

should be printed "Joshua:" "The tabernacle ... which ... our fathers ... brought in with Jesus [*i. e.* Joshua] into the possession of the Gentiles." Acts vii. 44, 45.—"If Jesus [*i. e.* Joshua] had given them rest." Heb. iv. 8.—Joshua received his peculiar name from Moses. He was originally called Oshea, *i. e.* Saviour: Moses named him Jah-Oshea, or Jehoshua, a Divine Saviour, or Saviour from God. Num. xiii. 16.

—*His people.*] This expression is adopted from the Old Testament. All the Jewish nation were God's people generically, *i. e.* as a body. The whole congregation of Christian people dispersed throughout the world are, in a parallel manner, Christ's people. All of them are in a state of salvation, as the Jewish nation was, speaking of them generically. All of them, according to the good-will and intention of God towards them, are saved from their sins,—actually from original or birth-sin, and potentially from personal sin. But as many of the congregation of the Jewish people fulfilled not the design of God when He put them in a state of salvation, so many, too many, of the congregation of Christian people do not fulfil the design of their Saviour when He placed them in a state of salvation. So it ought not to be: so it might not be.

Ver. 22. *that it might be fulfilled.*] This prediction is found in Isaiah vii. 13. :—"Hear ye now, O house of David, ... the Lord himself shall give you a sign: Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." At the time referred to, the family of David appeared to be in danger of extermination, at the hands of the Kings of Israel and Syria. The occurrence of this miracle was promised as a sign of the perpetuity of the house of David; and, whatever may have been the primary fulfilment of the words, the ultimate reference was to the Messiah promised to be born of the family of David, with a retrospective glance also towards the first promise to the human race, that the Seed of the woman should bruise the serpent's head. In the language in which St. Matthew wrote, the words are more em-

phatic than they seem to be in English. It is, "*The Virgin shall conceive*"—*i. e.* the woman referred to in the expression, "the Seed of the woman."

—*Emmanuel.*] The syllable -EL in many of the Old Testament proper names, implies that the Divine Name enters into the appellation. Thus Samu-EL=Asked from God; Dani-EL=the Judgment of God; Gabr-EL=the Strength of God; Isra-EL=Prevailing with God; Nathani-EL=the Gift of God; EL-ijah=God is the Lord; EL-isha=Health of God; EL-iazar=the Aid of God. This element in a proper name or in any other name imparted a species of superlativeness to the idea conveyed by the word. Somewhat similarly, in Acts vii. 20, Moses is said to have been "fair to God" *i. e.* "exceeding fair." But the epithet "Emmanuel" given to our Lord, which we do not find used as a proper name, rises infinitely above any appellation given to men. In it is implied the sublime truth, that He was the Child spoken of in another place by Isaiah, who was to be "the mighty God, the everlasting Father." Isaiah ix. 6. See also Isaiah vi. 1—5: "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; ... and one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory... Then said I, Woe is me! ... for mine eyes have seen the King, the Lord of hosts." Compare this passage with what St. John says, after quoting it: "These things said Isaiah when he saw his glory, and spake of him"—*i. e.* of the Messiah. John xii. 41.

Ver. 25. *her first-born Son.*] The Church founded by our Lord commemorates this event on the 25th of December in each year. The petition in the Collect for that day, suggested by the reminiscence of the birth of our Lord, is, that we, being regenerate (*i. e.* having been born again), and made God's children by adoption and grace, may daily be renewed by the Holy Spirit. See the Collect for Christmas-day in the Prayer-book.—The practice of dating from the birth of our Lord began A. D. 516. Chronolo-