ver. 23,—and one would hardly be introduced so abruptly here.

It is *not*  
*Jerusalem;* for that would hardly have  
been described as in the *hill country* ; and  
from vv. 23, 65, the Evangelist clearly indicates some other place than Jerusalem  
as the residence of the parents of John.

**41**.] The salutation uttered by  
Elisabeth is certainly implied to have been  
*an inspiration of the Holy Spirit.* No  
intimation had been made to her of the  
situation of Mary. The movement of the  
babe in her womb (possibly for the first  
time) was part of the effect of the same  
spiritual influence. The *known* mysterious  
effects of sympathy in such cases, at least  
lead us to believe that there may be corresponding effects where the causes are of  
a kind *beyond our common experience*.

*‘The salutation of Mary’* might be  
taken to mean the Annunciation : better  
therefore as in margin, **Mary’s salutation.**

**42.]** The word rendered Blessed has  
a double meaning : that of *blessed,—from  
above*—blessed among women, i.e. *beyond* other women; and *praised,—from below*—i.e. called blessed *by* women. The former  
is the best rendering : and then **among women** will be the Hebrew superlative, as in Jer. xlix. 15, and Song of Sol. i. 8.

**43.]** The word **Lord**, as applied to  
the unborn babe, can no otherwise be  
explained than as uttered in the spirit of  
prophecy, and expressing *the divine nature*of our Lord: see especially Ps. cx. 1,  
from which Bleek thinks the expression is  
adopted.

**45.]** The words may be  
rendered either as in A. V. (so also the Vulgate Erasmus, Beza, Meyer), **blessed is she that believed**, **for** &c.—or as in  
margin of A. V., **blessed is she that believed that there shall be.** The last is maintained by Bengel and De Wette, and  
supported by Acts xxvii. 25. I much  
prefer the former rendering, as agreeable  
likewise to the analogy of Scripture,where *faith, in the recipient* of the divine purposes,  
is so often represented as a *co-ordinate cause*  
of the fulfillment of those purposes. Lightfoot well suggests, that there may have been  
present to the mind of Elisabeth the *unbelief*  
*of her husband*, as contrasted with Mary’s  
faith.

**46–55.]** Compare throughout the song of Hannah, 1 Sam. ii. 1–10.

As connected with the defense of the  
hymns contained in these two chapters, we  
may observe, *taking the very lowest ground*,  
that there is nothing improbable, as matter  
of fact, in holy persons, full of the thoughts  
which run through the O. T. prophecies,  
breaking out into such songs of praise as  
these, which are grounded on and almost  
expressed in the words of Scripture. The  
Christian believer however will take a  
*higher view than this*, and attribute to the  
mother of our Lord that same inspiration  
of the Holy Spirit which filled Elisabeth (ver.  
41) and Zacharias (ver. 67).

**46.] My soul. . . My spirit**the *whole inner being:* see on 1 Thess. v. 23.

**my Savior]**  
not merely ‘*Deliverer from degradation*,  
*as a daughter of David’*—but, in a  
higher sense, **author of that salvation  
which God’s people expected:** among  
whom the Holy Virgin reckons herself.  
Only sinners need a Savior.

**48.] regarded** i.e. *looked upon.* Bleek remarks, that *“look upon my son”* in Luke ix. 38, is “*have mercy on my son*”  
in Matt. xvii. 15.

**low estate,** or **condition,**