

- [1] (it is) (the) oracle of (the) word of YHWH to Israel, in (the) hand of Malachi [*“My messenger”*]
- [1-2] “I have loved you,” says YHWH
- [2] and you say
- [3] for what, have You loved us?
- [3] is not a brother – Esau – to Jacob?
- [4] (is) utterance of YHWH
- [5-6] and I love Jacob; and Esau, I have hated
- [7-8] and I have made his mountains, a desolation
- [9-10] and his possession: for jackals, a wilderness
- [4] when (there) says, Edom
- [5-7] we have been beaten down; and we will return and rebuild (the) waste-places
- [1-2] thus says YHWH, Hosts
- [8] they may rebuild
- [3] and I will tear down
- [9] and they will call to them, “territory of wickedness”
- [10] and, “the people which –
- [4] (there) is indignant, YHWH, unto forever
- [1-2] and your eyes (two) will see
- [3] and you will say
- [5] may (there) be great, YHWH, from over, to (the) border of Israel!
- [4-5] a son honors a father; and a servant, his lord
- [6-7] and if, a Father, I (am) – where (is) My honor?
- [8-10] and if, Lords, I (am) – where (is) My reverence? – says YHWH, Hosts, to you –
- [1] the priests, despising My name
- [2-3] and you say, “in what, have we despised Your name?”
- [4-5] [in] (your), bringing near upon My altar, bread, being defiled!
- [6-7] and you say, “in what, have we defiled You?”
- [8] in your, to say
- [1-2] “(the) table of YHWH – being despised, it (is)!”
- [9-10] and when you bring near, a blind-one, to sacrifice –
- [1] is there not evil?
- [2-4] and when you bring near, a lame-one, and (one) being sick – is there not evil?
- [5-6] bring it near, please, to your governor – will he be pleased with you?
- [7] or will he accept your faces?
- [3-4] says YHWH, Hosts

(1:1)

This is a translation and a study of the Book of Malachi. This work presents the possible presence of a literary numbering system in Malachi. Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Ancient Hebrew and consistently used throughout Malachi, as it is in other books of Scripture.

This study is freely available at [www.pebblecounting.com](http://www.pebblecounting.com), along with studies/translations of other books of Scripture. If you haven't had a chance, the "Introduction to PebbleCounting" PDFs are a good place to begin.

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[8] and now, **entreat**, please, (the) faces of God –  
 [5] and **may** He **be gracious** to us  
 [9] from your hand, (there) **is** this –  
 [6-8] **will** He **accept** from you, faces? – **says YHWH, Hosts**  
 [10] who (**is** there) also, among you –  
 [1-2] and **let** him **shut** (the) doors (**two**)  
 [3] and you **would not kindle** My altar for nothing!  
 [4] **there is not** for Me, a delight in you  
 [9-10] **says YHWH, Hosts** –  
 [1] and an offering, I **will not accept** from your hand  
 [5-6] for from (the) **rise** [*east*] of (the) sun, and unto his **set** [*sunset*], great (**is**) My  
 name among (the) nations  
 [7] and in every place, **incense is being offered** to My name  
 [8-9] and an **offering, pure**  
 [10] for great (**is**) My name among (the) nations!  
 [2-3] **says YHWH, Hosts**  
 [1-2] and you **are profaning** it in your, **to say**  
 [4-5] “(the) **table** of my Lord – **being defiled, it (is)**”  
 [1-2] and its **fruit is being despised** – its **food!**  
 [3] and you **say**  
 [4] behold, what a hardship (it **is**)!  
 [5] and you **huff** at it!  
 [3-4] **says YHWH, Hosts**  
 [1-3] and you **bring, (it) being robbed**, and the **lame**, and the, (**it) being sick**  
 [4] and you **bring** the offering –  
 [5-6] **shall** I **accept** it from your hand? – **says YHWH**  
 --- *minor paragraph break* ---  
 [5-6] (there) **is being cursed**, (he) **deceiving**  
 [7-8] and **there is** in his flock, a male – and (he) **vowing**  
 [9-10] and (he) **sacrificing, (it) being spoiled**, to my Lord!  
 [7-8] for a **King, great, (am)** I –  
 [9-10] **says YHWH, Hosts** –  
 [1] and My name **is being feared** among (the) nations!

1:14

[2-3] and now, to you (is) the **command**, the **this** –

[4] [O] the **priests**:

[5-6] if you **do not listen**, and if you **do not set [it]** upon (the) heart –

[7] **to give** glory to My name –

[1-2] **says YHWH, hosts** –

[3-4] and I **will send** among you the curse, and I **will curse** your blessings

[5] and indeed, I **will curse** it!

[8] because **there is not**, your **setting [it]** upon (the) heart

[1] behold, I **am rebuking** to you, the offspring

[2-3] and I **will scatter dung** upon your faces – (the) **dung** of your feasts

[9] and it **will lift** you **up** to it!

[10] and you **will know**

[4-5] that I **have sent** to you the **command**, the **this**:

[6] **to be**, My covenant, with Levi

[7-8] **says YHWH, Hosts**

[9] My **covenant became**, with him:

[1-2] the **life** and the **peace**

[10] and I **gave** to him fear

[3] and he **feared** Me

[4] and from before My name, (there) **was dismayed**, he

[5] a law of truth **was** in his mouth

[1-2] and iniquity **was not found** in his lips (**two**)

[3-4] in **peace** and in **uprightness**, he **walked** with Me

[5] and many, he **turned** from iniquity

[1-2] for (the) lips (**two**) of a priest **keep** knowledge

[3] and a law, they **seek** from his mouth

[4-5] for a messenger of **YHWH, Hosts**, (is) he

[1-2] and **you** – **you have turned aside** from the way

[3] you **have made stumble**, many, at (the) law

[4] you **have corrupted** (the) covenant of the Levite

[1-2] **says YHWH, Hosts**

[3-4] and also I – I **have made** you:

[5-6] **being despised**, and **low** to all the people

[7] as a mouth which, **there is not**, your **keeping** My ways

[8] and (you **are**) **lifting faces** [*showing partiality*] at (the) law

--- major paragraph break ---

2:1

[5] is (there) not a Father, one, to all of us?

[1] did not God, one, create us?

[9-10] why do we act treacherously, a man with his brother, to profane (the) covenant of our fathers?

[1] (there) has acted treacherously, Judah

[2-3] and an abomination has been done in Israel and in Jerusalem

[4] for (there) has profaned, Judah, (the) sanctuary of YHWH

[2] which He loves

[5] and he has married (the) daughter of a god of (the) foreigner!

[3] may (there) cut off, YHWH, to a man –

[1] which, he does it

[2-3] waking and answering from (the) tents of Jacob

[4-5] and bringing an offering to YHWH, Hosts!

--- major paragraph break ---

[1-2] and this second, you do: to cover (with) tears (the) altar of YHWH

[3-4] (with) lamentation and a groan

[4-5] from, there is not, longer, to turn toward the offering and to take favor from your hand!

[5-6] and you say, upon what (is it)?

[1-2] upon, that YHWH has testified between you and between (the) wife of your youth

[7-8] which, you – you have acted treacherously against her!

[9-10] and she (is) your companion and (the) wife of your covenant!

[3] and (was it) not One –

[4] He made?

[5] and a remainder of (the) Spirit (was) to Him?

[6] and what (was), the One, seeking?

[7] (it was) an Offspring of God!

[1] and you have been guarded in your spirit

[2] and with (the) wife of your youth, let (you) not act treacherously!

[8] for He hates –

[3] to send away [divorce]

[9-10] says YHWH, God of Israel

[4] and he covers (with) violence upon his garment

[1-2] says YHWH, Hosts

[5-6] and you have been guarded in your spirit and will not act treacherously

--- minor paragraph break ---

Malachi uses the (unit | quantity) format to describe “Father, one” and “God, one” here. These may indicate a literary device. In the near context, mirroring may exist between these two points and the reflected instances of “one,” as shown here. The mirroring occurs just before and then just after the instrumental phrase “and this second, you do.” These two literary reflections, combined with the outcome “an Offspring of God,” form a 65-fold literary stature: (2x) 17-fold + 1-fold + (2x) 15-fold = 65-fold. In the macrostructure of Malachi, this stature may complement the 365-fold total literary count for a 365-fold + 65-fold = 430-fold effective stature of the book.

The 65-fold addendum corresponds with themes from the context here: a man of Israel being meant to marry one of the women of his own people; and secondly, being meant to be faithful to her from youthfulness to old age. These themes may have specific fulfillment with Zechariah and Elizabeth, who were both “having become advanced in their years” at the time it was revealed that Elizabeth, a barren woman, would conceive John (Luke 1:5-7). This is the John whom Jesus recognized as a fulfillment of Malachi’s closing prophesy: “I am sending to you Elijah, the prophet” (see Luke 1:16-17; Mark 9:11-13; Mt. 17:10-12). Perhaps Zechariah and/or Elizabeth was around age 65 at the time John was conceived. Perhaps also, Malachi was written around 430 B.C., at a timeframe recognized as a possibility by modern scholarship.

The 65-fold addendum has dual significance, as indicated with the word “second” and the dual literary reflections. The outcome, “an Offspring of God,” is modeled in the divine subject column, judging by the completeness and flow of the literary sets. This particular “Offspring” would therefore not be John, but the Son of God (the Messiah). As such, Jesus of Nazareth may be the second (and greater) fulfillment of the literary design here. He also was miraculously conceived – by God’s Spirit – and within six months of Elizabeth’s conception (see Luke 1:35-37).

If these observations are accurate, Malachi points to the timing of Messiah’s first coming, and of a person preceding him in the spirit of Elijah (John the Baptist). The measure of this time is 430 years: an established measure for adversity in Scripture.

[7] you **have made weary**, YHWH, with your words!

[8] and you **say**

[9] in what **have** we **made weary**?

[10] in your, **to say**

[1-2] “everyone **doing evil (is)** good in (the) eyes (**two**) of YHWH

[3-4] and in them, **He - He has delighted**”

[5] or, “where (**is**) the God of justice?”

2:17

[1] behold, I **am sending** My Messenger [*“Malachi”*]

3:1

[3] and He **will turn** [*prepare*] (the) way before Me

[4] and suddenly, (there) **will come** to his temple, the **Lord** –

[5] whom you **are seeking**

[6] and (the) **Messenger** of the covenant –

[7] [*in*] whom you **are delighting**

[8] behold, (He) **is coming!**

[2-3] **says YHWH, Hosts**

[9-10] and who **is enduring** (the) **day** of His, **to come**?

[1-2] and who (**is**) the, (he) **standing** in His, **to appear**?

[3-4] for He (**is**) like a fire, **refining**

[5] and like soap, **washing**

[1-3] and He **will sit**, **refining** and **purifying** silver

[4] and He **will purify** (the) sons of Levi

[5-6] and He **will refine** them like **gold** and like **silver**

[7-8] and they **will be** to YHWH, **bringing** an offering in righteousness

[9-10] and (there) **will be sweet** to YHWH, (the) offering of **Judah** and **Jerusalem**,  
as **days** of old

[1-2] and as **years**, **former**

[4] and I **will draw near** to you for justice

[5-6] and I **will be** a witness, **hastening**:

[3] against (those) **practicing sorcery**

[4] and against (those) **committing adultery**

[5] and against (those) **swearing**, to falsehood

[6-8] and against (those) **oppressing** (the) wage of (the) **hired-laborer**, (the)  
**widow**, and (the) **fatherless**

[9] and (those) **turning aside** (the) stranger

[10] and they **do not fear** Me!

[7-8] **says YHWH, Hosts**

[9] for I (am) YHWH

[10] I do not change!

[1] and you (are) sons of Jacob

[2] you are not finished!

[3] to, from days of your fathers, you turned aside from My statutes

[4] and you did not keep [them]

[5] return to Me!

[1-2] and let Me return to you – says YHWH, Hosts

[1] and you say

[2] in what, shall we return?

[3] will (there) rob, a man, God?

[4] for you are robbing Me!

[5] and you say

[6] in what are we robbing you?

[7-8] (it is) [in] the tithe and the contribution!

[9] with a curse, you are being cursed

[10] and Me, you are robbing –

[1-2] the nation, all of it!

[3] bring all of the tithe to the house of treasure

[4] and let (there) be food in My house

[5] and test Me, now, in this!

[3-4] says YHWH, Hosts

[5] if I will not open to you (the) windows of the heavens!

[1] and I will pour out to you a blessing, unto lack of sufficiency [to hold it all]

[2] and I will rebuke for you

[1] at (it), devouring

[2] and it will not destroy to you, (the) fruit of the ground

[3] and it will not bereave to you, the vine in (the) field

[3-4] says YHWH, Hosts

[4] and (there) will call you blessed, all the nations

[5-6] for (there) will become, you, a land of delight

[5-6] says YHWH, Hosts

--- minor paragraph break ---

[7] (there) **have been firm** against Me, your words  
 [7] **says YHWH**  
 [8] and you **say**  
 [9] what **have we spoken** against You?  
 [10] you **have said**  
 [1-2] (it is) vain, **to serve** God  
 [3-4] and what unjust-gain (is it), that we **keep** His charge  
 [5-6] and that **we walk, mournfully**, from before YHWH,  
 [7] **Hosts?**  
 [8] and now we **are calling blessed**, (the) proud  
 [9-10] also, (there) **are built up**, (those) **doing wickedness**  
 [1-2] also they **test** God and **escape!**  
 [3-4] then (there) **spoke**, (those) **fearing** YHWH, a man with his friend  
 [8-9] and (there) **paid attention**, YHWH, and **heard**  
 [10] and (there) **was written**, a book of remembrance to, before Him –  
 [5-6] to (those) **(being)** reverent of YHWH, and to (those) **esteeming** His name  
 [7] and **they will become** to Me –  
 [1-2] **says YHWH, Hosts** –  
 [8] to a **day** –  
 [3] which, I **am making** a **possession**  
 [4] and I **will have compassion** upon them  
 [9-10] as which (there) **has compassion**, a man upon his son, the, **serving** him  
 [1] and you **will return**  
 [2-3] and you **will see**, between (the) **righteous**, to (the) **wicked**  
 [4-5] between (him) **serving** God, to which, he **does not serve** Him 3:18

--- minor paragraph break ---

[1-2] for behold, the **day is coming**, **burning** like a fire-pot  
 [3-4] and (there) **will become**, **all** of (the) arrogant and **all** of 4:1 (3:19 Heb.)  
 (those) **doing** wickedness:  
 [5] **stubble**  
 [1-2] and (there) **will ignite** them, the **day**, the **coming**  
 [5-6] **says YHWH, Hosts**  
 [3-4] which, it **will not leave** to them a **root** and a **branch**  
 [5-6] and (there) **will rise** for **you**, **reverent** of My name: (the) sun of righteousness  
 [7] and health (**will be**) in her wings [*general plural*]  
 [8-9] and you **will go out** and **skip** like calves of (the) stall  
 [10] and you **will tread down** (the) wicked  
 [1-2] as they **were** dust under (the) soles [*“hands,” general plural*] of your feet (**two**)

[7] in (the) **day** which I **am making**

[8-9] **says YHWH, Hosts**

--- *major paragraph break* ---

[3-4] **remember** (the) Law of **Moses, My servant**

[10] which, I **commanded** Him at Horeb, over all Israel, **statutes** –

[1] and **judgments**

[2-3] behold I **am sending** to you **Elijah, the prophet**

[5-7] to, before (there) **to come**, (the) **day** of YHWH, the **great**, and the, (it) **being feared**

[8] and he **will turn** (the) **heart** of fathers upon sons

[9] and (the) **heart** of sons upon their fathers

[4] lest I **come**

[5] and I **strike** [*make*] the **earth**:

[10] a **thing-devoted-to-destruction**

4:6 (3:24 Heb.)

#### Literary Count

YHWH:	125
Israel:	240
Total:	365

Malachi may be structured with a sixfold of “day,” corresponding with the first six days of the age. This sixfold of “day” occurs in the second half of Malachi. A forward-reaching directionality has already been established for this sixfold of time: the greatness of God’s name, “from (the) rise of (the) sun, and unto his set” (1:11).

In the same context, Malachi looks back at a literary sixfold of days, by mentioning the general plural “days,” twice for a  $(2x) \times (3\text{-fold}) = 6\text{-fold}$  value. These are the days of old: the days of the “fathers” (or, *forefathers*) of the sons of Jacob. With his phrase “as days of old, and as years, former” (3:4), Malachi may echo the scaling factor “days to years” from Numbers 14:34 and Psalm 90. If so, this would confirm a sixfold of days to six thousandfolds of years, following Genesis and Psalm 90 and other Scriptures. On this regard, Malachi may also point to the prophetic horizon of Messiah’s second coming, at the end of the sixth thousandfold of the age: a day when mercy will be fully experienced by God’s children, and a day when the ungodly will be judged.

Malachi’s placement of Hebrew dual nouns may correspond with the prophetic macrostructure: four instances before Messiah’s first coming (up to the literary mirroring section in chapter 2), then two more instances to coincide with the last two days of the age. For another example of possible literary significance in the number of instances of Hebrew dual nouns, see Psalm 119.