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Matthew.

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known to have been kept. Thus Josephus, in his account of his own life, gives a genealogy of himself taken from public records.—"The little book" given in vision to St. John (Rev. x. 9) has light thrown on it by the expression "roll," used by Ezekiel (iii. 1).—The first verse of the 1st chapter of St. Matthew may be thus paraphrased: "A record of the genealogy of Jesus the Messiah, showing him to have been of the royal family of David, and a descendant of Abraham, to whom the promise was made that in one of his blood all the families of the earth should be blessed." (Gen. xii. 3.) The Gospel by St. Matthew was originally intended particularly for the use of the Jewish Christians.

Ver. 6. *David the king.*] The Messiah was to be a descendant of David, and to perpetuate, in some way, the throne of David for ever. He was to represent king David. Hence, in the Scripture-way of speaking, he was to be king David. "Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be

an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore". Ezekiel xxxvii. 21—28. Israel here means the Church founded by our Lord, which has come on in an unbroken succession to this day, and is spreading over the earth. Over this Israel, dispersed throughout the world, Christ our Lord is the sole Prince.

Ver. 8. *Joram begat Ozias.*] "Begat" is here used in an extended sense. In Scripture, a person is sometimes called the son of another, when he is simply his descendant. Thus our Lord is called "the son of David." Between Joram and Ozias [Uzziah] three steps intervene. It is probable that the names were left out of the public genealogies in consequence of the curse pronounced upon the house of Ahab, to which the three princes omitted, viz. Amaziah, Joash, and Azariah, belonged. (2 Chron. xxvi. 1.) "Let them be blotted out of the book of the living, and not be written with the righteous." Psalm lxxix. 28.

Ver. 10.—Ezekias and Manasses are the Hezekiah and Manasseh mentioned in 2 Kings xx. 21. The difference in the orthography arises from the fact, that the Greek alphabet cannot conveniently represent all the sounds which the Hebrew alphabet represents; and, therefore, in the case of proper names, translators from the Hebrew into Greek have to approximate as they best may. The termination *-ah* in Hebrew proper names is often represented by *-as* in the Greek version; and from the latter our English New Testament is taken. Sometimes *-e* represents the termination *-ah*, as in *Noe* for *Noah*, *Core* for *Korah*.

Ver. 11.—*Josiah begat Jechonias.*] This Jechonias means Jehoiakim. The Jechonias in ver. 12 is a different person, viz. the son of Jehoiakim. See 1 Chron. iii. 15. The names Jechoniah and Jehoiakim are very similar when written in Hebrew. According to