Josephs opinion of *Mary* at this time, till the *Angell* had told him otherwise, v. 20.

i. Ἀπολύω
Ἀπολῦσαι, *To put away*] here must be taken not as an act of *divorce*, but so as without taking notice of the *betrothing*, which being ordinarily performed at *home*, might be kept from *publick knowledge*, and so her *being with child* needed not bring the *punishment* of one found by the *husband* to be *no maid* (*Deut.* 22. 21.) upon her, but only that which belonged to the *unmarried*.

k. Ἵνα
It must be here noted once for all, that the particle [ἵνα, *that*] doth frequently denote the *consequent*, or *event* only, and not the *end*. This is a difference of some weight, and very often worthy, and necessary to be observed. For example *Rom.* 5. 20. *The Law came in betwixt*, (i. e. between *Adam*, and *Christ*) ἵνα πλεονάσῃ τὸ παράπτωμα, *that sin might encrease*, not that that was the *end*, for which the *Law* was designed to be given, but because this was the *consequent*, or *event*, of giving the *Law*, that mens *offences*, being now committed against a promulgate *Law*, received aggravation thereby. To the same sense is [εἰς τὸ εἶ] to be taken in many places, as *Rom.* 1. 20. *the invisible power*, and *Godhead is discerned* [εἰς τὸ εἶ) αὐτοὺς ἀναπολογήτους] not [*that they may be*] as if that were the designed *end*, but [*so that they are*] (by way of *effect* or *consequent*) become *without excuse*. And so here in this place, if it denoted the *end*, then the sense of it would be, that all these actions of *God*, and dispositions of infinite mercy in the birth of *Christ*, &c. were all designed by *God* to this *end*, that what was by one of his *Prophets* foretold, might be fulfilled; whereas indeed the great *end* designed by *God* in these actions, was the *benefit* and *salvation* of mankind, and so this is the principal *effect* wrought by it. But because by the way, a *prophecy* was fulfilled, which being delivered upon another occasion, had yet covertly foretold this glorious work of mercy, therefore 'tis also *consequent* to this (though not the *aim* and *design*, unlesse very remote and secundary) that this *prophecy* was fulfilled, and this is all that is meant by the phrase [*Now all this was done, that it might be fulfilled, which was spoken*, &c.] i.e. by the doing of all this, (not yet to recite those grand *signs*, and many gracious effects of it, after to be declared) it fell out, that an *antient prophecy* was eminently fulfilled; and this indeed in a high improved sense, over and above that other vulgar sense, which belonged to those words, when they were delivered to *Ahaz* by *God*, and wherein they had then been performed to him (*viz.* as a *sign*, that within the space of time, wherein a *virgin* might marry and *conceive* and *bring forth*, and the child come to the age of distinguishing *good* and *evil*, *Isai.* 7. 14, 15, 16. that is, within very *few years*, *Rezin* and *Pekah* his two great enemies should be brought low.) This observation of the importance of [ἵνα] will often be made use of in the ensuing paraphrase, without farther troubling the Reader with the account of the reason of it, having here once done it. This the *Grammarians* have expressed by [ἵνα αἰτιατικὸν, and ἐκβατικὸν, [*That*] *causal* and [*That*] *consequential*, the latter many times best rendred by [*so that*] though here the precedent words permit it not: See note on c. 4. 14. d.

l. Ἐμμανουήλ
These words in *Isaiah* had there a *literall* sense (whither *really* to be then performed, or only in *vision*, it is not certain) which is thus to be interpreted, that the *child* given for a *sign* to *Ahaz*, was to have this *name* imposed upon him, *Emmanuel*, which signifies *God with us*; Not that that *child* then born in *Isaiahs* time, should be *God*, but (as *Gen.* 22. 14. the place where *God provided* the *Ram* instead of *Isaac*, is called *Jehovah jireh*, *God will see* or *provide*, which concludes not that the *place* was *God*, or that the *place should see*, but onely that that was to be a memorative of *Gods seeing* and *providing* so here) that the imposition of this *name* upon the *child* should signifie (as a *sign* given *Ahaz* to that purpose) that *God* would afford him his peculiar *presence*, and *assistance* against his enemies. And so all is plain in the place of *Isaiah* (as for the *accommodation* of it to this of the *birth* of *Christ* see note, *k.*) Only it must be added, that if [καλέσουσι] Καλέσουσι be the right reading of the place, then there is a *scheme* of the *sacred dialect* discernible in it, whereby [*they shall call*] is but a phrase, for [*he shall be called*] as, *Thou fool, this night shall they require thy soul*, i.e. *thy soul shall be required*, and as of *making friends of Mammon*, 'tis added, *that when ye fail, they may receive you*, i.e. *that you may be received into everlasting habitations*. And accordingly v. 21. for καλέσεις *thou shalt call*, spoken to *Joseph*, some copies have καλέσουσι, *they shall call*, i.e. *he shall be called*. But the antient *copy* which *Beza* sent to the *University* of *Cambridge*, reads [καλέσεις, *thou shalt call*] in both places, & so in *Isaiah*, from whence this place is taken, it is certainly [*thou shalt call*] whereupon though our *Bibles* read, *a virgin shall conceive, and shall call*, yet in the *margent* 'twas thought necessary to set it, *thou, O virgin, shalt call*. And so in the *Epistle* appointed by the *Church* for the *Annuntiation* of *Mary*, 'tis rendred *And thou his mother shalt call*. And in the *Gospel for the Sunday after Christmas*, the 25 v. of this *chap.* which stands ambiguously in the *Greek*, is there determined to the *mother*, [*till she had brought forth her first begotten son, and called his name Jesus.*

Paraphrase.

CHAP. II.

1. The birth of Christ, and the circumstances belonging to that, being set down in the former Chapter, here now succeed in this some passages pertaining to his childhood, and the first passage is, That after some time, not immediately after his birth, but whilest Mary and her son remained yet at Bethleem, certainly after the time of Maries purification at Jerusalem (mentioned by S. Luke) and return to Bethleem again, the Chaldeans or Arabian Astronomers came to Jerusalem.

1 NOW when Jesus was born in Bethleem of Judea, in the daies of Herod the king, behold there came * [a] wise men from the east to Jerusalem]

a. * learned men, or Magi, μάγοι

2 When we were in our countrey we saw a strange extraordinary starre rise in the heavens, which we never saw before, and discerning that it signified the birth of the Messias of the Jews (and of all other true sons of Abraham) foretold by Jewish prophets that he should be born (and that all kings should worship him, Psal. 72. 11.) we are come to bring presents to him, and worship him, and therefore we desire to be informed, where is the place of his Birth, and where is he.

b. c. d.
2. Saying, [where is † he that is born [b] king of the Jews? for we have seen his [c] starre [d] in the east, and are come to worship him.]

† the king of the Iews which is born, ὁ τεχθεὶς βασιλεὺς, &c.

3. When Herod the king had heard these things he was troubled, and all Jerusalem with him.

4. And

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where * Christ should be born.]

* the Christ is, or, must be born, ὁ Χριστὸς γεννᾶται.

4. And calling the Rulers of the Sanhedrin to him, (see note on Mar. 5. 22. a) he proposed this question to them, What place do your books assign for the birth of your expected Messias? see note on Act. 15. c)

5. And they said unto him, in Bethleem of Judea, for thus it is written by the [prophet]

5. Prophet Micah, c. 5. 2.

6. And thou Bethleem † in the [e] land of Judah, art [f] not the least among the [g] princes of Judah, for out of thee shall come a governour that shall rule my people Israel.]

† the territory of Iudah,

6. And thou Bethleem which art part of the portion of land assigned to the tribe of Judah in the division, known by the name of Bethleem Ephrata for its affinity to Ephrath, Gen. 35. 16. though thou wert in precinct, and wordly account, one of the least cities of Judah, yet art thou not now by any means the vilest, but the most honourable; for from thee shall proceed, or, in thee shall be born a Ruler, who shall govern my people Israel. e. f. g.

7. Then Herod when he had privily called the wise-men[h], * enquired of them diligently what time the starre appeared. h.

* learnt from them exactly

8. And he sent them to Bethleem, and said, Go and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.

9. When they had heard the king, they departed, and loe the starre which they * saw in the east, [† went before them, till it came and stood over where the young child was]

* had seen εἶδον. † led them along, προῆγεν αὐτοὺς

9. Moved before them in the heavens as a guide to lead them to the place where the child was, and when it came to the point of the heavens which was just over the house, it stood still.

10. When they saw the starre, they rejoiced with exceeding great joy.]

10. And discerning that the star, which they had not seen so long, appeared again to them, in an horizon so far distant from that, where they first saw it, and that it conducted them, and at last stood still, and pointed out the house to them, they rejoiced very exceedingly.

11. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him, and when they had opened their treasures, they presented unto him gifts [[i] gold,] and frankincense, and myrrhe. i.

11. Gold as an acknowledgement of a King: which also fell out opportunely, to fit the parents for the charge of their journey into Egypt, v. 13.

12. And being warned of God * in a dream, that they should not return to Herod, [they departed into their own countrey another way]

* by dream κατ' ὄναρ

12. They went home a neerer and more private way (not that way which they came, through Jerusalem, which was about,) and so were out of Herods reach before he miss'd them.

13. And when they were departed, behold, the Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother and flee into Egypt, and be thou there, untill I bring thee word, for Herod will seek the young child to destroy him.

14. And when he arose, he took the young child and his mother by night, and departed into Egypt.]

14. And upon the Angels warning, after the departure of the Magi, or Astronomers, immediatly he took the child and his mother in the night time, and went a private way into Egypt.

15. And was there untill the death of Herod, [that it might be fulfilled that was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.]

15. And so that speech of Hos. 11. 1. which had one accomplishment in the people of Israels being carried into, and fetcht out of Egypt, was now again fulfilled in this true promised seed of Abraham, i. in Christ, (of whom Israel, called Gods first-born, was a type) and in him, now that he was a child, as it was said in Hosea.

16. Then Herod when he saw that he was mocked of the wise men was exceeding wroth, and sent forth and slew all the children that were in Bethleem, and all the coasts thereof, from two yeers old and under, [according to the time which he had * diligently enquired of the wise men.]

* learn'd, ἠκρίβωσε, see Note h.

16. According to the time of Christs birth, or according to the age which he had by conference with the Magi, calculated Christ to be of, viz. not two years old.

17. Then was fulfilled that which was spoken by Jeremy the prophet,]saying,

18. In Ramah was there a voice heard, lamentation and weeping, and great mourning, [k] Rachel weeping for her children, and would not be comforted, because they are not. k.

17. Then had that prophecy of Jeremy, c. 31. 15. (which was delivered first to express the captivity of Babylon and slaughter of Jerusalem) another more eminent completion.

19. But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt,

20. Saying, Arise and take the young child, and his mother, and go into the land of Israel, for they are dead which sought the young childs life.

21. And he arose and took the young child, and his mother, and came into the land of Israel.

22. But when he heard that Archelaus did reign in Judah, in the room of his father Herod, he was afraid to go thither, notwithstanding being warned of God in a dream, he [turned aside into the parts of Galilee:]

22. Went into Galilee, where another of Herods sons Herodes Antipas that contended with Archelaus for the whole kingdome had seated himself, having gotten that from him. He probably would not be inquisitive or jealous against any, that should be likely to dethrone Archelaus, and so there was not from him any apprehension of danger. Besides he was not such a tyrant as Archelaus had discovered himself to be.

23. And he came and dwelt in a city called Nazareth, [that it might be fulfilled which was spoken by the prophets, He shall be called a [l] Nazarene.] l.

23. And so by residing and dwelling in Nazareth, he was made capable of that title which is used of the Messias in the prophets, that he should be Natser, the branch of the root of Jesse, (or, as the word may bear, a Saviour) so often promised to that people.

Wife