4 ST. MATTHEW. I. 19—25.   
   
 Ghost. 1° Then Joseph her husband, being a just man,   
 and not willing to make her a publick example, was   
 minded to put her away privily. %% But while he thought   
 on these things, behold, 4 #e angel of the Lord appeared   
 unto him in a dream, saying, Joseph, thou son of David,   
 fear not to take unto thee Mary thy wife: for that which   
 is conceived in her is of the Holy Ghost. 2! And she   
 shall bring forth a son, and thou shalt call his name   
 7%" JESUS: for HE shall ’save his people from their sins.   
 2 Now all this was done, that it might be fulfilled which   
   
   
   
 4 render, an.   
 belong to the discovery. 19. husband} 21. Jesus) The same name as Joshua, the   
 so called, though they were as yet but former deliverer of Israel. Philo says,   
 betrothed: so in Gen. 21. Deut. xxii. « Jesus is, interpreted, ‘The eal   
 24. just) “and not willing” is, not tion of the Lord.” He   
 the explanation of but an additional cally: He alone: best rendered, perha:   
 particular. He was a strict of the ‘it ts He that, his people] In   
 law,—and (yet) not willing expose her. primary sense, the Jews, of whom alone   
 The sense of ‘kind,’ proposed Joseph could have understood the words :   
 by some instead of just, is but in the sense, all believe on   
 privily] Not ‘without any writing Him: an explanation which the tenor of   
 of divorcement,’ which would have been rophecy (cf. Gen. xxii. Deut. xxxii.   
 unlawful; but according to the form pre- 21), and the subsequent admission of the   
 scribed in Deut. xxiv. 1. The husband Gentiles, warrant. Cf. a similar use of   
 might either do this, adopt the stronger ‘Israel’ St. Peter, v.31. from   
 course of bringing wife to openly. their sins] It is that in this   
 The punishment in this case have early part the evangelic history, the   
 been death by stoning. Deut. xxii. 23. midst of pedigrees, the disturbances of   
 20. bebold} answers to the Hebrew thrones by the supposed temporal of   
 “hinneh,” and is frequently by Matt. the Jews, we have so clear an indication   
 and Luke to infroduce a new event or of the spiritual nature of the office of   
 change of acene: not so often by Mark, Christ. One circumstance of this kind   
 and never with this view in John. outweighs a thousand cavils against the   
 an angel] The announcement was made historical reality the narration. If I   
 to Mary openly, but to Joseph a dream ; mistake not, this announcement reaches   
 for in Mary’s case faith concurrence further into the to be wrought,   
 of will were y—the communica, by Jesus, than thing mentioned by the   
 tion was of a higher kind,—and referred pregnant sense. ‘How si It thus it is,’   
 to a thing future; but here it is the internal impress of a message from   
 an advertisement for caution’s of an God, treasured Mary the name of Jesus is   
 event which had already happened, and is revealed with all prophetic associations   
 altogether a of an inferior for more than David’s glories—-to sin   
 order: see Gen. xx. 3. But see on the iteclf\_—the practice of sin, in its   
 other hand the remarks at close of Pave long seen and realized own spiri-   
 notes on ver. son of David] These tual n and the needs of those around   
 words would recall Joseph’s mind to the him, it is said, thou shalt his   
 promised seed, the expectation of the name Life our Lord shall save his that   
 families of the lineage David, and at it might be fulfilled] It is impossible   
 once stamp the message as the announce- to interpret that in other sense than   
 ment of the birth of Messiah. May it   
 not likewise be that this appellation   
 would come with more force, Mary also   
 were a daughter of David? The addition,   
 “thy wife,” serves to remind Joseph of   
 that relation which she already held by   
 betrothal, which he was now exhorted   
 to recognize. See above on 19.