

INTRODUCTION

Malachi: An Interlinear Hebrew Translation Workbook comprises the complete (unaccented) Biblical text of the book of the prophet Malachi, a word-for-word rendering, and space for copywork and translation.

It can be used as a supplement to any Hebrew course, and by beginning and more advanced Hebrew students in different ways.

Students who have learned to pronounce and write Hebrew words can develop fluency and gain a foothold in grammar, syntax, idiom, and translation by reading aloud and copying the Hebrew, then translating from the provided English glosses. Beginners should, little by little, read aloud the text, copy the Hebrew words, and notice as much as possible about them and the English glosses. Reference charts for pronunciation and block and script handwriting are provided on pages 46 and 47. Copying vowels is optional. It becomes tedious, and vowel points are not used in most Hebrew writing, anyway.

Students of grammar who are ready to read meaningfully can cover the English words and write their own word-for-word translation in the boxes. They may wish to test themselves and use the provided English only as an answer key, or to take the opportunity to consult reference works and explore word meanings and idioms more fully, with the basic translations at hand. They can then write their own English translation straight from Scripture.

The Alef Press interlinear Hebrew translation workbooks differ from most interlinear Bible translations by smoothing out the Hebrew much less. We do not skip any words; when you read

Scripture in Hebrew for yourself, you need to know what to make of each word. Here you get the practice and assistance to do just that.

We have purposefully chosen common, simple glosses that you are likely to have memorized, so that you can notice the figurative or extended meanings that arise from the simpler root, and become used to reading meaningfully in context with these words. Some Hebrew words are just too flexible and multi-layered for this approach. עולם will be translated here as *the age and long ago*, though you may learn it as *forever* or *the world*. In keeping with this method, we have consistently translated the vav prefix as *and*, but it may be better in context as *but*, *so*, or *then*. Sometimes it does not require any English word.

Next to each sun (of righteousness) is room for your own translation of that page. Word-for-word translation makes hash of Hebrew idiom and proper English. You will have the fun of sorting that out. If you get stuck, any English Bible can be consulted for ideas, and it may prove interesting to compare multiple versions. We have supplied grammatical and translation notes as an appendix beginning on page 48.

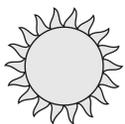
In order to minimize their intrusion into the text, translators are often very literal with idioms such as *covers with violence his garment* in Malachi 2:16. This is a respectful and commendable stance, but sometimes leaves us with poetic sounding, but hollow renderings. You may wish to try, just for yourself, to translate fully into meaningful modern English. You have the opportunity to translate for maximum personal understanding, maximum literary beauty, maximum literal fidelity to the text, or some other goal. Consider the benefits and pitfalls of each approach.

לֹא	אִם-	הַכֹּהֲנִים:	הַזֹּאת	הַמִּצְוָה	אֵלֵיכֶם
not	If	the priests	the this	the command	you ←

לֵב	עַל-	תְּשִׂימוּ	לֹא	וְאִם-	תִּשְׁמְעוּ
heart	on	you will place	not	and if	you will hear

צְבָאוֹת	יְהוָה	אָמַר	לְשִׁמִּי	כְבוֹד	לְתֵת
armies	the LORD	said	to my name	honor	to give

אֶת-	וְאָרוֹתַי	הַמְּאָרָה	אֶת-	בְּכֶם	וְשִׁלַּחְתִּי
←	and I will curse	the curse	←	to you	and I will send



PAGE NOTES

Page 8, Malachi 1:1

Malachi means *my messenger*. (Or, if the final yud is an abbreviation of the LORD's sacred name, it would mean *the LORD's messenger*.) The Septuagint did not consider Malachi to be a proper name, but the Latin Vulgate did. This same word is translated elsewhere (e.g. Exodus 23:23) as *my angel*. Ezra has been credited with authorship since ancient times.

Page 9, Malachi 1:3

I am loving Jacob and Esau I hated: Love and hate have more shades of meaning in Hebrew than in English. Sometimes *hate* means simply to prefer less, as when Jacob loves Rachel but hates Leah. Or when Jesus says his disciple must *hate his own father and mother and wife and children and brothers and sisters* (Luke 14:26), the parallel passage in Matthew 10:37 clarifies that *Whoever loves father or mother more than me is not worthy of me*. Here the distinction is more along the lines of *Jacob have I chosen for an eternal covenant relationship, but I have not so chosen Esau*. Paul uses this passage to make a point about election in Romans 9.

Page 10, Malachi 1:4

to the age: This expression means *forever*, as in *to the end of this age*, or *until the age to come*, when all bets are off. Or perhaps that is when all bets are finally on?

Page 10, Malachi 1:5

מַעַל followed by ל means *above*, as in Genesis 1:7: *the waters above the expanse*. So here in Malachi 1:5, the verse reads *great the LORD above the border of Israel*. Hence, the ESV translation: *Great is the LORD beyond the border of Israel!*

Page 11, Malachi 1:6

and if masters I where my reverence said the

LORD: Here we see a plural noun (*masters*) used with a singular pronoun (*I*). When a plural noun appears with a singular pronoun and verb, the plural form signifies greatness, not number. This is called an *intensive plural*. Hebrew often increases number for emphasis and intensification, as in the *tarry pits pits* of Genesis 14:10.

Page 12, Malachi 1:7

bread also means food in general

Page 12, Malachi 1:8

is it not evil, or it is not evil: Can be understood both ways, and has been translated variously as *And when ye offer the blind for sacrifice, it is no evil!* (1917 Jewish Publication Society) and *When you offer blind animals in sacrifice, is that not wrong?* (NRSV).

Page 13, Malachi 1:8

will he lift your faces? is an idiom meaning *will he favor you?*

Page 14, Malachi 1:10

also in you close up doors: Can be understood as a question or as the expression of the Lord's desire that a priest would close down the bogus worship. *Who is there even among you that would shut the doors?* (KJV) *Oh, that one of you would shut the temple doors...* (NIV)

Page 15, Malachi 1:11

incense is being brought near: There are many different Hebrew words that come into English as *sacrifice* or *offer*. This Hebrew word for bringing offerings to the altar is about coming closer to God, not relinquishing something of our own, as *sacrifice* can connote. The tense of this sentence has been variously translated: *incense is offered* (NRSV), *incense shall be offered* (KJV). Hebrew tenses are not so easy to