As Christ was made of the substance of  
the Virgin, so He ***was not made of the  
substance of the Holy Ghost,*** Whoseessence *cannot at all be made.* And because  
the Holy Ghost did not beget Him by any  
communication of His essence, therefore He  
is not the Father of Him, though He were  
conceived by Him.” (Pearson on the  
Creed, p. 165, 166.)

**shall overshadow thee]** The figure is perhaps from a *bird*  
(as Grotius: see Ps. xci. 4), or from a  
*cloud:* see Mark ix. 7.

**holy thing]**Some render *that which shall be born* (of thee) *shall be called holy, the Son of God.*  
But it is more simple to take it as A.V.,  
**that holy thing,** &c.

**36. thy kinswoman]** What *What* relation, nowhere appears  
in Scripture ; and traditions are not worth  
recounting. But we must take the word  
in the narrower sense, not in the wider  
reference of Rom. ix. 3. Elisabeth was *of*  
*the tribe of Levi:* but this need not hinder  
connexion by marriage with other tribes.  
Aaron himself married into Judah, Exod.  
vi. 23. We find in Judges xvii. 7 a young  
man of the family of Judah who was a  
Levite. Philo says, “Moses ordered the  
high priest to marry not only a virgin,  
but one of priestly descent...but the  
other priests were permitted to marry other  
than the daughters of priests.”

**38.]**Her own faithful and humble assent is here  
given to the divine announcement which  
been made to her. I believe that her  
conception of the Lord is to be dated *from  
the utterance of these words.* So Euthymius, and similarly Irenæus, Tertullian,  
Athanasius, Maldonatus, Grotius. Lightfoot, holding a different opinion, says, *“I  
own, that it is the general opinion, that  
the Virgin conceived at Nazareth, in the  
instant when the Angel spoke with her.”*  
She was no unconscious vessel of the divine  
will, but (see ver. 45), in humility and  
faith, a fellow-worker with the purpose of  
the Father; and therefore *her own unity  
with that purpose was required,* and 1s  
here recorded.

**39—56.]** VISITATION OF ELISABETH BY MARY

**39.]** The situation of Elisabeth was not before this  
known to Mary; and on the intelligence  
of it from the angel, she arose and went  
to congratulate her kinswoman.

But before this the events related in Matt. i.  
18–25 had happened.

Mary being betrothed to Joseph, had no communications with him, except through the bridesmaids; who, on the first indications of her  
pregnancy, represented it to him. This  
would not take longer time than the expression might include—possibly three or  
four weeks. Then happened Matt. i. 19,  
20; and immediately Joseph took her  
home. As a betrothed virgin she could  
not travel: but now immediately, and  
perhaps for the very reason of the circumstances under which Joseph had taken  
her home, she visits Elisabeth—remaining  
with her about three months, ver. 56. So  
that we have, five months, during which  
Elisabeth hid herself, together with the  
sixth month, during which takes place  
the Annunciation, the discovery of Mary’s  
pregnancy, her taking home by Joseph,  
together with three months visit of Mary,  
making up together nine months, nearly  
her full time: see ver. 57.

The words  
rendered **a city of Juda** may possibly  
mean *“the city of Juttah,”* which (Josh.  
xxi. 16) was given, together with Hebron  
(in the hill country of Judæa : ib. ver. 11),  
and other neighbouring cities, to the  
children of Aaron the priest.

But it  
may also mean*‘a city of Juda;’* and  
this is perhaps more likely, as no place of  
residence is mentioned for Zacharias in