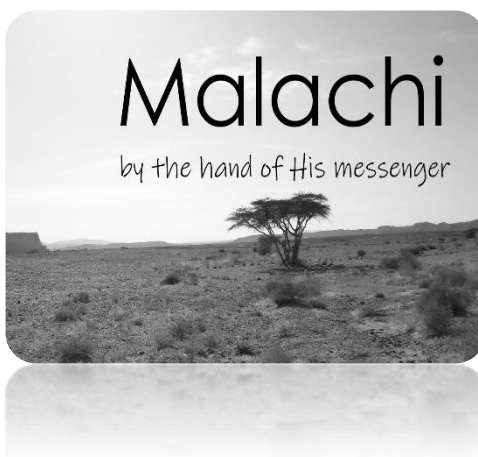


MALACHI 1 vs 1

KJV-lite™ VERSES

www.ilibros.net/KJV-lite.html

Malachi (the Septuagint suggests: an office, not an individual's name) this messenger lived around 450 - 400BC; speaking primarily to the small **House of Judah** the southern kingdom, 2 of the 12 tribes of father Israel... the few who returned to the land still governed by Persia -- modern day Iran. the most devout started to doubt the promises God gave to His people. He had not come to His rebuilt temple, there had been no display of majesty or power exalting them among the nations such as sung about in **Psalms 68**. Their worship degenerated into a lifeless performance preferring Babylonian Talmud traditions over their prophets each with a piece of God's word to declare: from Moses, Isaiah, Jeremiah, Daniel, Hosea to Zechariah and this one... they all spoke their piece clearly, Dr. Freeman said: the book reflects a dismal scene of creeping spiritual decay.



玛拉基(Septuagint 的意思是:一个办公室,而不是一个人的名字)这个信使生活在公元前 450 - 400 年;主要是对小的**犹太家族**,即南部王国,以色列之父 12 个部落中的 2 个,这些人回到了仍然由波斯统治的土地,也就是今天的伊朗。最虔诚的人开始怀疑神给他子民的应许。他并没有来到他所重建的圣殿,也没有像**诗篇 68**中所歌颂的那样,在列国中彰显他的威严和能力。崇拜沦为

一个无生命的表现倾向于巴比伦塔木德的传统在先知每一块神的话宣布:从摩西,以赛亚书、耶利米,丹尼尔,何西阿书撒迦利亚,这一次……他们都说他们的作品很明显,弗里曼博士说:这本书反映了一种凄凉的场景的精神衰变。

This book foreshadows the Laodicean church and the Jewish people at the end of the time of the Gentiles; people not sure what to believe... thinking they were faithful, rich and in need of nothing... not knowing they were faithless, poor, naked and blind... and the LORD stood outside knocking at their door. Line up the simple truths of the Covenant of God – the 10 instructions and no more... given to His people; against both the gentile church and the Jewish people today... and you clearly see their errors and discrepancies.

这本书预示了老底嘉教会和犹太人在外邦时代的终结;他们不知道该信什么,以为自己忠心、富足、一无所缺,却不知道自己是不忠的、贫穷的、赤身露体的、瞎眼的,主就站在外边叩门。列出神之约的简单真理——给他的子民的 10 条指令,不要更多;你清楚地看到了他们的错误和矛盾。

¹ The burden of the word of the LORD to Israel by Malachi / the name means: my messenger; Isaiah 8 says, **to both the houses of Israel** – there are 2 distinct houses; sadly, gentiles and Jewish people... cannot seem to rightly divide this truth.

¹ 耶和華借瑪拉基傳給以色列的默示。 / 这个名字的意思是:我的信使;以赛亚书 8 章说, **以色列的两个家族**, 有两个不同的家族;可悲的是,异教徒和犹太人……似乎不能正确地分割这个真理。

² I have loved you, says the LORD.

² 耶和華說, 我曾愛你們。

[1] Yet you say, how have You loved us?

[1] 你们却说, 你在何事上爱我们呢?

Was not Esau Jacob's brother?

declared the LORD: yet I loved Jacob / this name means: **scoundrel, cheater**; long before he was given the new name meaning: **governed by God**; the Lord uses this name Jacob throughout the OT to remind us He does not always work with perfectly moral people,

³ And I hated Esau, and laid waste his mountains / his high places...

and his heritage for the beasts of the wilderness.

⁴ Though Edom says, we are needy,

yet we will return and build the desolate places / they're going to rebuild, bigger and taller – in defiance to God; their condition sounds deplorable having been punished by God, so, their idealistic effort seems noble, doesn't it? But like impudent children, they do not return to Him. Apparently, the LORD sees things differently;

thus says the LORD of hosts,

They will build, but I will throw down;

and they will call them,

The territory of wickedness / the region of those doing wrong, not right,

the people against whom the LORD is indignant forever. And you may ask, why is the LORD so angry with them? They were ancient brothers or cousins who stood aloof... who treacherously watched as they were carried away into captivity; who gloated over their calamity,

耶和華說，以掃不是雅各的哥哥嗎？

我却爱雅各， /这个名字的意思是：恶棍、骗子；早在他被赋予这个新名字，意思是：上帝统治；主在整个旧约中使用雅各这个名字来提醒我们，他并不总是和完全道德的人一起工作，

³ 恶以扫，使他的山岭荒凉，

把他的地业交给旷野的野狗。

⁴ 以东人说，我们现在虽被毁坏，

却要重建荒废之处。 /他们要重建，更大，更高一违抗上帝；他们的处境听起来很可悲，因为他们受到了上帝的惩罚，所以他们的理想主义努力似乎是高尚的，不是吗？他们却像放肆的孩子，不归向主。显然，耶和華看待事物的眼光与我们不同；

万军之耶和華如此说，

任他们建造，**我必拆毁。**

人必称他们的地，

为罪恶之境， /那些做错事的人，而不是做对的人，

称他们的民，为耶和華永远恼怒之民。 /你们也许会问，耶和華为什么向他们发怒呢？他们是远房远房的兄弟或表亲，背信弃义地看着自己被掳走；他们幸灾乐祸，

MALACHI 1 vs 1

but the LORD God sees the bigger picture. He affirms His promises to His people.

⁵ And your eyes will see, and you will say, The LORD is magnified from the border of Israel.

⁶ A son honors his father, and a servant his master: if then I am a Father, where is My honor? and if I am a Master, where is My fear? says the LORD of hosts, to you, O priests, who despise My name.

And you say, ^[2] How have we despised Your name? / the dignified holy moly leaders... expressing their injured innocence join the caustic chorus of complaining children.

⁷ You offer polluted bread / defiled food... on My altar; and you say, ^[3] How have we defiled You that the table of the LORD is despised? / more of their injured sobbing.

⁸ when you offer the blind for sacrifice, is it not evil?

And when you offer what is lame and sick, is it not evil? / instead of offering the best, the firstfruits; the priests offered the worst, which means they could keep and eat the best for themselves.

Offer it now to your governor;

Will he be pleased with you, and receive you kindly?

says the LORD of hosts.

但主神看到的是更大的图景。祂对祂的子民肯定祂的应许。

⁵ 你们必亲眼看见，也必说，愿耶和华在以色列境界之外，被尊为大。

⁶ 藐视我名的祭司阿，万军之耶和华对你们说，儿子尊敬父亲，仆人敬畏主人。我既为父亲，尊敬我的在哪里呢？我既为主人，敬畏我的在哪里呢？

你们却说，^[2]我们在何事上藐视你的名呢？/庄严的圣职领袖们表达了他们受伤的无辜，加入了抱怨的孩子们尖酸刻薄的合唱。

⁷ 你们将污秽的食物献在我的坛上，且说，我们在何事上污秽你呢？因你们说，^[3]耶和华的桌子是可藐视的。

⁸ 你们将瞎眼的献为祭物，这不为恶吗？

将瘸腿的，有病的献上，这不为恶吗？/不要提供最好的，初熟的果实;牧师提供最好的，这意味着他们可以把最好的留给自己吃。

你献给你的省长，

他岂喜悦你，岂能看你的情面吗？

这是万军之耶和华说的。

9 And now, will you ask God's favor, that He is gracious to us?

This has been your method: and will He receive you kindly? says the LORD of hosts.

10 Who is there among you who will shut the gates, that you **not** uselessly kindle fire on My altar? / who will close the doors and turn out the lights; who will stop the thievery and corruption in the Lord's house?

I am **not** pleased with you, says the LORD of hosts, I will **not** accept an offering from you.

11 For from the rising of the sun,
even to its setting...

My name will be great

among the Gentiles / the nations;

and in every place incense will be offered to My name,

and a grain offering that is pure:

for My name will be great among the Gentiles / among the nations,

says the LORD of hosts / so in this verse, the Lord spells out his agenda clearly to his people... to get ready and welcome lots of people in lots of places; and don't you wonder when the Jewish people will make this happen, especially if they are the claimed recipients of this prophecy from Malachi?

9 现在我劝你们恳求神，他好施恩与我们。

这妄献的事，既由你们经手，他岂能看你们的情面吗？这是万军之耶和华说的。

10 甚愿你们中间有一人关上殿门，免得你们徒然在我坛上烧火。/谁将关上大门，关上灯；谁能阻止耶和华殿中的偷窃和败坏呢？

万军之耶和华说，我不喜悦你们，也不从你们手中收纳供物。

11 万军之耶和华说，/所以在这节经文中，主向他的百姓清楚地宣讲他的计划，预备迎接各地的许多人；难道你不好奇犹太人什么时候会使这一切发生吗？特别是他们声称从玛拉基那里领受了这预言。

从日出之地

到日落之处，

我的名在外邦中必尊为大。

在各地，人必奉我的名烧香，

献洁净的供物。

因为我的名在外邦中必尊为大。/在各国中

MALACHI 1 vs 1

¹² But you have profaned it in that you say,
[4] How is the table of the LORD... defiled?

And its fruit, how is its food despised?

¹³ You said also, **[5]** Behold, what a weariness is it / how tiresome this is! those 10 instructions and no more; first given by God in Covenant to Moses and the people... tools given to equip those who teach the people the ways of God... though further embellished unnecessarily – read **Ezekiel 20:25**; and **Hosea 8:12**, inflated to a level of overstatement... as layers of manmade hocus pocus were added... and all this drama was so boringly cumbersome to remember... while its initial significance was being buried under mountains of religious sounding rubble.

and you have sniffed at it, says the LORD of hosts / they dismissed what they were assigned to do as insignificant and demeaning;

and you take what was stolen, and bring an offering that is lame and sick: should I accept that from your hand? says the LORD.

¹⁴ **But cursed** / 7 times in this little book, the LORD pronounces a curse... assigning and binding something to destruction... where there was an opportunity for blessing, when they returned to the Lord.

But cursed be the deceiver / the swindler... who has a male in his flock, and vows it,

but / like an expert at bait and switch...

sacrifices a blemished thing to the LORD: for I am a great King, says the LORD of hosts, and My name is dreadful / it is to be feared; the Lord is powerful, and as Dr. Dallas Willard said, If His power is anything like electricity, then He is dangerous; and we better learn how to approach Him correctly.

¹² 你们却褻渎我的名，说，**[4]**耶和华的桌子是污秽的，

其上的食物是可藐视的。

¹³ 你们又说，**[5]**这些事何等烦琐。/这多烦人啊!这十条指令，仅此而已;最初是神在约中赐给摩西和百姓的，是用来装备那些教导百姓神之道的人的工具，虽然有不必要的修饰，请阅读**以西结书 20:25**;**《何西阿书》8章12节**，夸大了夸张的程度，因为层层的人为的骗局被添加进去，所有这些戏剧都是如此的乏味，而它最初的意义被埋在听起来像宗教的碎石下。

并嗤之以鼻。这是万军之耶和华说的。/他们认为指派给他们的工作是微不足道的、有损人格的;

你们把抢夺的，瘸腿的，有病的拿来献上为祭。我岂能从你们手中收纳呢?这是耶和华说的。

¹⁴ 行诡诈的在群中有公羊，
他许愿**却**/就像一个善于诱骗的专家...

用有残疾的献给主，这人是**可咒诅**的。/在这小书中，耶和华七次宣告咒诅，分派捆绑毁灭，在他们归向耶和华的时候，有机会得福。

因为我是大君王，我的名在外邦中是可畏的。这是万军之耶和华说的。/这是可畏的;上帝是强大的，正如达拉斯·威拉德博士所说，如果他的力量像电一样，那么他就是危险的;我们最好学会如何正确地接近他。

MALACHI 1 vs 1

KJV-lite™ VERSES

www.ilibros.net/KJV-lite.html

Moses already told the people the simple truth when he said, O Israel, what does the Lord require: but to fear the Lord your God; to walk in all His ways, to love Him; to serve Him with all your heart and all your soul, and to keep the commandments and statutes of the Lord, which I command you this day for your benefit – to live long and prosper in the land – **Deut. 10:12**... a truth for the whole world.

for I am a great King, says the LORD of hosts, and My name is to be feared among the nations.

摩西已经将简单的真理告诉百姓说，以色列人哪，耶和华所要的是什么，只要敬畏耶和华你们的神。行他一切的道，爱他；你要尽心尽性地事奉他，谨守耶和华的诫命律例，就是我今日为你的益处所吩咐你的，使你在地上得长久的福乐，**申 10:12** 这是普天下的真理。

因为我是大君王，我的名在外邦中是可畏的。这是万军之耶和华说的。

I'll Dance Like David

JESUS it is YOU

Every Praise

Salvation is Your Name

I Could Sing of Your Love Forever