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 over.tt, 14 And 8 thou shalt have joy and gladness; and °many shall   
 rejoice at his birth. 1° For he shall be great in the sight   
 eta of the Lord, and Pshall drink neither wine nor strong   
   
   
 Vos drink ; and he shall be filled with the Holy Ghost, even   
 ratte. from his mother’s womb. 36\*And many of the children   
 +45, of Israel shall he turn to the Lord their God. 17\* And he   
 Markit3 shall go before him in the spirit and power of Elias, to   
   
 turn the hearts of the fathers to the children, and the   
 disobedient to the wisdom of the just; to make ready a   
   
 people prepared for the Lord. 18 And Zacharias said unto   
 ‘Gen.xv.17. the angel, ‘ Whereby shall I know this? for I am an old   
 ‘a vill. man, and my wife well stricken in years. 19 And the   
 ‘Matt. angel answering said unto him, I am "Gabriel, that stand   
 10. Heb.   
 cy & better, shall be to thee. h gee on ver. 7.   
   
 prayer was for the salvation of Israel i.e, “ Lord their God,” manifest in   
 the appearance of the Messiah: but the flesh. De Wette denies this interpreta-   
 former view appears more probable. tion, as contrary to all and yet   
 John—i. e. God is favourable: we have himself explains the expression saying   
 it under the form of Johanan, 2 Kii that what the Messiah does, is Scrip-   
 xxv. 28; 1 Chron. iii. 2 Chron. xxviii. ture ascribed God as ite (similarly   
 12. 14.] The words of the original Meyer). But why? because Messiah is   
 here may be rendered two ways—either Gop witH us. This expression is   
 there joy and gladness. i. c. thou shalt used (see Zech. 5) in places the   
 sight of the Lord] signifying be thee, undoubted and sole reference is to the   
 nature of his office influence. The Messiah. in the spirit and power)   
 priests were similarly to drink Asa ty a jial of the per-   
 more rigidly. and the drink] the even sonal Te ee Elias in the latter dys   
 is sikera—‘ any liquor not made (see note on Matt. xi. 18, 14). Bleek   
 from grapes.’ ‘iclif renders, remarks that it was not in the wonder-   
 schal not wy’ ne sidir? he working agency of Elias that John was   
 shall be filled with the Holy Ghost isa like him, for ‘John did no miracle,”—but   
 contrast to, and a reason for, the not in the power of his uttered persuasion.   
 drinking wine nor strong drink: compare to turn....] The first member only   
 Eph. v. 18. Olshausen and Meyer of the sentence with Malachi.   
 think that (comparing ver. 44) the mean- The angel gives the exposition of the   
 ing is, the Holy Spirit should in some second Siem ber, — which stands in the   
 wonderful manner act on the in this case LXX, “and the heart of a man towards   
 “in his birth. But womb....?” neceskary, his neighbour” (in A. V. the heart   
 from seems to fix prior limit of in- Of the children to their fathers”) :—for   
 dwelling of the Spirit, at hie birth. of course that must be understood in the   
 16.] The work of John was better sense, the prevailing, and   
 one of preparation and turning men’s the bad becoming like them. 18.)   
 hearts towards God. For full -notes on The birth of John, human gene-   
 his office, on Matt. xi. It may ration, but prophetically announced, and   
 suffice to repeat, that it was a con- supernatural, answers to the birth of   
 centration of the of the law, whose Ieaac in theO.T. But Abraham’s faith   
 office it was to convince of sin: and was a strong contrast to the unbelief of   
 that he eminently represented law and Zacharias: see Rom. iv. 19. an old   
 the prophets in work of preparing the man] The Levites (see Num. iv. 3; viii.   
 way for Christ. 17.) before him— 24, 25) became superannuated at the age   
 of fifty: it appears, by extracts from   
 the Rabbinical writings given by Light-   
 foot, that this not the case with the   
 priests. 19. Gabriel] meaning, Mas of   
 God: see Dan. viii. ; ix. 21, also