2—18. ST. LUKE.   
 a certain priest named Zacharias, ‘of the course of Abia: 293   
   
 ashi,   
 and his wife was of the daughters of Aaron, and her name ¥\*\* ie   
 was Elisabeth. 6 And they were both § righteous before "siti   
 of the walking blameless. the commandments and ordinances Kings tx.   
 7 And they had no child, because aiv.1   
 \_ that Elisabeth was barren, and they both were [¢ xow] ‘ well Phil 6   
 8 And it came to pass, that while he Acta   
 stricken in years. office before God in the order of his 1 cbr.   
 course, ® according to the custom of the priest’s office, his   
 xxiv.   
 2 Chron,   
 lot was ‘to burn incense when he went into the temple of | ‘Mér 2.   
 the Lord. 10\* And the whole multitude of the people Bu a   
 were praying without at the time of incense. ll And 3Chron,   
 & Lev. 17.   
 there appeared unto him an angel of the Lord standing on }-¥His   
 the right side of 'the altar of incense. 12 And when | rod. xx.1.   
 Zacharias saw him, ™ he was troubled, and fear fell upon =Jza 32:   
 him. 18 But the angel said unto him, Fear not, Za- Pa Dan   
 charias: for thy prayer is heard;   
 shall bear thee a son, and ® thou shalt call his name John, 1 Bev 6 63.   
   
   
 © omit : not in the original,   
 f Uterally, far advanced in their days.   
   
 ter of these two first document. holies on the great day of Atonement,   
 5. of the course of Abia (Abijah)] Levit. xvi. But this is manifestly an   
 This was the eighth the four-and- error: for it would necessitate Zacharias   
 courses of the priests (see 1 Chron.). having been Moh priest, which he-never   
 These courses kept their names and order, was; and in this there would have   
 though not their descent, after cap- been no casting of lots. 1.) the   
 tivity. The courses were of a week's altar of incense, Exod. xxx. 1, not   
 duration each. Elisabeth] This is be confounded with the large altar of   
 the Septuagint rendering, Exod. vi. of burnt-offering that stood outside holy   
 Elisheba, the wife of Aaron: signifying, place, in the court of the priests. was   
 God (is my) oath: i.e. a swearer by,— during the sacrifice the great altar   
 worshipper of, God. John was thus of the daily of the incense place:   
 priestly by both parents. Ha one of the two priests, lot it was   
 This was the most honourable office to offer incense, fire from off   
 was allotted among the priests each day, altar of burnt-offering to the altar of   
 and the same person could not serve it incense, and then left the other priest   
 more than once. the temple] the there alone,—who, on a signal from the   
 holy pe see Heb. ix. 1—6, and Exod. priest presiding at the sacrifice,   
 An account of John H us the incense: see Exod. xl 6, 26.   
 the ash priest having vision at the This is no vision, but an actual angelic   
 of offering incense given in Josephus: appearance, The right is the   
 see the extract in my Greek Testament. : see Matt. xxv. 83. “We must un-   
 There also we are told the people were derstand the right as regarded the offici-   
 outside (in the courts of the men and ating priest, stood with his to the   
 women) :—their prayers were offered while altar. It would thus be on the N. side   
 the incense was burnt, as the smoke was of the holy where the table of   
 aymbolical of the ascent of prayer, Rev. bread stood, whereas on the 8S. side was   
 viii. 4. It appears, the allot- the golden Bleek. 18.)   
 ment having been just mentioned, to He fad then prayed for a son—but, as   
 been the morning incense-bt . Theo- appears below, long since—for he now eal   
 phylact and others understand the whole ceased to look an answer to his   
 as describing the entry into the Holy of Many Commentators have thought his