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ART. I.—*Ethnographic View of Western Africa.*

WESTERN AFRICA may be divided, according to its population, into three grand divisions. *First*—Senegambia, extending from the southern borders of the Great Desert to Cape Verga, a little south of the Rio Grande, and so named from its being watered by the two great rivers, Senegal and Gambia. *Second*—Upper, or Northern Guinea, reaching from Cape Verga to the Kamerun mountain in the Gulf of Benin, about four degrees north latitude. *Third*—Southern, or Lower Guinea, sometimes called Southern Ethiopia, extending from the Kamerun mountain to Cape Negro, the southern limit of Benguela.

The term *Guinea* is not of African origin, or at least not among those to whom it is applied. There is, according to Barbot, a district of country north of the Senegal, known by the name of *Genahoa*, the inhabitants of which were the first blacks that the Portuguese encountered, in their explorations along the coast in the fifteenth century; and they applied this name indiscriminately afterwards to all the black nations which they found further south. In the two succeeding centuries it was applied in a more restricted sense to that portion of the

hitherto has been prospective: but its effects are already in incipient operation; and, on all ordinary principles, a power once in motion is calculated to gather velocity and momentum by its own career. When the time shall have arrived for the mighty masses of India to move with a more simultaneous impulse, it is impossible to calculate the effect; but looking to the magnitude of the operations which have been so long in process, and the vastness of the agencies which have been organized, it is not unreasonable to suppose that the last conquests of Christianity may be achieved with incomparably greater rapidity, than has marked its earlier progress and signalized its first success; and that, as Tennent has observed, in the instance of India, "the ploughman may overtake the reaper, and the treader of grapes him that soweth the seed," and the type of the prophet be realized, "that a nation shall be born in a day."

Wm. Henry Green.

ART. VI.—*Jewish Expositions of Malachi.*

WE hope that we shall not be suspected of Judaizing tendencies if we present our readers with a specimen of Rabbinical exposition, selecting for this purpose the book of Malachi. The most ancient authorities consulted are the Septuagint version (LXX.), the Targum of Jonathan (T), and the Commentary of Jerome (J), who, as is well known, was instructed both in the language and the interpretation of the Old Testament by a Jew of Palestine. From a later period the commentaries most carefully examined are those of the distinguished Rabbins of the twelfth century, Aben Ezra (A), Solomon ben Isaac, frequently called from his Hebrew initials Rashi (R), and David Kimchi (K); also the Commentary of Solomon ben Melech (M), entitled the "Perfection of Beauty." To avoid unpleasant repetition these will be referred to by their initials as given above. In the execution of our task we shall not single out merely what is frivolous and fanciful, with the view of reducing the labours of the Rabbins to contempt, nor, on the other hand, shall we conceal their weaknesses in

order unduly to exalt their merits, but shall aim rather to present them precisely as they are to the judgment of our readers, retaining that incongruous mixture of pucility and good sense for which they are so remarkable.

No modern critic has thus far ventured, it is believed, to maintain that the book of Malachi was written before the exile, although it might be hazardous to assert that this opinion may not yet be forthcoming, and that they who insist upon placing the books of Moses among the last of the Old Testament may not at some time carry their principle consistently through of reading the Bible wrong end foremost. If this is ever done, and the assertion made that Malachi is the first instead of the last book of the Hebrew Scriptures, one prominent argument will no doubt be (in fact this very argument is actually employed by those who have sought to unsettle the genuineness of a part of Zechariah) that as the prophecy is directed against Israel, it must have been written before the deportation of the ten tribes. A. supplies us with a solution of this difficulty, which may be reserved against this possible time of need. The name *Israel* is applied repeatedly elsewhere to the returned captives, Ezra ii. 70; vi. 17; Neh. xii. 47: and those to whom Malachi speaks he expressly calls Judah, ii. 11. The desolation of Edom, i. 3, took place after the destruction of Jerusalem. And what is said about the marriage of foreign wives, the neglect of tithes, and the contemptuous disregard of the ritual service, (implying that the temple was already rebuilt,) corresponds precisely with the state of things under Nehemiah; to which Mal. i. 8 seems to present no serious objection, for the temper of the existing governor is not there referred to, but the criminality of offering unto God what would be acceptable to no earthly ruler. It appears most probable, therefore, and is now generally assumed, that Malachi was the coadjutor of Nehemiah in his work of reformation, as Haggai and Zechariah were of Joshua and Zerubbabel. The constant testimony of the Rabbins is that Malachi was "the seal," "the last," "the end of the prophets." K. says, "Haggai, Zechariah, and Malachi were those who prophesied during the period of the second temple. In Haggai and Zechariah the dates of their prophecies are given; but this is

not the case in Malachi, the explanation of which is that he was the last; wherefore also he is not mentioned in the building of the temple like Haggai and Zechariah. Ezra v. 1; vi. 14." A. alludes to the appropriateness of the last of the prophets, "at whose death prophecy ceased from Israel," closing his message with the emphatic admonition, Remember ye the law of Moses my servant; and if his Jewish prejudices had not forbidden, he would no doubt have called attention to the equally remarkable circumstance of his coupling with this admonition a reference to the Elias who was to be sent, bridging thus the precise interval during which prophecy was to be suspended, and terminating the canon of the Old Testament by an annunciation of the very fact, with the record of whose accomplishment both Mark and Luke begin the gospel history.

The significance of the name Malachi, together with the absence of any statement as to his residence, parentage, or history, has given occasion to numberless speculations touching his person. The name means the angel or messenger of Jehovah. The LXX. prefixes the name Malachias to the book, but in the first verse translates it as though it were an appellative, "the word of the Lord to Israel by his angel," (or messenger, the Greek word, like the Hebrew, signifying either), adding on their own authority, "lay it now to heart." On this was based an opinion held by some allegorizers in the days of Jerome, that Malachi, Haggai, and John the Baptist (the two last named on the ground of Hag. i. 13 and Mal. iii. 1) were not men, but angels drest in human form: to which he replies, that if names are to be thus interpreted and the history constructed from them, Hosea (the Saviour), Joel (the Lord God), and other prophets, must likewise, from the complexion of their names, be admitted to have been not men but angels, or even the Lord and Saviour. Cyril, of Alexandria, also refers to and repels this absurd conceit: "No countenance is to be given to the words which some have vainly uttered respecting him, thinking that he was by nature an angel, but by the will of God he became incarnate, and acted as a prophet to Israel." A much more prevalent opinion was that Malachi was not the real but an assumed name of the prophet, perhaps an official designation drawn from this very prophecy; a view which has found favour

even in modern times, and with such men as Vitranga and Hengstenberg. T. led the way in this field of conjecture, by adding to the first verse, "Malachi, whose name is called Ezra the scribe." J. adopts this view. R. mentions it, see on ii. 11. A. and K. expressly reject it; and so, it may be added, do Abarbenel and Maimonides. In the tract of the Talmud, called Megillah, the conjecture is offered that he was the same with Mordecai, and that he was called Malachi, because he was the first after the king, (מלכא being composed of מלך *king* and the first letter of the alphabet א!) Others have identified him with Nehemiah, and others still with Zerubbabel: the very variety of these conjectures and the readiness with which any number more could be started of the same sort, showing the precariousness of the ground on which they all rest. There is no more reason for disputing the reality of the name Malachi than there is in the case of any other significant name in sacred or profane history, *e. g.* Moses, Xenophon, Demosthenes, or Winfield Scott. The absence of farther statement regarding him in this book does not imply that it is possible to supplement it from other parts of Scripture. An equally total silence is preserved respecting others of the minor Prophets, viz. Obadiah and Habakkuk. And as to the unusual termination of the name on which Hengstenberg lays so much stress, it being not Malachiah, but Malachi, there are analogies in Uri, Ex. xxxi. 2, Ezra x. 24, and Abi, 2 Kings xviii. 2, which is identical with Abijah 2 Chron. xxix. 1.

The Pseudo-Epiphanius, and after him Dorotheus and Isidore of Seville, undertake to supply the lack of authentic information regarding this prophet, by traditional statements, drawn probably from Jewish sources, and manifestly unreliable. They say that he was of the tribe of Zebulon, born after the return of the people from Babylon, in the town of Sopha, and from his youth he led an excellent life. From the estimation in which he was popularly held on account of his holiness and meekness, as well as from the beauty of his form, he was called Malachi, or an angel. And an angel always appeared immediately after he had prophesied, confirming what he had said. He died while yet young, and was gathered to his fathers in his own field.

The opening word of the title of this book was subjected to the same diversity of explanation in ancient as in modern times. T. followed by J., and as it would appear by K. also, renders it *burden*, thereby implying its threatening, afflictive character. R. translates it simply *prophecy*; the LXX., with its *λήμμα*, *assumptio*, differs from both. The expression "by the hand of Malachi" affords R. an opportunity of introducing the Rabbinical figment, that at the giving of the law all the prophets stood on Mount Sinai, and the prophecies were then committed to them, which they were subsequently to deliver to the people. J. finds in it an intimation of the purity of conduct becoming in a prophet, since the word of God is carried by his hands; which, even if tolerable as homiletic application, is as remote from the genuine sense of the expression, as the opinion of those who extort from it a proof of the prophet's inspiration, not only in speaking but in writing.

The heavy charges of sin which the prophet had to bring against the people, are preceded by an exhibition of the free, sovereign and unmerited character of God's love to Israel, as contrasted particularly with his treatment of Jacob's twin brother Esau, i. 2-5, who, if any difference were made, was as the first-born, entitled by the custom of the world to the larger portion, R. K. obscures the freeness of the divine love to Jacob, which is the thing especially prominent, by making the hatred of Esau to depend wholly upon his misdeeds and those of his seed, particularly their ill-treatment of Israel, and rejoicing at their downfall. The comment of the apostle Paul on this passage, Rom. ix., had he accepted it, might have set him right. The waste mountains and heritage of Edom mean not simply that the land assigned him was naturally less fair and productive than that of Israel, R., but that it had experienced a positive desolation, A. K. M. And if Edom should venture, not enriched by the spoils of Jerusalem, R., but encouraged by the fact of the Jews' return, A. K. M., to build up their wastes, the attempt would be divinely frustrated. A. K. understand ver. 5 to mean, Ye from the border, *i. e.*, dwelling within the border of Israel, shall say, The Lord be magnified. M. Ye shall say, The Lord be magnified beyond the border of Israel, *i. e.*, in the last days, over all the earth. T.

departs from the form of the original, and renders, Ye shall say, Great be the glory of the Lord, he has enlarged the bounds of Israel.

The principal Jewish authorities agree in the translation "dragons," or wild beasts of some sort, tenants of the desert, ver. 3, and impoverished, ver. 4; although the LXX. departs from this rendering in both instances, and has been followed in it by many modern scholars. The first word differs from that universally so understood only in having the fem. and not the masc. plural termination. The Masora remarks upon it that precisely the same form occurs in a totally different sense, Judg. xi. 40. The rendering "dwellings" as given by the LXX. and old Syriac, is justified by Gesenius and others on the ground of an Arabic analogy; and instead of "impoverished" he prefers to read "demolished" or "broken down."

This exhibition of God's undeserved and covenant love to Israel is followed by charges of their ingratitude and infidelity to him; and in the first place the contemptuous neglect of the ceremonial service, i. 6—ii. 9, with which especially the priests were chargeable. The "polluted bread" of ver. 7, includes offerings in general, as Lev. iii. 11, 16; xxi. 8; Num. xxviii. 2. The "table of the Lord" is the altar, as Ezek. xli. 22. When they bring to you a blind sheep to sacrifice, ye say it is not evil, though you ought to say that it is unfit for sacrifice as prohibited by the law, Lev. xxii. 22, K. Perform now the proper duty of priests by supplicating his favour, and he will be gracious to us, (the prophet including himself as one of the covenant people, as Ex. xxxiv. 9,) and remove this curse which has been induced by your misdeeds. Do you suppose that He who never respects persons, Deut. x. 17, will respect yours, so as not to reprove your evil conduct? K. A. According to R., the first clause of ver. 9 is ironical, as though it were, How can you, who act thus sinfully, undertake to be mediators for Israel? You are yourselves the guilty cause of this evil; will he hear your prayer, so as to be gracious to them for whom you mediate? Who will close, *i. e.*, O that some one would close, the doors of the court; it were better that no offerings should be brought than such as these; better that you should burn nothing on the altar, than that it should be done thus unacceptably

and to no purpose, K. A. T. J. adopts the view of ver. 10, presented in the English version, considering it a censure of their mercenary motives. There is no one among you down to him who performs the meanest service, I say not the high priest, or the priest, Levite or singer, but the very janitor, and he who puts fire on the altar to burn the sacrifices, must receive pay for his labour from me. R. mentions this opinion as held by others, though himself preferring that given above. The LXX. converts this verse into a threatening of the closing of the temple and the cessation of the service.

Ver. 11 has been strangely misinterpreted. The people, who seemed, in their self-righteous pride, to have felt as though God were dependent on them for homage, and were laid under obligations to them even by the miserable and heartless services which they were performing, were first told, ver. 10, that their worship was utterly offensive, and then, ver. 11, that notwithstanding their defection, there should be no lack of worshippers. J., to whom the diffusion of the gospel had furnished the key, understood it thus. He says, "It is a most manifest prophecy regarding the future. The language of the Lord is addressed to the priests of the Jews, who offer the blind, lame, and sick for sacrifice, to teach them that spiritual victims are to succeed carnal victims. Not the blood of bulls and goats, but incense, that is the prayers of the saints, is to be offered to the Lord, and that not in the single province of Judea, nor in the single city of Jerusalem; but in every place an oblation shall be offered, not impure as by the people of Israel, but pure as in the ceremonies of the Christians."* A., on the authority of his teacher, propounds a view which appears to be similar: In all the world my name is great and honourable among the nations; and their honouring and magnifying my name, shall be imputed to them as though they burned incense before me, and offered a pure oblation. K. (followed by Hitzig in modern times) understands it of the idolatrous heathen. Although they serve the host of heaven, they praise me, since I am the

* Romish commentators, following in the wake of the decision of the Council of Trent, in its 22d session, understand by the "oblation" of this verse, the sacrifice of the mass; and some of them even claim that Jerome meant the same thing by the word "ceremonies," cited above.

First Cause; and they serve them under the impression that they are mediators between me and them. If I had given them the law as I have to you, they would have burned incense and offered sacrifices to my name. What they offer to idols is given with the intention of serving me. Rabbi Azariah is quoted as holding the opinion that this verse refers to the kings of the Gentiles, who brought their gifts to Jerusalem, and with their presents honoured and beautified the sanctuary of Jehovah. (Somewhat similarly, Maurer.) R. and T. apply it to the Jews scattered in all parts of the earth: Wherever ye pray to me, even in captivity, a pure oblation is offered to my name. The prophet says, From the rising of the sun, even unto the going down of the same, because the earth is all habitable from east to west, but not from north to south, K. A. remarks that the word rendered "incense" may be either a verb or a noun.

Ver. 12. In contrast with the heathen who would one day honour God's great name, they profaned it by the mean estimate they put upon his service. J. thinks they spoke of the table of the Lord as polluted, because of the poverty and inferiority of the second temple compared with that of Solomon. In the last clause A. expresses the sense given by the English version: "The fruit of it, even its meat is contemptible." K. and R. take fruit to mean the same as "fruit of the lips." Isa. lvii. 19. His language (*viz.* that of the officiating priest) is that the meat of the altar is contemptible.

Ver. 13. And ye say, What a weariness is it! *i. e.*, how weary and tired I am of this sheep which I have carried upon my shoulder, implying that it is large and fat; whereas it is so lean and thin, that you could, by a puff of your breath, bring it to the ground: Joseph Kimchi, father of David. See Eng. ver. marg. The clause which our version renders correctly, "Ye have snuffed at or contemptuously treated it," is again by others of the Rabbins understood to mean, "ye have made him sigh;" *i. e.*, offering to me animals taken by unrighteous violence, (Eng. ver. torn,) you have distressed their proper owners. R., conformably to a reading to be mentioned presently: Ye have distressed me and him who sent me. K. follows T. in rendering, Ye have thrown it (the animal for sacrifice) down contemptuously.

A. R. J. explain the weariness of the inability which the people profess in consequence of the poverty and the curse under which they are labouring, to bring the required offerings. "Ye have snuffed at it" is one of the eighteen passages which in the Masora go by the name of Tikkun Sopherim or correction of the Scribes. According to the idea of those who noted it, the thought as it lay in the mind of the sacred writer when he commenced his sentence, was, "ye have snuffed at me;" but in penning it, he so far modified it as to write "ye snuffed at it." The Tikkun Sopherim is in this case as in the others a mere rabbinical conceit, possessing neither critical nor exegetical value.

Ver. 14. The male is by implication a perfect male, as the wool, Isa. i. 18, is white wool. A vow is spoken of because things were admissible in free-will offerings which were not allowed in fulfilment of vows. Lev. xxii. 23, K. J. presents us with an allegorical interpretation of this verse, for which certainly his Jewish teacher is not responsible: the deceiver is the Jewish people, Christ the male of the flock, and the corrupt thing which they chose in preference to him was Barab-bas, a type of the devil.

Ch. ii. ver. 2. A. adduces as parallel to "I will curse your blessings," the phrase "enlighten my darkness." Ps. xviii. 28. R. explains "blessings" to mean those things of yours which needed to be blessed, corn, wine and oil.

Ver. 3. By "feasts" here as in Ps. cxviii. 27, Isa. xxix. 1, Ex. xxiii. 18, are to be understood the cattle of their offerings, such multitudes of which were sacrificed at every feast, K. He goes on to say: The meaning is, as you have despised me in your offerings, I will despise you in them; the thing which is vilest about your cattle I will spread upon your faces, *i. e.*, I will bring you into contempt by means of a famine, (comp. Joel ii. 19,) for I will destroy the seed which you sow and you shall be in want of bread and shall be disgraced among the nations. And it (iniquity) shall take you away unto it, (this shameful degradation.) Measure for measure; ye despised me and ye shall be despised. A. explains the last clause, He (the enemy) shall take you away unto himself. T. I will reveal the shame of your sins upon your faces, and will put a stop to the

multitude of your feasts, and your portion shall be removed from it.

The best rendering of ver. 5, seems to be, "my covenant was with him life and peace and I gave them to him: it was fear and he feared me and was afraid before my name." Such were the stipulations pledged and actually given on either side. K. and R. render as in the English version. T. J. and LXX., And I gave him fear and he feared me. The pledge of "life," K. thinks to have been at least partially fulfilled in the longevity of Phinehas, grandson of Aaron; even if he were not to be identified with Elijah, thus escaping death altogether, he must have attained the age of three hundred years, as is shown by the mention made of him in the affair of the concubine at Gibeah, Judg. xx. 28. K. assumes in this computation that this event, because recorded at the close of the book of Judges, was subsequent to all that had been previously related: whereas it together with the narrative of Micah forms a supplement to the body of the book, containing facts which the writer did not choose wholly to omit, but which it did not comport with his plan to introduce, in their strictly chronological sequence.

In the next section of his prophecy Malachi reproves the people for their sin in marrying foreign wives, ii. 10-16, as a gross transgression against the common unity of Israel and their covenant relation to God.

Ver. 10. Have we not all (your Israelitish wives as well as yourselves) one father, *i. e.*, Jacob? and we all believe in one God as our creator. Why then do we deal treacherously one against another, husbands against their native wives, by taking in addition wives from foreign nations and loving them more than the first? K. A. One Rabbi is quoted as entertaining the strange opinion, that the first clauses of the verse contain the language of those who had married foreign wives, and who object to the strictures of the prophet: Are we not all alike descendants of Adam and creatures of the same God? The "covenant of our fathers" is that which the Blessed made with our fathers at Sinai, R. K. comments on this expression thus: The covenant of our fathers was not to deal treacherously against their wives. For Abraham our father, although he had no children by Sarah, did not deal treacherously against her in

taking another wife besides her, until she said to him of her own accord that he should take Hagar, Gen. xvi. 2. And so Isaac our father, although Rebekah was barren, did not take another besides her. And so Jacob our father did not take a wife of his own will in addition to his wives, until they gave him leave.

Ver. 11. Even in Jerusalem the place of the sanctuary they commit this abomination. By the holiness of the Lord is meant the cleaving together of man and wife, as is required Gen. ii. 24. At the close of the prohibited degrees Israel is commanded to be holy, Lev. xix. 2, in contrast with the heathen who indulge in such practices. Israel is also called "holiness to the Lord," Jer. ii. 3; and holiness is profaned by unjustly treating a daughter of Israel, and marrying besides her "the daughter of a strange god," *i. e.*, one who serves a strange god. This expression stands in opposition to that of the previous verse—One God hath created us, K.

Ver. 12. The learner (the one awake, of an active acute mind), and the teacher a wise man (the one answering.) R. M. precisely reverses them, as does the English version, understanding by the wakeful, the teacher, and by him who answers, the pupil. Both refer these expressions to the schools of learning, as that which follows has reference to the penalty to be inflicted on disobedient priests. J. adopts the same rendering, but applies the term "master" to the priests, and "scholar" to the laity. K. explains the expression to mean every living person; him who is alive (awake, as opposed to the sleep of death) and can answer to his name. A. and T. son and son's son. The rendering of the LXX. *εως ταπεινωθη* seems to have arisen from mistaking the letters of the original text for *עד יענה*, the verb thus formed being read as a Pual future.

Ver. 13. "This second thing ye do:" the first was offering on the altar what had been taken by violence or was blemished; the second is covering it with the tears of the daughters of Israel, caused by your unrighteous treatment of them. The altar being subjected to this double injury, God would accept nothing that was offered upon it, A. K. According to R. the first grievance was for any one even though previously unmarried to be wedded to a Gentile at all, ver. 10-13; the second still

more aggravated, was for one already joined to a woman of Israel to take in addition to her, and to put over her Gentile wives, the only excuse being that the beauty of the former had been injured by the famine and the captivity. The word "second" has been mistaken by the LXX. for "I hate," which has in the original somewhat similar letters.

Ver. 14. And if ye say, What reason is there in our treatment of our wives, why he should not accept our oblations? the answer is, Because Jehovah has been witness between thee and the wife of thy youth, that thou dost not love her, and thy heart is not with her, and thou hast dealt treacherously against her. She is thy companion even if she were not the wife of thy youth; how much more when she is the wife of thy youth, whom it is incumbent upon thee to love exceedingly and not to refuse. Isa. liv. 6. He says "thy covenant wife" because thou madest a covenant between thee and her when thou tookest her to wife, K.

Ver. 15. The brevity and elliptical character of the expressions in this verse make it exceedingly difficult, and have given rise to great variety in its interpretation, in ancient as well as in modern times. The best view of it, and, as it would appear, the oldest, for it is expressed by T., seems to be that it is an allusion to the case of Abraham, behind whose connection with Hagar, the cotemporaries of the prophet sought to shelter themselves from his reproofs. K. copied by M., One (*i. e.*, Abraham who was one and was father to all who follow him in his faith) did not do (as ye are doing). Excellency of spirit (Eng. ver. marg.) was to him, consequently he was not led by carnal lust, but married even Sarah only in obedience to the command. Gen. i. 28. Joseph Kimchi finds in it the same general reference, but reads it interrogatively as the language of the people objecting to the prophet: Did not Abraham our father, who was one, do as we are doing? for he married Hagar his maid, although excellency of spirit was to him, *i. e.*, he was a prophet. And Malachi replies, But what was the one (Abraham) seeking? When he married Hagar, he only married to seek seed, since he had no son by Sarah. And nevertheless, he did not deal treacherously against his wife, for he did, by her pleasure and leave, what he did. Surely ye should take heed unto your-

selves, and none of you should deal treacherously against the wife of his youth, to leave her and marry the daughter of a strange god. R. explains it to mean that God made one pair at first and the rest of the spirits (all other human souls) proceeded from them. J. also, like the English version, refers it to the original creation of a single human pair, as revealing the true character and design of matrimony. Another Rabbinical explanation applies it to Israel generally, as a unique people and distinguished above other nations. Did not God constitute Israel his own peculiar people and make them one, distinct from all others, requiring them to preserve their race from foreign mixture? Excellency of spirit, or special endowments, were granted to them. They should therefore seek to intermarry only with the godly seed, the daughters of Israel. A. paraphrases it, "Not one of you has done (according to the law) and his spirit is left to him:" by which he may have meant they were all transgressing, although by God's mercy they were continued in life, or no one has acted as though the Spirit of God were still with him. If the latter, it would be similar to the explanation of L. de Dieu, (which Maurer has spoiled in the borrowing.) No one has acted as ye are doing who had any remains of the Spirit's influence upon his heart: and how could one act thus, seeking the seed of God? Abarbenel renders it: It is not one of you alone who has acted thus, while the rest had a better spirit. The *ὁ καλὸν* of the LXX. is perhaps an error of transcription for *ὄξ ἄλλος*. K. remarks on the last clause of this verse, that it is the custom of the Scriptures to pass from the second to other persons in the same connection.

Ver. 16. The only true sense of the first clause is that given by A. The Lord hates that a man should put away his pure wife. The LXX. T. J. K. M. and R. are united in putting upon it an exactly opposite sense, making it to sanction divorce. If he hate (his wife), let him put her away (Eng. ver. marg.), a rendering which the original will not bear. K. remarks, It is proper to dismiss her with a bill of divorce, that she may go and be married to another, but to retain her and hate her in thy heart, is dealing very treacherously. In the Talmudic tract Gittin, or Divorces, different Rabbins are introduced

maintaining the two views of this clause given above; and the discrepancy is reconciled by saying that the former is true in the case of the first wife, and the latter in the case of the second. The next clause is also variously explained. A. The Lord hates that a man should cover violence with his garment; he sees what is done in secret. R. Is it proper that thou shouldest spread thy robe over her to take her to thee to wife, and then cover the robe with violence by hating her in thy heart, and grieving and vexing her continually? K. The meaning is, that he makes it appear as though he loved her, and he cleaves to her as his garment which he is unwilling to put off; so he will not dismiss her, and yet he hates her. This is violence covering his garment.

The next section of the prophecy, ii. 17—iii. 6, is occupied with those who denied the righteousness of God's dispensations, and points them to a time when that righteousness should be fully and finally vindicated, viz., the coming of the Lord to his temple. The single feature of Messiah's work which is here sundered from all the others, not because it is its only or even most important characteristic, but simply because it alone is in point here, is that of purification and judgment. And the whole of what he was to accomplish in this respect is here regarded, as it were, in the aggregate, or condensed into one view from the outset of his earthly ministry, when he scourged out of the temple them that were profaning it, to the final and complete separation which he is yet to make of the wicked from among the just. So that the question, whether it is the first coming of Christ that is referred to, or his second coming, is wholly out of place; and every attempt to explain this passage of one or the other exclusively, must be unsuccessful. The prophet does not undertake to distinguish between Christ's successive comings. His entire work of judgment consequent upon his appearance in the world is the thing intended.

Ver. 17. Wearying the Lord is spoken of after the manner of men, for the Blessed faints not, neither is weary. Isa. xl. 28. Every one that doeth evil is good in the sight of the Lord; or if this is not the case, where is the God of judgment? Why does he not inflict deserved punishment upon them? K.

Chap. iii. ver. 1. The error of the Jewish interpreters in

relation to the messenger here spoken of, who should prepare the way before the coming of the Lord, is a natural consequence of their refusal to recognize its fulfilment. K. R. M. think that an angel from heaven is intended. A. supposes that Messiah ben Joseph is meant; a figment of the Rabbins who, unable to reconcile the seemingly contradictory statements regarding the person and acts of the coming Redeemer, alleged that there were to be two Messiahs, one a descendant of Joseph, who should suffer and die, the other a son of David, who should conquer and reign. Preparing the way before the Lord, K., by an error into which other interpreters have fallen since, in relation to other passages than the present, converts into removing obstructions from the way of the returning exiles. "The Lord," according to K., is king Messiah. The angel (or messenger) of the covenant is likewise Messiah (so also A.), or else Elijah (so also M.) of whom it is related in the Hagada, that he was very zealous for the covenant of circumcision when Jezebel prohibited its observance. He shall come suddenly, for no man shall know the day of his coming until it shall actually take place; because the end is not revealed in the book of Daniel. (This last sentence is probably directed against Christians who find the date of Messiah's advent in the prophecy of the seventy weeks.) It may be worth observing, that J. remarks upon the citations from this verse in the New Testament, "It is manifest that the apostles, evangelists, and the Saviour himself, did not follow the authority of the septuagint, which being acquainted with the Hebrew language they did not need to do, but they translated what they read, from the Hebrew; non curantes de syllabis punctisque verborum, dummodo sententiarum veritas transferatur."

Ch. iii. 7-12, reproves the people for their negligence in bringing tithes and offerings, in consequence of which they had been burdened with a curse which would only be removed upon their return to their duty.

The concluding section of the book, iii. 13-iv. 6, replies to those who say that it is vain to serve God, by pointing to the manner in which the righteous and the wicked are even now respectively regarded by the Lord, and to the distinction palpable to all which shall one day be made between them. K.

remarks that the prophet reproves his hearers again for saying that there was no judge and no judgment.

The form of the verb rendered ver. 13, "we have spoken so much" and ver. 16, "spake often," denotes as in Ezek. xxxiii. 30, the frequent repetition of the speaking, K. The form is sometimes used as a passive, at other times it expresses as here reciprocal action, an interchange of words with one another, talking, conversing, which is by implication frequent and continued.

Ver. 14, 15 are the language of men who understood not the ways of the Lord nor his judgments. And when those who fear the Lord, hear the words of these men who deny the providence of God in sublunary affairs, they speak one to another and multiply their words, and repeat them, and give themselves to them, until they find by their understanding that "all his ways are judgment; a God of truth and without iniquity, just and right is he." The Blessed hears their words and shall reward them. A book of remembrance is spoken of here as in Ex. xxxii. 32, Dan. xii. 1, after the manner of men, since kings keep such records; but there is no forgetfulness with the Blessed. What they say who fear the Lord and think upon his name, is kept for them to eternity. They who think upon his name are they who meditate perpetually upon the ways of God, and the doctrines of theology, for his name is himself and he is his name, K.

R. paraphrases ver. 14-16, thus: We have served God and kept his ordinance, and now we see the wicked prosper until we bless them on account of the results of their wickedness. Men tempt him saying, We will see what he is able to do to us, and yet they are delivered from evil and stumble not. The Lord answers them, At the very time that the wicked are committing their iniquity and the good walking mournfully before me, they that feared the Lord spake to one another not to cleave to their evil deeds, and as for me your words are not forgotten before me. Although I hasten not to render a recompense, I have hearkened and heard and commanded a book of remembrance to be written for them, and their words are preserved before me.

R. renders ver. 17 as is done in the English version, only he

understands by the jewels or treasure that recompense which God has laid aside respectively for the righteous and the wicked. The LXX., J., A., K., and M. depart from the order of the words as indicated by the Masoretic punctuation, and connect them thus: They (*i. e.*, the pious of this generation who shall be raised from the dead, and the pious of that generation also, K.) shall be my jewels or special treasure in the day which I am making, (*i. e.*, the day of judgment when I judge the wicked, K.) K. paraphrases thus the latter part of this verse and the next: I will spare them, so that the evil which consumes the wicked shall not overtake them. A father spares all his sons, Ps. ciii. 13, but still more the one that serves him. Then shall be proved the distinction between the righteous and the wicked; and workers of iniquity shall no more say, It is good in the eyes of the Lord; it is vain to serve God.

Chap. iv. 1, 2. The day that cometh is the day of judgment, in which the wicked shall be consumed quickly like stubble; but the Sun of Righteousness shall arise upon the good, and they shall be delivered from all evil and rejoice with a glad heart, K. A. and R., however, understand the burning as an oven not of the flames of Gehenna, but of the excessive heat of the sun, which shall then be invested with unwonted power. His rays should be beneficent and salutary to the righteous, but bring injury and ruin to the wicked. The view here alluded to is more fully presented in Breshith Rabba, in which, as quoted, Bux. Rab. Lex. p. 1398, it is said: "There is a pool of waters about the sun, and when it rises, God weakens its strength, that it go not forth and inflame the whole world. But hereafter the holy and blessed God shall strip it of its covering, and burn with it the wicked, as it is said, The day cometh that shall burn as an oven." "Root nor branch" is rendered by T., son nor son's son. Wings means the light of the sun spread over the earth, as in Joel ii. 2, the dawn is said to be thus spread. Whithersoever ye go forth, ye shall be fruitful, and grow like calves of the stall, which are great in fatness and flesh, K.

Ver. 3. Now the wicked rule you, but then ye shall trample them under the soles of your feet. Although it had

been said that the coming day should burn them up, their consumption should not be instantaneous, but gradual, and occupying a short time; but so long as they last, they shall be trampled beneath the feet of the righteous. The figure of ashes is employed because the coming day shall burn them, K.

Ver. 4. Until the day of judgment shall come, remember throughout every generation the law of Moses my servant, to do according to all that is written in it, as I commanded in Horeb: not according to the words of those (Christians are no doubt principally intended) who say that it was given for a time in its literal sense, but an interpreter should come and expound it spiritually; this verse is an answer to them, K. The letter of unusual size, with which the word Remember commences, as explained, Buxt. Comment. Masoret, p. 156, is designed to call attention to the importance of the injunction, or, in the opinion of others, as the numerical power of the letter is seven, it alludes to the five books of Moses, the Prophets, and the Hagiographa, as the seven parts composing the entire Scriptures.

Ver. 5. Although I have thus admonished you respecting the law of Moses throughout every generation, nevertheless for your good I will send you Elijah the prophet. The meaning of which is that his soul which went up to heaven shall be brought back into a body created like his former body; for his former body returned to the earth at his ascension, every element to its element. And after he shall be restored to the body, he shall be sent to Israel before the day of judgment, which is the great and dreadful day of the Lord, K. The substitution by the LXX. of Elijah the Tishbite for Elijah the prophet, also betrays an expectation of his personal reappearance. The same view is presented in the book of Sirach xlvi. 10. J. remarks upon the combination of Moses and Elias here, as they were afterwards united in their appearance when Christ was transfigured, Moses representing the law, and Elijah the prophets, since the law and the whole choir of the prophets predict the passion of Christ. In opposition to Jews and heretics he cites the language of the Saviour applying this prediction to John the Baptist. M. makes upon this verse the verbal remark, that "before" and "behind" are primarily said of

the human body, whence they are transferred to other things, particularly to antecedence and posteriority in point of time.

Ver. 6. He shall admonish both fathers and children to return with all their heart to the Lord, and they who return shall be delivered from the day of judgment. He gives this admonition, lest in the day that is coming the Lord smite the whole earth, and it be accursed. They who will not receive it, shall perish in the wilderness of nations or at the day of judgment in the land of Israel: but they who are admonished shall shine as the brightness of the firmament and as the stars for ever and ever, K. A. and M. agree with K. in rendering "the heart of the fathers in addition to or together with the children, and the heart of the children in addition to their fathers." R. "He shall turn the heart of the fathers by means of the children, and the heart of the children by means of the fathers," a rendering, which the original will not admit. The LXX. and J. translate as the English version. The sense is thus given by J.: Before the day of judgment come and the Lord smite the earth with a curse whether utterly or suddenly (as the Seventy translate,) the Lord shall send in Elijah the whole choir of prophets, who shall bring back the heart of the fathers to the children, viz., that of Abraham, Isaac, Jacob and all the patriarchs, so that their posterity may believe in the Lord the Saviour, in whom they too believed, for Abraham saw the day of the Lord and was glad; as the heart of the father to the son, that is the heart of God to every one who has received the spirit of adoption; and the heart of the children to their fathers, that Jews and Christians who now disagree with each other may be united in an equal reverence of Christ. For if Elijah shall not first turn the heart of the fathers to the children, and the heart of the children to their fathers, when the great and dreadful day shall come (great to the saints, dreadful to sinners) the true and righteous judge shall smite not the heavens nor those who dwell in heaven, but the earth and those who are engaged in earthly works, with a curse.

A. concludes his exposition with a reference to the writing which is said, 2 Chron. xxi. 12, to have come to Jehoram from the prophet Elijah, and which he argues could not have been written prior to his ascension and left to be transmitted to that

king, but must have been written at the time and sent directly by Elijah. And there is no doubt, he adds, that he is to reappear, and may the Lord in his mercy hasten his prophecy and speed the end of his coming. May the Lord, we would rejoin, speedily remove the veil which still remains untaken away from the heart of Israel according to the flesh.

Ed. M. Sherwood

ART. VII.—*The Life of Mrs. Sherwood, (chiefly autobiographical) with Extracts from Mr. Sherwood's Journal during his imprisonment in France and residence in India. Edited by her daughter, Sophia Kelly. London: 1854. pp. 600, 8vo.*

SOME years ago, we in common with thousands of readers in England and America—we may now add India—looked with avidity for every new publication of Mrs. Sherwood; holding her to be, without exception, the most captivating writer in her chosen branch of literature, which was that of religious narrative. And as we never yielded to the prudery of those ultra-puritanic censors, who would proscribe all story books, if they happened to inculcate divine things, or essayed by beautiful parables to lead the youthful mind to Christ, we rejoiced unfeignedly in the wide circulation given to books, which, along with a very pardonable Episcopalian provincialism, taught the true gospel, and the way of a sinner's return to God. There are many who can never forget the first time they read and wept over "Little Henry and his Bearer;" and we know those to whom the "Lady of the Manor" was almost a Christian Library. Mrs. Sherwood had the rare faculty of being long without being tedious, and her protracted descriptions, adding to the seeming reality of the story, have sometimes reminded us of De Foe.

At a certain time, exceedingly painful rumours came to our ears, respecting the orthodoxy of Mrs. Sherwood. It was confidently asserted that she had yielded some cardinal doctrines of the faith; that her later volumes had broached heresy; in a