not *humility;* the noun is an *objective* one.

Ver. 55 is not rendered in  
the A.V. according to the construction;  
from Ps. xcvii. 3 it will be seen that **in**  
**remembrance of his mercy to Abraham**are to be joined together, and therefore  
**as he spake to our fathers** will be parenthetical. See Micah vii. 20.

**57–79.]**  
Birth and naming of John the Baptist.

**59.]** **they were calling**—wished to call: the imperfect tense is here  
in its strict meaning, as in Matt. viii. 24.  
The names of children were given at circumcision, because, at the institution of  
that rite, the names of Abram and Sarai  
were changed to Abraham and Sarah,—  
Gen. xvii. 5, 15.

**60.]** There is no reason for supposing, with some Commentators, that *Elisabeth* had had the name  
supernaturally intimated to her. She must  
necessarily have learnt it,—in the course of  
communication by writing, from her husband.

**62.]** The natural inference  
(see on ver. 22) from this verse is, that  
Zacharias was *deaf as tell as dumb;* nor  
do I think that the objectors have succeeded in invalidating this inference. There  
could have been no reason for *beckoning*,  
had Zacharias been able to hear articulate  
words.

**63.** **a writing table]** A