21. Whether by thee (as here) or by Mary, Luke 1. 31. or by both together (by the common right of parents) his name shall be called Jesus, i. e. Saviour, the title of leaders or generals, and governours among the Jews, Obad. 21. to denote his spirituall kingdome, and conduct of all that beleeve and obey him, against their ghostly enenemies, sin, &c.

21. And she shall bring forth a son, and [thou shalt call his name Jesus, for he shall save his people from their sins,]

k 22. (And hereby that prophecy, Isa. 7.14. had a notable completion, when the prophet said to Ahaz,

22. (Now all this was done[k] that it might be fulfilled, which was spoken of the Lord by the prophet, saying,]

l. 23. And as there the child in the prophet was called Emmanuel to signifie the presence and protection of God to Ahaz, so shall the birth of this child be the coming of God among us.)

23. Behold a Virgin shall be with child, and shall bring forth a son, [and l * they shall call his name Emmanuel, which being interpreted is, God with us.)]

24. Then Joseph † being raised from sleep, did as the Angel of the Lord had bidden him, and * took unto him his wife,

25. And she brought forth this Jesus, her first born (and in all probability, her onely) son (the word [till] being of no force to the contrary, as may appear, 1 Sam. 15. 35. without ever being known by her husband, either before, or after the conception of him, (and, as tis piously beleeved, though not affirmed in Scripture, remained a virgin all her life after) and on the eighth daie, the daie of circumcision, and of imposition of names, his name was called Jesus by the appointment of his parents, according to the Angels direction.

25. And knew her not, till she had brought forth her first born son, and † he called his name Jesus.]

* or, thou shalt, for the antient Gr. and Lat. MS reads καλέσεις.
† when he was risen, διεγερθεὶς
* took her to him to wife, see v. 20
† or, she, for καλέσεις bears either: see note l.

Annotations on Chapter I.

a Γένεσις The word γένεσις doth not here signifie peculiarly or precisely *the birth of Christ*, for that is expressed by another word differing somewhat from this, v. 18. ἡ γέννησις from γεννάω to beget (so used v. 2. and so on, in every verse after) whereas γένεσις is from γίνεσθαι, which signifies in a wider sense, not onely to be *born*, but also to be *done*, or *come to pass*. It is here answerable to the *Hebrew* תולדה, which though it come from ילד signifying to *beget*, (and so often signifies that peculiarly) yet the verb signifying also any *inanimate production*, any *event*, that time *brings forth* (as *Prov.* 27. 1.) *thou knowest not what a day* ילד *will bring forth*, and *Eccl.* 4. 14. *and even in his kingdome* נולד רש *he is made, or becommeth poor* (not as we render it, *he that is born in his Kingdome*, and *Job.* 11 12. *and man* יולד *shall become a wild Asses colt*) proportionably the noun תולדה signifies *event*, *accident*, any thing that is *done*, or *come to pass*, and so likewise any such *event*, or passage set down, or *related*, the *history*, or *relation* of it. So *Gen.* 2. 4. These are the תולדות the things that came to *pass*, the *story, relation of the heavens and the earth*, &c. i. e. not onely the *creation* of them, but other passages following it. So *Gen.* 5. 1. the book of the תולדות βίβλος γενέσεως, *the book of the story of Adam*, his *creation*, and following life, as here βίβλος γενέσεως of the *birth*, and *life* of the *second Adam*. So *Gen.* 37. 2. These are the תולדות the *story of Jacob*, where tis clear, that his own birth or the procreation of his children is not the peculiar matter in hand at that time, that being past c. 35. and *Esau's* genealogy set after it, c. 36. but v. 1. his dwelling in *Canaan*, v. 2, 3. his love to *Joseph*, and the passages consequent to that. And accordingly *Aben Ezra* there observes, that the word noteth any *event*, any thing that befell *Jacob*, and so saith that excellent * *P. Fagius*, *Non statuit hic texere genealogiam stirpis Jacob, sed potius miserabiles casus, & eventa, quæ ipsi acciderant; He meant not to set down Jacobs genealogy, but the sad events, that befell him.* So *Num.* 3. 1. *These are the* תולדות, *the story of the passages of Aaron and Moses*, &c. and so here not only of the *birth of Christ* (for that is but a very small part of this book,) nor yet onely the *genealogy of Christ*; for though that here follow immediately, yet makes it not up any considerable part of this whole book, but the *book of the story* of the *birth, life, death*, and *resurrection of Christ*, of all the *events* that belong to that matter recorded by that *Evangelist*, as Πράξεις Ἀποστόλων is all that befell the *Apostles* after.

b. Δαβὶδ Ἀβραάμ The reason of the speciall mention of *David* and *Abraham* here, without any between, is the speciall promises which had been made to those two, to the one of continuing the *Kingdome* to his posterity; to the other of a *numerous seed*.

c. Ῥαχάβ That *Rahab* was the wife of *Salmon* and mother of *Booz*, is not set down in the *old Testament*, nor mentioned in the *genealogy* in Saint *Luke*, but recited by this *Evangelist* either out of the *Cabala* or *tradition*, or else from some other written Authors of sufficient credit among the *Jewes*; as the names of *Jannes* and *Jambres*, 2 *Tim.* 3. 8. appear to have been, and some others which shall be noted in their place.

d. Ἰεχονίας Of *Jechoniah* 'tis pronounced [*Write this man childless*, *Jer.* 22. 30. which seems to infer that *Salathiel* was not his *son*, but his *heir* only. An thus hath the learned *Grotius* set it, *Lu.* 3. 23. that *Josias* begat *Jechoniah*, i. e. *Jehoiakim*, *Jehoiakim* another *Jechonias*, that dyed childless, *Zedekias* (his uncle) succeeding him, and *Assir* succeeding *Zedekias*, and then *Salathiel* the son of *Neri* was *Assir's heir*, and so is here said to be begotten by *Jechoniah*. For that of leaving one *heir* or *successor*, is a kind of civil *begetting*, and which the *Hebrew* ילד will bear, as *God* is said to have *begotten* sons, whom he hath only *adopted*. And therefore when *Jer.* 22. 28. there is mention of *Jechoniahs seed cast into a land*, &c. i. e. carried captive with him, and 1 *Chron.* 3. 17. when in his *genealogy* we read, *The sons of Iechoniah*, *Assir*, and *Salathiel* his son, this may be the meaning of it, that these were his *heirs*, or *successours*. Although others interpret it otherwise, either that his children should be cut off, or at least that none of his seed should sit upon the throne of *David*, which is there rendred as the reason of *Jeremies* speech, *For no man of his seed shall prosper*, v. 30.

e. Ἀβιὺδ In a very ancient *Hebrew* copy of this *Gospel*, this verse is somewhat varyed, thus, *And Eliakim begat Abner, and Abner begat Azor*, &c. by which interposition of *Abner* the *fourteen generations* are compleated, in which otherwise there will seem to be defect, *Salathiel* probably being the first of this third *fourteen*, and not *Jechoniah* (as *Solomon* was the first of the second, and not *David*) from whom to *Christ* there will then be but thirteen, if *Abner* be not thus added to supply. Another way there is of making up the *fourteens* by putting in *Jachim* v. 11. (as *Rob. Steph.* finds and sets down in his *Var. lect.*) Ἰωσίας ἐγέννησε τὸν Ἰακείμ, Ἰακεὶμ δὲ ἐγέννησε τὸν Ἰεχονίαν, *Josias begat Jachim and Jachim begat Jechoniah*, and to this the *genealogy* agrees, 1 *Chron.* 3. 15. and if this

this be taken, then *Jechoniah* must be first of the last *fourteen*, so that ἀπὸ τῆς v. 17. shall signifie *from the beginning of*, or from the [ἐπὶ τῆς] v. 11. from that time, *about* or *before the transportation*; Of these and other the like questions both in the *Genealogy* here and in S. *Luke*, and especially for the according, and reconciling them with one another, I shall purposely abstein to speak more largely, both because, although they have great difficulties in them, yet the profit consequent to the resolving of them is not proportionably great, and especially because this is a subject wherein very many *learned* men have already taken very excellent pains, (to whom I referre the Reader) especially the *most excellent Hugo Grotius*, in his *annotations* on the *Gospels*.

f. συνελθεῖν What is meant here by the [συνελθεῖν, or *coming together*] of *Joseph* and *Mary*, may be best determined by consideration of several *passages* of the *context*, all which seem to fix it on his *actuall marrying* of her, which is called συνδυασμὸς *conjunction* of *two* together, and ἀνδρὸς καὶ γυναικὸς συνάφεια, the *joining of man and woman*, and συγκλήρωσις τοῦ βίου παντὸς, *a joining of all that belongs* to them, their *whole estate*, *&c.* and not relate to the *conjunction of bed*, as the sound of the word might import. For first it seems to be that which was next in order of time to *betrothing* (μνηστευθείσης, πρὶν ἢ συνελθεῖν having *been betrothed before they came together*) This of her *being with child*, falling out in that space, which was betwixt the *betrothing* and συνελθεῖν. Now after *betrothing*, *marriage* was the next, and therefore *betrothing* is called by *Isidore*, *prima nuptiæ*, *the first marriage*; and by S. *Basil*, ἀρχαὶ τοῦ γάμου, *the beginnings of marriage*, being (according to the definition of μνηστεία) μνήμη καὶ ἐπαγγελία τῶν μελλόντων γάμων, *a wooing and promise of the future marriage* (in the notion of μνήμη from μνάομαι, *ambio*, *procor*, to *woo*) and that *marriage* was to intervene, before the use of the *bed* was imaginable. And betwixt *betrothing* and *marriage* there was wont to be a *set space*, *Deut.* 20. 7. in which that which is here related, might well fall out, her *being* or *appearing to be with child*. Secondly, that which is meant by [παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου, *taking to thee Mary to wife*] v. 20. seems to be the importance of συνελθεῖν: for thus the *story* lies, she is with *child* between the *betrothing*, and the [συνελθεῖν] thereupon he is *afraid* παραλαβεῖν, *to take her to him*, till the Angel appears and dispels that *fear*.

Παραλαβεῖν Now παραλαβεῖν, *to take to him*, especially, as 'tis here παραλαβεῖν γυναῖκα αὐτοῦ, *to take her to him to wife*, v. 20, & 24. signifies to *marry*, and is *relative* to διδόναι *to give*, which belongs to the *father* of the *spouse*, *Tob.* 7. 11, 13. (after the example of God in paradise *Gen.* 2. 22.) because he *delivers* her into the *bridegrooms* hand, who was therefore called *Petitor* (*despondet puellam qui petit, spondet petitoris Pater* saith *Donatus* in *Andr. Terent.*) the *suiter*, and so λαβὼν τὸ γέρας, *he that takes her*, in *Strabo*, is used for the *husband*, and so [*to take a wife*] signifies *Deut.* 20. 7. and simply *to take*, *Tob.* 7. 12. *Take her and lead her away to her Father*; This, upon the *Angels* warning, he presently doth, being onely *betrothed* before, and though he be called ἀνὴρ, her *husband*, v. 19. yet that implyes no more, then *betrothing a wife*, *Deut.* 20. 7. and so 'tis here used immediately after mention of the *betrothing*, v. 18. One other possible *notion* there is of the [συνελθεῖν] his *taking her into family* with him; so in the *Gospel* for the *Sunday* after *Christmass* it is rendered [*before they came to dwell together*] This is κομίζεσθαι εἰς τὴν οἰκίαν, among the *Greeks*, *to bring home the Bride*, which being joyned so closely with *marriage*, (*Tob.* 7. 12.) *Ducere uxorem* (which denotes that) doth among the *Latines*, signifie *marriage* also. As for that of the *bed*, not so much as a thought of that is medled with, yea or no, till the order of things require it, i.e. till after the *marriage* compleated; and then under the phrase, so usuall in *Scripture*, of *knowing*, 'tis denyed, v. 25. *He knew her not*, &c.

g. Δίκαιος The word δίκαιος answerable to the *Hebrew* צדיק, signifies ordinarily works of *mercy*, *charity*; of which when *Maimonides* sets down seven sorts or degrees, the seventh is distinctly צדקה *righteousness*: so *Deut.* 24. 13. צדקה both according to the *context*, and the *Septuagint's* rendring, is ἐλεημοσύνη, *mercy*. So when the † *Rabbines* say, there are two *thrones*, one of *judgment*, לדין, the other of *mercy*, לצדקה, the latter is so stiled by the *Author* to the *Hebrews*, c. 4. 16. *the throne of mercy*: so *Psal.* 112. 9. *He hath given to the poor, and his righteousness*, &c. that is, his *bounty to the poor*, precedent. So *Prov.* 11. 18. where *He that soweth righteousness*] appears to signifie the *merciful*, who *soweth*, i. e. *scattereth*, v. 24. and *disperseth* abroad his *almes*, and, as the *sower*, *receives* this back again with the greatest *usury*, τῇ ὄψει σκορπίζει, τῇ δὲ ἀληθείᾳ συνάγει, saith S. *Chrysostome*, *he seems to scatter, but really he gathers together*, ὥσπερ ὁ σπείρων τῇ γῇ δανείζει, *as the sower lends his seed to the earth upon interest*, and accordingly there it follows, *to him shall be a sure reward*. So *Isa.* 58. 7, 8. and *Mat.* 6. 1. where we now read ἐλεημοσύνην, 'tis apparent (by the *vulgar* reading *Justitiam*) that δικαιοσύνην was an *ancient reading*, and that for *almes* in that *place*. Thus even in *Heathen Authors*. As when *Jarchas* the *Indian* and chief of the *Brachmans* in * *Philostratus*, doth scoffe at *Apollonius Tyanaus*, and the *Grecians*, that they apply the word, δικαιοσύνη, *righteousness*, to any who *doe not wrong* others, when (saith he) among the chief offices of *righteousness*, and importances of that word χρηστότης and ἀγαθότης, *goodness* and *bounty* are to be reckoned, and φιλανθρωπία, *humanity*. Proportionably to these acceptions of the word, the *righteousness of Joseph* here shall signifie not *legal justice*, but peculiarly *goodness* and *clemency*, of which this was an *eminent* expression in *Joseph*, which here follows.

† Akiba c. 4.
* de vit. Apoll l. 3. c. 7.

h. Παραδειγματίζειν The *Greek* παραδειγματίζειν signifies literally to *defame* or *disgrace*, to *publicate* or *shew openly*, as an *example* or *spectacle*, and by consequence (in *Polybius* and other good *Authors*) to *inflict the punishment of death* on any, because those that are so *punished*, doe as *Christ* saith *John* 12. 32. (though accommodating it to a diviner sense) *draw all men unto them*, i. e. attract the eyes of all spectatours to behold them, by which phrase he there notes that he was to *die a condemned person*, according to that of *Isai.* 53. 8. (see note on *Acts* 8. h.) according to this double notion of the word we find the process, *Deut.* 22. against a *Damosel taken to wife*, and suspected by him to be defloured before his *coming in* to her. For in this case he is first said *to give occasions of speech against her*, and *to bring an evil name upon her*, i. e. to *accuse* and *publicate* her, to make a *publike business* of it, and that before the *Elders of the city in the gate*, i. e. the *Judges*, v. 15. saying plainly v. 14. *I found her not a maid*; and if this prove true, she is then to be stoned, v. 21. Both these together make up the full importance of παραδειγματίζειν here, and so here it must belong to the *capitall punishment* of such a one who being taken to *wife* appears to be no *virgin*, before the husbands accompanying with her, which sure was *Joseph's*