand**. Alternate translation: [offerings from your hands]

See: Collective Nouns

Malachi 1:10 (#4)

"from your hand"

Yahweh is using one part of the priests' bodies, the **hand**, to mean all of themselves in the act of offering sacrifices. If it would be helpful in your

language, you could state the meaning plainly. Alternate translation: [that you give]

See: Synecdoche

Malachi 1:11 (#1)

"from the rising of the sun and unto its setting"

Yahweh is using the **rising** and **setting** of the **sun** by association to mean the east and the west. Alternate translation: [from the east to the west]

See: Metonymy

Malachi 1:11 (#2)

"from the rising of the sun and unto its setting"

Yahweh is speaking of two extremes in order to include them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [everywhere in the world]

See: Merism

Malachi 1:11 (#3)

"my name {will be} great" - "my name {will be} great"

Yahweh is using the word **name** by association to mean his reputation. See how you translated the same expression in [1:6](#). Alternate translation: [my reputation will be great ... my reputation will be great]

See: Metonymy

Malachi 1:11 (#4)

"my name {will be} great"

The Hebrew text leaves out a verb in this phrase. Many languages require a verb to make this phrase complete. If it would be helpful in your language, you could supply the verb from the context. The verb that needs to be supplied could be: (1) future tense, "will be." (2) present tense, "is." Alternate translation: [my name is great]

See: Ellipsis

Malachi 1:11 (#5)**"to my name"**

Yahweh is using one part of himself, his **name**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly.

Alternate translation: [to me]

See: Synecdoche

Malachi 1:12 (#1)**"But you are profaning it"**

Here, the pronoun **it** refers to Yahweh's name or reputation. It may be helpful to clarify this for your readers. Alternate translation: [But you are profaning my name] or [But you are making my reputation no more than ordinary]

See: Pronouns — When to Use Them

Malachi 1:12 (#2)

"But you are profaning it in your saying, 'The table of the Lord, it {is} defiled, and its fruit, its food, is despised'"

If your language would not use a direct quotation inside of a direct quotation, you could translate the second direct quotation as an indirect quotation. Alternate translation: [But you are profaning it when you say that my table is defiled, and its fruit, its food, is despised]

See: Quotes within Quotes

Malachi 1:12 (#3)**"The table of the Lord"**

See how you translated the same expression in [1:7](#). Alternate translation: [The altar of the Lord]

See: Metaphor

Malachi 1:12 (#4)**"the Lord"**

In the same phrase in [1:7](#), the name "Yahweh" is used. Here a title, **the Lord**, is used instead. It may be that in the earlier instance Yahweh is speaking

of himself in the third person, while in this instance Yahweh is quoting what the priests would say. (In order not to misuse his name, Jews would use this title instead.) Some versions of the Bible use their representation of the divine name here, since that is what the priests meant. Other versions use the title **Lord** to reflect this Jewish practice and the original text of the book. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

See: How to Translate Names

Malachi 1:12 (#5)**"it {is} defiled"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [it is not holy] or [it is nothing special]

See: Active or Passive

Malachi 1:12 (#6)**"and its fruit"**

Yahweh is speaking as if the altar were a tree that produced **fruit**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what we get from it]

See: Metaphor

Malachi 1:12 (#7)**"its food"**

Yahweh assumes that his listeners will know that by **its food** he means the food allowance the priests receive from the altar. You could say that explicitly if it would be helpful to your readers. Alternate translation: [our food allowance]

See: Assumed Knowledge and Implicit Information

Malachi 1:12 (#8)**"is despised"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [is contemptible]

See: Active or Passive

Malachi 1:13 (#1)

"But you say, 'Behold, what a weariness"

If your language would not use a direct quotation inside of a direct quotation, you could translate the second direct quotation as an indirect quotation. Alternate translation: [But you say that it is a weariness]

See: Quotes within Quotes

Malachi 1:13 (#2)

"Behold"

The priests are speaking as if they wanted their listeners to **Behold** or look at something. They are using this term to focus their listeners' attention on what they are about to say. Your language may have a comparable expression that you can use in your translation.

See: Metaphor

Malachi 1:13 (#3)

"what a weariness"

The priests are using a phrase that expresses a strong feeling of tiredness or boredom. There may be an equivalent word or phrase in your language that you can use in your translation to convey this same feeling. You could also state what the priests were feeling. Alternate translation: [what drudgery] or [we are tired of doing this]

See: Exclamations

Malachi 1:13 (#4)

"And you puff at it"

In this culture, to **puff** at something, blowing a small breath at it, was a symbolic action that showed contempt. If it would be helpful to your readers, you could express this in terms of an

action that has the same significance in your culture. You could also state the meaning plainly. Alternate translation: [And you sniff at it] or [And you show contempt for it]

See: Symbolic Action

Malachi 1:13 (#5)

"the stolen and the lame and the sick"

Yahweh is not referring to specific **stolen**, **lame**, or **sick** animals. He means animals that have been **stolen** or are **lame** or **sick** in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: [stolen animals, lame animals, and sick animals]

See: Generic Noun Phrases

Malachi 1:13 (#6)

"the stolen"

The word the ULT translates as **the stolen** could refer to: (1) animals that have been stolen. Alternate translation: [animals that are stolen] (2) animals that have been attacked and as a result are mutilated or torn. Alternate translation: [the torn] or [the injured]

Malachi 1:13 (#7)

"the stolen"

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: [animals that you have obtained by theft]

See: Active or Passive

Malachi 1:13 (#8)

"Should I accept this from your hand"

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate

translation: [I will certainly not accept this from you!]

See: Rhetorical Question

Malachi 1:14 (#1)

"But cursed {be} the deceiver if a male is in his flock and he vows {it}, but he sacrifices the blemished to the Lord"

Yahweh is describing one event before describing another event that would precede it. In your translation, you may wish to relate these events in the order in which they would happen. Alternate translation: [But if someone has a male in his flock and he vows it, but he sacrifices the blemished to the Lord, then that deceiver will be cursed]

See: Order of Events

Malachi 1:14 (#2)

"But cursed {be}"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [But I will curse]

See: Active or Passive

Malachi 1:14 (#3)

"if a male is in his flock"

Yahweh assumes that his listeners will know that by **a male**, he means a healthy, unblemished male animal. You could say that explicitly if it would be helpful to your readers. Alternate translation: [if a healthy, unblemished male is in his flock]

See: Assumed Knowledge and Implicit Information

Malachi 1:14 (#4)

"the blemished"

Yahweh is not referring to a specific **blemished** animal. He means blemished animals in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [blemished animals]

See: Generic Noun Phrases

Malachi 1:14 (#5)

"to the Lord" - "says Yahweh of Armies"

Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could translate these in the first person. Alternate translation: [to me ... says, I, Yahweh of Armies]

See: First, Second or Third Person

Malachi 1:14 (#6)

"and my name is feared among the nations"

Yahweh is using one part of himself, his **name**, to mean all of him in the act of being feared. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and I am feared among the nations because of my reputation]

See: Synecdoche

Malachi - Chapter 2 Introduction

Structure and Formatting

2:1-9 Priests must teach and apply the law faithfully

2:10-16 Yahweh is concerned for justice: no divorce

2:17-3:5 Yahweh is concerned for justice and will punish evildoers

Religious and Cultural Concepts in This Chapter

"My covenant was with him, life and peace, and I gave them to him {for} fear" (2:5)

Here Yahweh seems to be alluding implicitly to what he said in [Numbers 25:12-13](#), that he was making a **covenant of peace** establishing Phineas (the son of the first high priest, Aaron) and his descendants in the priesthood permanently. Yahweh did this because Phineas zealously opposed the worship of foreign gods. That is what Yahweh means here by "I gave them to him for fear." He is saying, in other words, "because he

worshiped me exclusively and devotedly." Yahweh was punishing the Israelites for this idol-worship with a plague that was killing many of them, but he ended the plague because of what Phineas did. So this was a covenant of **peace** (Yahweh was no longer hostile to the Israelites). It was also a covenant of **life** (Yahweh was no longer punishing the Israelites with death). The word **life** may also reflect that this was a permanent covenant that would not end. The notes to [2:5](#) suggest ways to translate these statements.

Translation Issues

And did he not make one (2:15a)

Here are two views Bible scholars have regarding the correct interpretation of these words. (1) The word **one** refers to the close connection a husband and wife have. Alternate translation: [And did not God make you one with your wife?] (2) The word **one** refers to God. Alternate translation: [And did not the one God make you]

and a remnant of spirit {was} to him? (2:15b)

Here are two views, among many, that Bible scholars have regarding the correct interpretation of these words. (1) These words mean that a husband and wife are united in body and spirit. Alternate translation: [God made you to become united with your wife in body and spirit] (2) These words mean that the bodies and spirits of a husband and wife belong to God. Alternate translation: [and you and your wife belong to God]

"and one {who} covers over his garment with violence" (2:16)

Here are three views Bible scholars have regarding the correct interpretation of these words. (1) it means that husband and wife Malachi is speaking as if **violence** were a substance with which a person could cover a **garment**. If it would be clearer in your language, you could state the meaning plainly. The idea of complete covering conveys emphasis. Alternate translation: [and one who acts very violently] (2) The word **violence** refers to harsh actions that could include actions other than divorce. Alternate translation: [and one who acts violently] (3) The word **violence** refers to violent or cruel actions which a person conceals. Alternate translation: [and one who conceals their violence]

Malachi 2:1 (#1)

"And now"

See how you translated the same expression in [1:9](#).

See: Connecting Words and Phrases

Malachi 2:2 (#1)

"you will not listen"

In contexts such as this, the word translated as **listen** has the specific sense of complying with what someone has said. Alternate translation: [you will not obey]

See: Assumed Knowledge and Implicit Information

Malachi 2:2 (#2)

"you will not set {it} upon the heart" - "you are not setting {this} upon the heart"

This is an expression that people of this culture would commonly use to mean to take something seriously or to pay attention to it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you will not take it seriously ... you are not taking this seriously] or [you will not pay attention to it ... you are not paying attention to this]

See: Idiom

Malachi 2:2 (#3)

"to give glory to my name"

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea with a or in some other way that is natural in your language. Alternate translation: [to glorify my name]

See: Abstract Nouns

Malachi 2:2 (#4)

"to my name"

Yahweh is using one part of himself, his **name**, to mean all of him. If it would be helpful in your

language, you could state the meaning plainly.
Alternate translation: [to me]

See: Synecdoche

Malachi 2:2 (#5)

"then I will send a curse upon you"

Yahweh is speaking as if a **curse** were an object that he could **send**. If it would be helpful in your language, you could state the meaning plainly.
Alternate translation: [then I will curse you]

See: Metaphor

Malachi 2:2 (#6)

"and I will curse your blessings"

If your language does not use an abstract noun for the idea of **blessings**, you could express the same idea in another way. This term could: (1) refer to the blessings that the priests spoke to the Israelites. Alternate translation: [and I will make ineffective what you say to bless the Israelites] (2) have the sense of "gift," the portion of the people's tithes, atonement money, and sacrifices that the priests received. Alternate translation: [and I will reduce what the people bring, so that you will receive very few gifts]

See: Abstract Nouns

Malachi 2:2 (#7)

"I have cursed it"

Since the pronoun **it** refers back to **blessings**, it may be more natural in your language to use a plural form. Alternate translation: [I have cursed them]

See: Pronouns — When to Use Them

Malachi 2:3 (#1)

"Behold me, rebuking"

Behold me is an expression that people of this culture would commonly use to mean that they were about to do something. If it would be helpful in your language, you could state the meaning

plainly. Alternate translation: [Now I am about to rebuke]

See: Idiom

Malachi 2:3 (#2)

"rebuking the seed {that is} to you"

The author is speaking of **seed** as if it were a living thing that he could rebuke. If it would be helpful in your language, you could state the meaning plainly.
Alternate translation: [making your crops fail]

See: Personification

Malachi 2:3 (#3)

"and I will spread dung on your faces"

Yahweh is speaking as if he would **spread dung** on the priests' faces. This is a vivid way of saying that he will humiliate them. If it would be clearer in your language, you could state the meaning plainly.
Alternate translation: [I will humiliate you terribly]

See: Metaphor

Malachi 2:3 (#4)

"the dung of your festivals"

Yahweh is using the word **dung** by association to mean the entrails of the animals that were sacrificed during festivals. Alternate translation: [the entrails of the animals you sacrifice during festivals]

See: Metonymy

Malachi 2:3 (#5)

"and one will take you away with it"

Here, **one** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with a different expression that does not use an indefinite pronoun. Alternate translation: [and you will be taken away with it]

See: Pronouns — When to Use Them

Malachi 2:4 (#1)**"I have sent this commandment to you"**

Yahweh is speaking as if his **commandment** were an object that he could have **sent**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I have given you this commandment]

See: Metaphor

Malachi 2:4 (#2)**"for my covenant to be with Levi"**

Yahweh means implicitly that he has given this commandment so that his **covenant** with **Levi** will continue. He says in [3:3](#) that he will "purify the sons of Levi" so that they will once again perform their duties "in righteousness." You could indicate the meaning here explicitly if it would be helpful to your readers. Alternate translation: [so that my covenant with Levi will continue]

See: Assumed Knowledge and Implicit Information

Malachi 2:4 (#3)**"Levi"**

Yahweh is using the name **Levi** by association to mean the priests who descended from that man and who served in the tabernacle and temple in subsequent generations. Alternate translation: [the descendants of Levi who became priests]

See: Metonymy

Malachi 2:5 (#1)**"My covenant was with him, life and peace"**

If your language does not use abstract nouns for the ideas of **life** and **peace**, you could express the same idea in another way. See the further discussion in the General Notes to this chapter. Alternate translation: [I made a covenant with him that made conditions peaceful and allowed people to live]

See: Abstract Nouns

Malachi 2:5 (#2)**"was with him" - "to him" - "and he feared me" - "he was dismayed"**

Since Yahweh is referring to a group of people, it might be more natural in your language to use the plural form. Alternate translation: [was with them ... to them ... and they feared me ... they were dismayed]

See: Collective Nouns

Malachi 2:5 (#3)**"and he feared me, and before my name he was dismayed"**

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [and he had great reverence for me and my reputation]

See: Parallelism

Malachi 2:5 (#4)**"my name"**

Yahweh is using one part of himself, his **name**, to mean all of himself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [me]

See: Synecdoche

Malachi 2:6 (#1)**"in his mouth" - "on his lips" - "he walked" - "he turned"**

Since Yahweh is referring to a group of people, it might be more natural in your language to use the plural form. Alternate translation: [in the mouths of the earlier priests ... on their lips ... they walked ... they turned]

See: Collective Nouns

Malachi 2:6 (#2)**"The instruction of truth was in his mouth"**

Yahweh is using the word **mouth** by association to mean what the priests said. Alternate translation: [He spoke the instruction of truth]

See: Metonymy

Malachi 2:6 (#3)

"The instruction of truth was in his mouth"

If your language does not use an abstract noun for the idea of **truth**, you could express the same idea in another way. Alternate translation: [He taught the people true things]

See: Abstract Nouns

Malachi 2:6 (#4)

"and iniquity was not found on his lips"

The people of this culture commonly said that something **was ... found** to mean that it existed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and there was no iniquity on his lips]

See: Idiom

Malachi 2:6 (#5)

"and iniquity was not found on his lips"

Yahweh is using the word **lips** by association to mean what the priests said. Alternate translation: [and there was no iniquity in what he said] or [and there was no iniquity found in what he said]

See: Metonymy

Malachi 2:6 (#6)

"and iniquity was not found on his lips"

If your language does not use an abstract noun for the idea of **iniquity**, you could express the same idea in another way. Alternate translation: [and he did not say things that led people to do what was wrong]

See: Abstract Nouns

Malachi 2:6 (#7)

"In peace and in uprightness"

If your language does not use abstract nouns for the ideas of **peace** and **uprightness**, you could express the same idea in another way. Alternate translation: [Peacefully and righteously]

See: Abstract Nouns

Malachi 2:6 (#8)

"he walked with me"

Yahweh is speaking of how a person lives as if that were a path that he would **walk** along. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: [he lived as I want people to live] or [he lived in fellowship with me]

See: Metaphor

Malachi 2:6 (#9)

"and he turned many from iniquity"

Yahweh is speaking as if **iniquity** were a place from which people could be **turned** away. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and he influenced many to stop committing iniquity]

See: Metaphor

Malachi 2:6 (#10)

"from iniquity"

If your language does not use an abstract noun for the idea of **iniquity**, you could express the same idea in another way. Alternate translation: [from doing what is wrong]

See: Abstract Nouns

Malachi 2:7 (#1)

"the lips of a priest should guard knowledge"

Yahweh is using one part of a priest, his **lips**, to mean all of him in the act of speaking. If it would be

helpful in your language, you could state the meaning plainly. Alternate translation: [a priest, through what he says, should give people better knowledge of how to obey Yahweh]

See: Synecdoche

Malachi 2:7 (#2)

"should guard knowledge"

Yahweh is speaking as if **knowledge** were something that one could **guard** or protect. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [should preserve and promote knowledge]

See: Metaphor

Malachi 2:7 (#3)

"should guard knowledge"

If your language does not use an abstract noun for the idea of **knowledge**, you could express the same idea in another way. Alternate translation: [should help people to know how to obey Yahweh]

See: Abstract Nouns

Malachi 2:7 (#4)

"they should seek"

The pronoun **they** refers to people in general. It may be helpful to clarify this for your readers. Alternate translation: [people should seek]

See: Pronouns — When to Use Them

Malachi 2:7 (#5)

"and they should seek instruction"

If your language does not use an abstract noun for the idea of **instruction**, you could express the same idea in another way. Alternate translation: [and they should seek to be instructed]

See: Abstract Nouns

Malachi 2:7 (#6)

"from his mouth"

Yahweh is using the word **mouth** by association to mean what the priest says. Alternate translation: [by what he says]

See: Metonymy

Malachi 2:7 (#7)

"is} the messenger of Yahweh of Armies"

Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [is the messenger of me, Yahweh of Armies]

See: First, Second or Third Person

Malachi 2:8 (#1)

"But you yourselves have turned from the way"

See how you translated the similar image in [2:6](#). Alternate translation: [But you yourselves have stopped living as I want people to live]

See: Metaphor

Malachi 2:8 (#2)

"You have caused many to stumble"

Yahweh is speaking as if the priests had caused people to **stumble** or trip and fall. This image represents leading people to sin. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [You have led many people to sin]

See: Metaphor

Malachi 2:8 (#3)

"by {your} instruction"

If your language does not use an abstract noun for the idea of **instruction**, you could express the same idea in another way. Alternate translation: [by what you have taught them]

See: Abstract Nouns

Malachi 2:8 (#4)**"You have corrupted"**

Yahweh is speaking as if his **covenant** with the priests descended from Levi were something that they had **corrupted**, that is, physically spoiled and made useless, like the crops eaten by pests described with the same term in [3:11](#). If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [You have failed to fulfill the purpose of]

See: Metaphor

Malachi 2:8 (#5)**"Levi"**

See how you translated the same expression in [2:4](#). Alternate translation: [the descendants of Levi who became priests]

See: Metonymy

Malachi 2:9 (#1)**"and {are} lifting faces"**

See how you translated the similar expression in [1:8](#). Alternate translation: [and you are showing favoritism]

See: Idiom

Malachi 2:9 (#2)**"regarding the instruction"**

Yahweh assumes that the priests will know that in this instance, the expression **the instruction** implicitly means the law of Moses and how the priests have been applying it in individual cases. (Elsewhere in the chapter, the term has a more general meaning.) You could say that explicitly if it would be helpful to your readers. Alternate translation: [regarding how you apply the law of Moses]

See: Assumed Knowledge and Implicit Information

Malachi 2:10 (#1)**"Is} not one father to all of us? Did not one God create us"**

Malachi is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: [We all have one father; one God created us!]

See: Rhetorical Question

Malachi 2:10 (#2)**"Is} not one father to all of us? Did not one God create us"**

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. However, since the first uses an image and the second explains the image, you might keep both phrases in your translation and show how the second explains the first. Alternate translation: [The same God created all of us. And so it is as if we all had the same father]

See: Parallelism

Malachi 2:10 (#3)**"Why do we deal treacherously, a man against his brother, to profane the covenant of our fathers"**

Malachi is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [We should not deal treacherously, a man against his brother, profaning the covenant of our fathers!]

See: Rhetorical Question

Malachi 2:10 (#4)**"a man against his brother"**

This is an expression that people of this culture would commonly use to mean that people were acting against others of their own community. If it would be helpful in your language, you could state

the meaning plainly. Alternate translation: [people against others of their own community]

See: Idiom

Malachi 2:10 (#5)

"our fathers"

Malachi is speaking of the ancestors of the Israelites as if they were the **fathers** of the current generation. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [our forefathers]

See: Metaphor

Malachi 2:11 (#1)

"Judah has dealt treacherously, and an abomination has been done in Israel and in Jerusalem"

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [The people of Judah are doing treacherous things in Israel and in Jerusalem]

See: Parallelism

Malachi 2:11 (#2)

"Judah has dealt treacherously" - "Judah has profaned"

Since Malachi is referring to a group of people, it might be more natural in your language to use the plural form. Alternate translation: [The people of Judah have dealt treacherously ... The people of Judah have profaned]

See: Collective Nouns

Malachi 2:11 (#3)

"and an abomination has been done in Israel and in Jerusalem"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and the people have done an abomination in Israel and in Jerusalem] or [and the

people have committed an abomination in Israel and in Jerusalem]

See: Active or Passive

Malachi 2:11 (#4)

"and has married the daughter of a foreign god"

Malachi is speaking as if foreign gods had **daughters** that the people of Judah could **marry**. If it would be clearer in your language, you could state the meaning plainly. This could mean: (1) that the Judeans have allied themselves closely with foreign gods as their worshipers, as if they had made a marriage alliance the way kingdoms did. Alternate translation: [and has worshiped foreign gods] (2) that Judean men have married foreign women, and this has led them to worship foreign gods. Alternate translation: [and Judean men have married foreign women and begun to worship their gods]

See: Metaphor

Malachi 2:12 (#1)

"May Yahweh cut off from the tents of Jacob"

Malachi is describing the people of Israel by association with their ancestor **Jacob**, who was also known as Israel. Alternate translation: [May Yahweh cut off from the tents of the people of Israel]

See: Metonymy

Malachi 2:12 (#2)

"May Yahweh cut off"

The expression **cut off** is one that people of this culture would commonly use to mean to "remove." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [May Yahweh remove]

See: Idiom

Malachi 2:12 (#3)

"from the tents of Jacob"

Malachi is using the word **tents** by association to mean the community of **Israel**. Alternate translation: [from the community of Israel]

See: Metonymy

Malachi 2:12 (#4)

"the man"

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: [anyone]

See: When Masculine Words Include Women

Malachi 2:12 (#5)

"the one being awake and the one answering"

Malachi is speaking of two extremes in order to include them and everything in between. He is alluding to a watchman guarding a city at night (**the one being awake**) and someone approaching the city who is responding to the challenge, "Who is there?" (**the one answering**). If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [no matter who he is]

See: Merism

Malachi 2:13 (#1)

"covering the altar of Yahweh {with} tears"

Malachi is making an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: [weeping profusely at the altar of Yahweh]

See: Hyperbole

Malachi 2:13 (#2)

"turning to the offering or taking {it} with favor {from} your hand"

These two phrases mean basically the same thing. Malachi uses them together to emphasize how Yahweh is rejecting the offerings. If it would be

clearer in your language, you could combine these phrases. Alternate translation: [accepting your offerings favorably]

See: Doublet

Malachi 2:13 (#3)

"turning to the offering"

The phrase **turning to** is an expression that people of this culture would commonly use to mean "to pay attention to" or "to accept something." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [accepting the offering]

See: Idiom

Malachi 2:13 (#4)

"from} your hand"

Malachi is using one part of the people, their **hand**, to mean all of them in the act of offering sacrifices. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from you] or [that you give]

See: Synecdoche

Malachi 2:14 (#1)

"Yahweh is a witness between you and between the wife of your youth"

In this culture, when people made promises to one another, they often did this with witnesses watching. The role of those witnesses included holding the people to their promises. The Judean men had made covenant promises to their wives when they married them. Malachi assumes that those men will know that when he refers to Yahweh as a **witness**, he means that Yahweh is holding them to those promises. Yahweh is doing that by showing his disfavor through not accepting their offerings. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [Because Yahweh is enforcing the covenant promises you made to the wife of your youth]

See: Assumed Knowledge and Implicit Information

Malachi 2:14 (#2)

"between you" - "your youth" - "you yourself have dealt treacherously" - "was} your companion" - "your covenant"

Except for the first occurrence of the the word **you**, the words **you**, **your**, and **yourself** are singular in this verse because, even though Malachi is speaking to the Judeans as a group, he is addressing an individual situation. So use singular forms in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

Malachi 2:14 (#3)

"the wife of your youth"

If your language does not use an abstract noun for the idea of **youth**, you could express the same idea in another way. Alternate translation: [the wife you married when you were young]

See: Abstract Nouns

Malachi 2:15 (#1)

"And did he not make one, and a remnant of spirit {was} to him"

Malachi is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. See the General Notes to this chapter for a discussion of this sentence. Alternate translation: [After all, he made one, and a remnant of spirit was to him!]

See: Rhetorical Question

Malachi 2:15 (#2)

"and a remnant of spirit {was} to him"

The pronoun **him** refers back to the pronoun **one**, meaning the husband and the wife. It may be more natural in your language to use a plural pronoun. See the General Notes to this chapter for a discussion of this clause. Alternate translation: [and a remnant of spirit was to them]

See: Pronouns — When to Use Them

Malachi 2:15 (#3)

"And why one? {He was} seeking seed of God"

Malachi is not asking the question **And why one?** to get information. Rather, he is asking and then answering his own question. This was a common practice of Jewish public speakers in this time period (and also in New Testament times). Alternate translation: [And I will tell you why he made one: he was seeking seed of God]

See: Rhetorical Question

Malachi 2:15 (#4)

"seed of God"

Malachi is using this possessive form to mean offspring that would be faithful to God. It may be helpful to clarify this for your readers. Alternate translation: [offspring that would be faithful to God]

See: Possession

Malachi 2:15 (#5)

"So guard yourselves in your spirit"

Malachi is speaking as if a person's **spirit** were a physical place where they could be **guarded**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [So be careful about your attitudes]

See: Metaphor

Malachi 2:16 (#1)

"and one {who} covers over his garment with violence"

For a discussion of the phrase **covers his garment with violence** and suggestions for how to translate it, see the General Notes to this chapter.

See: Metaphor

Malachi 2:16 (#2)

"So guard yourselves in your spirit"

See how you translated this in the previous verse.

See: Metaphor

Malachi 2:17 (#1)

"with your words"

Yahweh is using the term **words** by association to mean what the people are saying. Alternate translation: [by what you are saying]

See: Metonymy

Malachi 2:17 (#2)

"the doers of evil"

If your language does not use an abstract noun for the idea of **evil**, you could express the same idea in another way. Alternate translation: [the people who do evil things]

See: Abstract Nouns

Malachi 2:17 (#3)

"in the eyes of Yahweh"

Malachi is using the word **eyes** by association to mean sight. Sight, by association, represents judgment and perspective. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in Yahweh's perspective]

See: Metonymy

Malachi 2:17 (#4)

"Where {is} the God of justice"

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Alternate translation: [Where is the God who judges fairly?]

See: Abstract Nouns

Malachi 2:17 (#5)

"Where {is} the God of justice"

The people are using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could

translate this as a statement or as an exclamation. Alternate translation: [God is not punishing people who do not act justly]

See: Rhetorical Question

Malachi - Chapter 3 Introduction

Structure and Formatting

2:17–3:5 Yahweh is concerned for justice and will punish evildoers

3:6–12 Judeans are not bringing proper tithes

3:13–15 Yahweh will punish the wicked, despite what Judeans are saying

3:16–4:6 Yahweh will bless and protect those who fear him

Malachi 3:1 (#1)

"Behold me, sending"

Behold me is an expression that people of this culture would commonly use to mean that they were about to do something. See how you translated the similar expression in [2:3](#). Alternate translation: [Now I am about to send]

See: Idiom

Malachi 3:1 (#2)

"and he will prepare the way to my face"

Yahweh is using the word **face** to mean his presence by association with the way people can see the face of someone who is present. Alternate translation: [and he will prepare the way for me to be present among you]

See: Metonymy

Malachi 3:1 (#3)

"and he will prepare the way to my face"

Yahweh is speaking of his coming as if it were a journey for which a **way** needed to be prepared. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and he will get things ready for my coming]

See: Metaphor

Malachi 3:1 (#4)

"behold"

Yahweh uses this word to get the people's attention. See how you translated a similar use of this word in [1:13](#). Alternate translation: [pay attention]

See: Metaphor

Malachi 3:2 (#1)

"But who {will be} enduring the day of his coming? And who {will be} the one standing in his appearing? For he {will be} like the fire of a refiner and like the soap of launderers"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [He will be like the fire of a refiner and like the soap of launderers. So who will be able to endure the day of his coming? And who will be able to stand when he appears?]

See: Connect — Reason-and-Result Relationship

Malachi 3:2 (#2)

"But who {will be} enduring the day of his coming? And who {will be} the one standing in his appearing"

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: [No one will be able to endure the day of his coming! No one will be able to stand when he appears!]

See: Rhetorical Question

Malachi 3:2 (#3)

"But who {will be} enduring the day of his coming? And who {will be} the one standing in his appearing"

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. It may be clearer in your language to connect the phrases with a word other than "and" in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [No one will be able to endure the day of his coming! Indeed, no one will be able to stand when he appears!]

See: Parallelism

Malachi 3:2 (#4)

"will be} the one standing"

Yahweh is using the image of **standing** to speak of a person being declared innocent. The idea is that if he were declared guilty, that would be like a weight too heavy for the person to carry, and the person would sink down under it. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [will be declared innocent]

See: Metaphor

Malachi 3:2 (#5)

"he {will be} like the fire of a refiner and like the soap of launderers"

The point of this comparison is that just as fire refines metal and soap cleans clothes, so the messenger will purify the people, that is, he will help them forsake the sins they have been committing. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [just as fire refines metal and soap cleans clothes, he will purify people by helping them stop sinning]

See: Simile

Malachi 3:3 (#1)

"And he will sit refining and purifying silver"

Yahweh is speaking as if the messenger were going to be a metalworker who was **refining** and **purifying** precious metals. Since he expresses this same image as a comparison in the next clause, you may wish to present it as a comparison here as well. Alternate translation: [Yes, in that way he will be like someone who sits refining and purifying silver]

See: Metaphor

Malachi 3:3 (#2)

"the sons of Levi"

Yahweh is speaking as if these priests were the **sons** of their ancestor **Levi**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the descendants of Levi who are priests]

See: Metaphor

Malachi 3:3 (#3)

"and refine them like gold and like silver"

The point of this comparison is that just as gold and silver are refined to remove impurities, so the messenger will purify the people. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and he will purify the people from sin just as gold and silver are refined to remove impurities from them]

See: Simile

Malachi 3:4 (#1)

"the offering of Judah and Jerusalem"

Since Yahweh is referring to a group of people, it might be more natural in your language to use the plural form. Alternate translation: [the offerings of the people of Judah and Jerusalem]

See: Collective Nouns

Malachi 3:4 (#2)

"as {in} the days of old and as {in} former years"

These two phrases mean basically the same thing. If it would be clearer in your language, you could

combine these phrases. Alternate translation: [as in the past]

See: Doublet

Malachi 3:5 (#1)

"against the sorcerers, and against the adulterers, and against the ones swearing to a lie, and against the ones oppressing the wage of the hired worker, the widow, and the orphan, and the ones turning aside the foreigner, and they do not fear me"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [against those who, because they do not fear me, are sorcerers or adulterers or swear to a lie or oppress the wage of the hired worker, the widow, and the orphan or turn aside the foreigner]

See: Connect — Reason-and-Result Relationship

Malachi 3:5 (#2)

"for judgment"

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: [as a judge]

See: Abstract Nouns

Malachi 3:5 (#3)

"And I will be a swift witness against the sorcerers, and against the adulterers, and against the ones swearing to a lie, and against the ones oppressing the wage of the hired worker, the widow, and the orphan, and the ones turning aside the foreigner"

Yahweh is using the idea of being a **witness** to represent the entire process of judging and punishing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And I will declare people guilty and punish them for what they have done wrong, including sorcerers, adulterers, those who swear to a lie, those who oppress the wage of the hired

worker, the widow, and the orphan, and those who turn aside the foreigner]

See: Synecdoche

Malachi 3:5 (#4)

"and against the ones oppressing the wage of"

Yahweh is speaking of **wage** as if it were a person who could be oppressed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and against those who do not pay fair wages to]

See: Personification

Malachi 3:5 (#5)

"the hired worker, the widow, and the orphan"
- **"the foreigner"**

Here, **the hired worker** and **the widow** and **the orphan** and **the foreigner** represent hired workers, widows, orphans, and foreigners in general, not a specific **hired worker** or **widow** or **orphan** or **foreigner**. If it would be helpful in your language, you could use more natural expressions. Alternate translation: [hired workers, widows, orphans ... foreigners]

See: Generic Noun Phrases

Malachi 3:5 (#6)

"and the ones turning aside the foreigner"

Yahweh is speaking of denying justice to foreigners as if people who did that were **turning** them **aside** from a road they were walking on and needed to stay on. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and those who deny justice to foreigners]

See: Metaphor

Malachi 3:6 (#1)

"For I, Yahweh, do not change, so you, sons of Jacob, have not come to an end"

If it would be clearer in your language, you could use a positive expression to translate the double

negatives **do not change** and **have not come to an end**. Alternate translation: [It is only because I, Yahweh, have remained the same that you, sons of Jacob, are still a people group]

See: Double Negatives

Malachi 3:6 (#2)

"do not change"

Yahweh assumes that the Judeans will understand that when he says that he does **not change**, he means that he always keeps his promises. He promised Abraham that he would bless his descendants, and so he is still taking care of them, even though they have been disobedient. You could say that explicitly if it would be helpful to your readers. Alternate translation: [always keep my promises] or [intend to keep my promise to Abraham to bless his descendants]

See: Assumed Knowledge and Implicit Information

Malachi 3:6 (#3)

"sons of Jacob"

Yahweh is speaking of the Israelites as if they were the **sons** of their ancestor Jacob. See how you translated the similar expression in [3:3](#). Alternate translation: [descendants of Jacob]

See: Metaphor

Malachi 3:7 (#1)

"your fathers"

Yahweh is speaking of the ancestors of the Israelites as if they were the literal **fathers** of the current generation. Alternate translation: [forefathers]

See: Metaphor

Malachi 3:7 (#2)

"you have turned aside from my statutes and have not kept {them}"

These two phrases mean basically the same thing. Yahweh uses them together to emphasize how the people have disobeyed him. If it would be clearer in

your language, you could combine these phrases.
Alternate translation: [you have completely disobeyed my statutes]

See: Doublet

Malachi 3:7 (#3)

"you have turned aside from my statutes"

Yahweh is speaking of disobeying his **statutes** as if that were turning **aside** from a path on which one needed to walk. Alternate translation: [you have disobeyed my statutes]

See: Metaphor

Malachi 3:7 (#4)

"But you say, 'In what shall we return'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But you ask how you should return]

See: Quotes within Quotes

Malachi 3:8 (#1)

"Will a human rob God? Yet you {are} robbing me"

Yahweh is not asking the question **Will a human rob God?** to get information. Rather, he is asking and then answering his own question. See how you translated the similar instance in [2:15](#). Alternate translation: [It does not seem that a human would dare to rob God, yet you are robbing me]

See: Rhetorical Question

Malachi 3:8 (#2)

"But you say, 'In what have we robbed you'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But you ask how you have robbed me]

See: Quotes within Quotes

Malachi 3:8 (#3)

"In} the tithe and the contribution"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [You have robbed me in the tithe and the contribution]

See: Ellipsis

Malachi 3:9 (#1)

"With a curse you {are} cursed, for you {are} robbing me"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [Because you are robbing me, you are cursed with a curse]

See: Connect — Reason-and-Result Relationship

Malachi 3:9 (#2)

"With a curse you {are} cursed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [I have cursed you with a curse]

See: Active or Passive

Malachi 3:9 (#3)

"With a curse you {are} cursed"

For emphasis, Yahweh is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [You are solemnly cursed] or [I have solemnly cursed you]

See: Poetry

Malachi 3:9 (#4)**"the nation, all of it"**

The pronoun **it** refers to the nation of Israel and specifically to the Judeans of that nationality whom Yahweh is addressing. Since Yahweh is addressing them directly, it may be more natural in your language to use the pronoun "you." Alternate translation: [the nation, all of you] or [every one of you Israelites]

See: Pronouns — When to Use Them

Malachi 3:10 (#1)**"the house of treasure"**

If your language does not use an abstract noun for the idea of **treasure**, you could express the same idea in another way. Alternate translation: [the temple treasury]

See: Abstract Nouns

Malachi 3:10 (#2)**"food in my house"**

Yahweh is speaking of the temple as if it were his **house**. Alternate translation: [provision for the priests who serve in my temple]

See: Metaphor

Malachi 3:10 (#3)**"if I will not open for you the windows of the heavens and pour out for you a blessing"**

Yahweh is speaking of giving blessings as if he were opening windows in the sky and pouring them out. Alternate translation: [if I will not give you abundant blessings]

See: Metaphor

Malachi 3:10 (#4)**"a blessing"**

Yahweh assumes that the people will understand that by a **blessing** he means abundant crops. You could say that explicitly if it would be helpful to

your readers. Alternate translation: [abundant crops]

See: Assumed Knowledge and Implicit Information

Malachi 3:10 (#5)**"until there is no sufficiency"**

If your language does not use an abstract noun for the idea of **sufficiency**, you could express the same idea in another way. Yahweh is not saying that there will not be sufficient crops; he means that there will be so many crops that the storehouses of the Judeans will not be sufficient to contain them. Alternate translation: [until you no longer have sufficient room to contain it]

See: Abstract Nouns

Malachi 3:11 (#1)**"And I will rebuke the devourer for you"**

Yahweh is not speaking about a specific **devourer**, that is, not about a specific insect or animal that would eat the Judeans' crops. He means such pests in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: [And I will rebuke the devourers for you] or [And I will rebuke the pests that would eat your crops]

See: Generic Noun Phrases

Malachi 3:11 (#2)**"And I will rebuke the devourer for you"**

Yahweh is speaking of pests as if they were a person he could **rebuke**. Alternate translation: [And I will keep pests from eating your crops]

See: Personification

Malachi 3:11 (#3)**"the fruit of the ground"**

Yahweh is speaking of crops as if they were the **fruit** of the ground. Alternate translation: [the crops that grow from the ground]

See: Metaphor

Malachi 3:11 (#4)

"And the vine in the field will not be barren for you"

Yahweh is speaking of vines as if they were women who could be **barren** or unable to have children. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And your vines will steadily produce grapes]

See: Personification

Malachi 3:12 (#1)

"a land of delight"

If your language does not use an abstract noun for the idea of **delight**, you could express the same idea in another way. Alternate translation: [a land that delights people]

See: Abstract Nouns

Malachi 3:13 (#1)

"Your words have been strong against me"

Yahweh is using the term **words** by association to mean what the people have been saying. Alternate translation: [You have been speaking strongly against me]

See: Metonymy

Malachi 3:13 (#2)

"But you say, 'What have we spoken {among ourselves} against you'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But you ask what you have spoken among yourselves against me]

See: Quotes within Quotes

Malachi 3:14 (#1)

"You have said, 'Serving God {is} worthless. And what profit, that we have kept his charge and

that we have walked mournfully to the face of Yahweh of Armies"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [You have said that it is worthless to serve God, and you have asked how it has profited you that you have kept his charge and that you have walked mournfully to the face of Yahweh of Armies]

See: Quotes within Quotes

Malachi 3:14 (#2)

"we have walked"

Yahweh is speaking of how the people have lived as if they had **walked** on a path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [we have lived]

See: Metaphor

Malachi 3:14 (#3)

"to the face of Yahweh of Armies"

The people are using the word **face** to mean presence by association with the way people can see the face of someone who is present. Alternate translation: [in the presence of Yahweh of Armies]

See: Metonymy

Malachi 3:15 (#1)

"So now we ourselves {are} blessing the arrogant. Even doers of wickedness are built up; they even test God and escape"

If you decided to translate the previous verse so that there would not be a quotation within a quotation, you can do the same thing here. Alternate translation: [You have said that you yourselves are blessing the arrogant. You say that even doers of wickedness are built up, they even test God and escape]

See: Quotes within Quotes

Malachi 3:15 (#2)

"doers of wickedness are built up"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [doers of wickedness gain in stature]

See: Active or Passive

Malachi 3:15 (#3)

"doers of wickedness"

If your language does not use an abstract noun for the idea of **wickedness**, you could express the same idea in another way. Alternate translation: [people who do wicked things]

See: Abstract Nouns

Malachi 3:16 (#1)

"a man with his neighbor"

This is an expression that people of this culture would commonly use to describe people speaking with one another. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [discussing things with one another]

See: Idiom

Malachi 3:16 (#2)

"And Yahweh paid attention and heard"

These two phrases mean basically the same thing. The author uses them together to emphasize how closely Yahweh listened. If it would be clearer in your language, you could combine these phrases. Alternate translation: [And Yahweh paid close attention as they spoke]

See: Doublet

Malachi 3:16 (#3)

"And a book of remembrance was written"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And those people wrote a book of remembrance]

See: Active or Passive

Malachi 3:16 (#4)

"to his face"

The author is using the word **face** to mean presence by association with the way people can see the face of someone who is present. Alternate translation: [in his presence]

See: Metonymy

Malachi 3:16 (#5)

"for the ones fearing Yahweh and for the ones esteeming his name"

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [for the ones who feared Yahweh and esteemed his name]

See: Parallelism

Malachi 3:16 (#6)

"and for the ones esteeming his name"

The author is using the word **name** to represent Yahweh's reputation. Alternate translation: [and for the ones who were concerned for the honor of his reputation]

See: Metonymy

Malachi 3:17 (#1)

"And they will be to me," says Yahweh of Armies, "a special possession"

If your language does not use abstract nouns for the ideas of **possession**, you could express the same idea in another way. Alternate translation: ["And I will possess them" says Yahweh of Armies, "in a special way"]

See: Abstract Nouns

Malachi 3:17 (#2)

"on the day that I {am} preparing"

Yahweh speaks as if he is **preparing** a **day**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [at the time when I act, as I am now preparing to do]

See: Metaphor

Malachi 3:17 (#3)

"just as"

The point of this comparison is that **just as** a father tenderly cares for his son who serves him, so Yahweh will tenderly care for those who serve him. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [in the same way that]

See: Simile

Malachi 3:18 (#1)

"And you will return and see"

This is an expression that people of this culture would commonly use to mean to seeing something again. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And you will see once again]

See: Idiom

Malachi 3:18 (#2)

"And you will return and see"

Yahweh assumes that the people will understand that by **see**, he means acknowledge. You could say that explicitly if it would be helpful to your readers. Alternate translation: [And once again you will acknowledge]

See: Assumed Knowledge and Implicit Information

Malachi 3:18 (#3)

"between the righteous and to the wicked"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [that there is a difference between the righteous and the wicked]

See: Ellipsis

Malachi 3:18 (#4)

"between the righteous and to the wicked, between the one serving God and to {one} who does not serve him"

These two phrases mean basically the same thing. If it would be clearer in your language, you could combine them. Alternate translation: [between the righteous, who serve God, and the wicked, who do not serve him]

See: Parallelism

Malachi 3:18 (#5)

"the righteous and to the wicked"

Yahweh is using the adjectives **righteous** and **wicked** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these adjectives with equivalent phrases. Alternate translation: [righteous people and wicked people]

See: Nominal Adjectives

Malachi - Chapter 4 Introduction

Structure and Formatting

3:16–4:6 Yahweh will bless and protect those who fear him

Religious and Cultural Concepts in This Chapter

"I am sending to you Elijah the prophet" (4:5)

While Malachi's listeners and later generations of Jews may have expected this prophecy to be fulfilled by the return of Elijah himself, Jesus explained that it was fulfilled through the life and witness of John the Baptist ([Matthew 17:10–13](#)).

Malachi 4:1 (#1)

"behold"

Yahweh is speaking as if he wanted his listeners to **behold** or look at something. He is using this term

to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation.

See: Metaphor

Malachi 4:1 (#2)

"burning like an oven, when all of the arrogant and all of the doers of wickedness will be stubble"

Yahweh is speaking of the day of judgment as if it were an **oven** that would be **burning** people. If it would be clearer in your language, you could express this image as a comparison. Alternate translation: [when I will destroy all of the arrogant people and all of the doers of wickedness as if they were stubble being burned in an oven]

See: Metaphor

Malachi 4:1 (#3)

"all of the arrogant"

Yahweh is using the adjective **arrogant** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [all arrogant people]

See: Nominal Adjectives

Malachi 4:1 (#4)

"and all of the doers of wickedness"

If your language does not use an abstract noun for the idea of **wickedness**, you could express the same idea in another way. Alternate translation: [all of the people who do wicked things]

See: Abstract Nouns

Malachi 4:1 (#5)

"when all of the arrogant and all of the doers of wickedness will be stubble"

Yahweh is speaking of wicked people as if they were **stubble** that his judgment would **kindle** and burn up. If it would be clearer in your language, you could express this image as a comparison.

Alternate translation: [when all of the arrogant and all of the doers of wickedness will be completely destroyed, as if they were stubble that was burned up]

See: Metaphor

Malachi 4:1 (#6)

"to them root or branch"

Yahweh is speaking of two extremes in order to include them and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [any part of them remaining]

See: Merism

Malachi 4:2 (#1)

"But for you fearers of my name, the sun of righteousness will rise"

Yahweh is speaking as if **righteousness** were the **sun** and that it would **rise** over the **fearers** of his **name**. He means that he will establish his righteous rule so that those who obey him are vindicated, honored, and blessed. If it would be clearer in your language, you could express this image as a comparison. Alternate translation: [But when I establish my righteous rule, you who fear my name will be honored as if the sun were shining brightly on you]

See: Metaphor

Malachi 4:2 (#2)

"fearers of my name"

Yahweh is using his **name** to represent all of him. Alternate translation: [who fear me]

See: Synecdoche

Malachi 4:2 (#3)

"and healing {will be} upon its wings"

Yahweh is speaking as if the **sun** had **wings**. He is using the image to speak of the arrival of the sun, which represents the effects of his establishing his reign. If it would be clearer in your language, you

could state the meaning plainly. Alternate translation: [and it will bring healing to you]

See: Metaphor

Malachi 4:2 (#4)

"And you will go out and skip"

Yahweh is speaking as if the people would be so happy that they would **go out** and **skip**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And you will be very joyful]

See: Metaphor

Malachi 4:2 (#5)

"like calves of the stall"

The point of this comparison is that just as calves that have been kept in a stall are very playful when they are let out, so the people will act very joyfully. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [and feel as playful as calves that have been let out of their stall]

See: Simile

Malachi 4:3 (#1)

"And you will trample the wicked, for they will be ashes under the soles of your feet"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [The wicked will be like ashes under the soles of your feet, so you will trample them]

See: Connect — Reason-and-Result Relationship

Malachi 4:3 (#2)

"And you will trample the wicked"

Yahweh is speaking of the people's victory over the wicked as if they would **trample** them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [And you will be triumphant over the wicked]

See: Metaphor

Malachi 4:3 (#3)

"the wicked"

Yahweh is using the adjective **wicked** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: [wicked people]

See: Nominal Adjectives

Malachi 4:3 (#4)

"for they will be ashes under the soles of your feet"

Yahweh is speaking of the complete defeat of the wicked as if they literally become **ashes** under the people's feet. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [for you will defeat them completely]

See: Metaphor

Malachi 4:3 (#5)

"on the day that I {am} preparing"

See how you translated this expression in [3:17](#). Alternate translation: [at the time when I act, as I am now preparing to do]

See: Metaphor

Malachi 4:4 (#1)

"Remember"

Yahweh is using the word **Remember** to mean obey by association with the way people need to remember something in order to obey it. Alternate translation: [Obey]

See: Metonymy

Malachi 4:4 (#2)

"the statutes and the judgments"

Yahweh is speaking of two types of laws in order to include them and all other types of laws. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [including all of its laws]

See: Merism

Malachi 4:5 (#1)

"Behold"

See how you translated this expression in [4:1](#). Alternate translation (ending with a period): [Pay attention to what I am about to say]

See: Metaphor

Malachi 4:5 (#2)

"to the face of the coming of"

Malachi is using the phrase **to the face** to represent what is in front of someone or something. Here, the thing is a **day** that is described as though it were a person who is **coming**, so what is in front of the day is there before the day arrives. Therefore, **to the face of the coming of** means "before the coming of" the day. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [before the coming of]

See: Metonymy

Malachi 4:5 (#3)

"the great and fearsome day of Yahweh"

Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [my great and fearsome day]

See: First, Second or Third Person

Malachi 4:6 (#1)

"And he will turn the heart of the fathers to the sons, and the heart of the sons to their fathers"

Here the masculine terms **fathers** and **sons** have a generic sense that includes both men and women. If it would be helpful to your readers, you could use

language in your translation that is clearly inclusive of both men and women. Alternate translation: [And he will turn the heart of parents to their children and the heart of children to their parents]

See: When Masculine Words Include Women

Malachi 4:6 (#2)

"And he will turn the heart of the fathers to the sons, and the heart of the sons to their fathers"

This is an expression that people of this culture would commonly use to mean "to reconcile people to one another." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he will reconcile fathers to their sons]

See: Idiom

Malachi 4:6 (#3)

"and the heart of the sons to their fathers"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and he will turn the heart of the sons to their fathers]

See: Ellipsis

Malachi 4:6 (#4)

"the heart of" - "and the heart of"

Since Yahweh is referring to a group of people, it might be more natural in your language to use the plural form of **heart**. Alternate translation: [the hearts of ... and the hearts of]

See: Collective Nouns