tablet smeared with wax, on which they  
wrote with a *style*, or sharp iron point.

**they marveled all**] This also confirms the view that Zacharias was deaf.  
There would be nothing wonderful in his  
*acceding to his wife's suggestion,* if he  
had *known it:* the *coincidence*, apparently  
without this knowledge, was the matter of  
wonder.

**64.]** For now first had the  
angel’s words, “*thou shalt call his name  
John,*” ver. 13, received their fulfillment.

**66. For also...]** A remark inserted  
by the Evangelist himself, not a further  
saying of the speakers in the verse before,  
as Kuinoel and others maintain. The **for**  
refers back to the question just asked,  
‘And they might well enquire thus, for’ &c.

**68—79.]** This Hymn of thanksgiving appearsto have been uttered at the  
time of the circumcision of the child (in which case the matters related in vv. 65, 66 are parenthetical and anticipatory) — and, as the Magnificat, under the immediate influence of inspiration of the Holy Ghost. It is entirely *Hebrew* in its cast  
and idioms, and might be rendered in that  
language almost word for word. It serves,  
besides its own immediate interest to  
every Christian, to show to us the *exact*  
*religious* *view* under which John was  
educated by his father.

**69.] an horn**—a metaphor from horned beasts, who are  
weak and defenseless without, but formidable with their horns. There does not seem to be any allusion to the *horns of the  
altar*—the mere notion of a *refuge* is  
never connected with the Messiah’s Kingdom.

**74, 75.]** The attempts to remove the Jewish worship by Antiochus Epiphanes and by the Romans, had been  
most calamitous to the people.

{75} This **in holiness and righteousness** sufficiently  
refutes the idea of some, that the whole  
subject of this song is the temporal theocratic greatness of the Messiah.

**76.]** It is not *necessary* to interpret **the Lord**of the Messiah: it may be said of God,  
whose people (ver. 77) Israel was. But