

A MINISTRY FOR HUNGRY SAINTS

THE GOSPEL OF LUKE

+ THE BOOK OF LUKE

WHAT WE MOST ASSUREDLY BELIEVE

WORD OF TRUTH MINISTRIES, ASSOCIATED

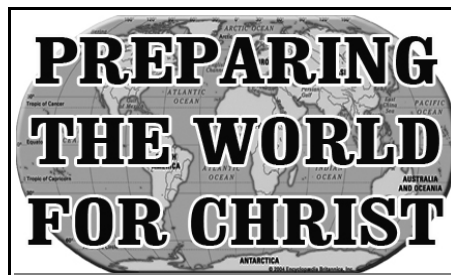
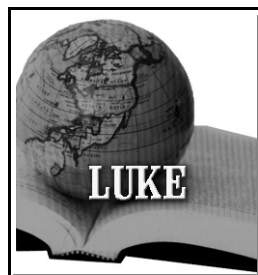
An overview of the Gospel of Luke, by Given O. Blakely

Lesson #4

COMMENTARY ON: 1:39-56

THE FELLOWSHIP OF MARY AND ELIZABETH

Shortly after Gabriel left Mary, she went with haste into the hill country, into a city of Judah. Some think it was the city of Hebron, where the priests lived (Josh 21:11,13). If so, this was about 100 miles from Nazareth, and 25 miles south of Jerusalem. ^{TSK} After saluting Elizabeth, both women gave some unusually insightful expressions, obviously being inspired by the Holy Spirit. The marvelous scope and depth of their words are particularly noteworthy. Although Mary remained with Elizabeth for three months, or until John the Baptist was born, we know nothing more of her stay than what is recorded in this text. However, judging from the exchange after Mary's salutation, they must have had a rich fellowship that strengthened and prepared them both for their part in the working out of the purpose of God – fulfilled in the preparation for, and ministry of, the Savior of the world.

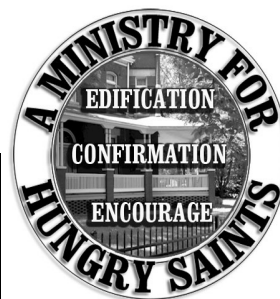


Since May, 1993, a ministry instituted for the encouragement of believers in Christ



The Book of Luke 10/17/2014

Lesson Number 4



A MINISTRY INITIATED IN MAY 1993, AND DEDICATED TO STRENGTHENING THOSE WHO ARE IN CHRIST, BY BUILDING THEIR FAITH, ENHANCING THEIR JOY, AND STABILIZING THEIR HOPE, ENABLING THEM TO WORK OUT THEIR SALVATION WITH FEAR AND TREMBLING.

TRANSLATION LEGEND: ABP=Apostolic Bible Polygot m(1992); ALT=Analytical-Literal Translation (2005), AMPLIFIED=Amplified Bible (1965), ABP=Apostolic Bible Polygot with Greek Interlinear (2003); ASV=American Standard Version (1901), BBE=Bible in Basic English (1949), BRENT=Brenton's English Septuagint; CEB=Common English Bible (2011); CEV=Contemporary English Version (1995); DRA=Douay-Rheims (1899), EMTV=English Majority Text (2002); ERV=English Revised Version (1885), ETRV=Easy to Read (1999), ESV=English Stand Version (2001), GENEVA=Geneva Bible (1599), GNB=Good News (1966), GSNT=Goodspeed (1923), GWN=God's Word (1995), IE=International English (1973), ISV=International Standard Version (1967), JPS=Jewish Publication Society (1917), JUB=Jubilee Bible (2003); KJV=King James Version (1611), LITV=Literat Translation of the Bible (1976), LIVING=Living Bible (1971), MESSAGE=The Message (1993), MKJV=Modern KJV (1962), MONTGOMERY=Montgomery's New Testament (2001), MRD=Peshitta-James Murdock Translation (1852), NAB=New American Bible (2002), NASB=New American Standard Bible (1977), NAU=New American Standard Bible (1995), NIB=New International Bible, NIV=New International Version (1984), NJB=New Jerusalem Bible (1985), NKJV=New King James Version (1979), NLT=New Living Translation (1996), NRSV=New Revised Standard Version (1989), PHILLIPS=J B Phillips New Testament (1962), PNT=Bishop's New Testament (1959), RSV=Revised Standard Version (1952), TNK=JPS Tanakj (1985), WEB=Webster Bible (1833), WEYMOUTH=Weymouth's New Testament (1903), WILLIAMS=William's New Testament (1937), TYNDALE=Tyndale's Bible (1526), WYCLIFFE=Wycliffe New Testament (1382), YLT=Young's Literal Translation (1862)

GREEK LEXICON LEGEND

LEXICON LEGEND: FRIEBERG = Friberg Lexicon, UBS = Barclay-Newman, LOUW-NIDA = Louw-Nida Lexicon, LIDDELL SCOTT

PERSUADED OF THE NECESSITY OF KNOWING THE CERTAINTY OF THE THINGS WE BELIEVE, LUKE MAKES US MORE FIRM BY BUTTRESSING OUR FAITH, AND CONFIRMING WE HAVE NOT EMBRACED FABLES.

DISCLAIMER: The quoting of other translations is not to be taken as a condoning of them. My purpose is rather to show the remarkable diversity, and sometimes outright contradictions that exist among these various versions of Scripture. Our understanding of the Word of God ultimately depends upon our comprehension of the Lord Himself and His eternal purpose. Where this understanding is not present, we are shut up to scholasticism and conjecture, both of which are of the world, not of God.

THE FELLOWSHIP OF MARY AND ELIZABETH

LUKE 1:39 "And Mary arose in those days, and went into the hill country with haste, into a city of Juda; ⁴⁰ And entered into the house of Zacharias, and saluted Elisabeth. ⁴¹ And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: ⁴² And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. ⁴³ And whence is this to me, that the mother of my Lord should come to me? ⁴⁴ For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. ⁴⁵ And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. ⁴⁶ And Mary said, My soul doth magnify the Lord, ⁴⁷ And my spirit hath rejoiced in God my Savior. ⁴⁸ For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. ⁴⁹ For he that is mighty hath done to me great things; and holy is his name. ⁵⁰ And his mercy is on them that fear him from generation to generation. ⁵¹ He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. ⁵² He hath put down the mighty from their seats, and exalted them of low degree. ⁵³ He hath filled the hungry with good things; and the rich he hath sent empty away. ⁵⁴ He hath holpen his servant Israel, in remembrance of his mercy; ⁵⁵ As he spake to our fathers, to Abraham, and to his seed for ever. ⁵⁶ And Mary abode with her about three months, and returned to her own house." Luke 1:39- 56

INTRODUCTION

A BRIEF SUMMARY OF THE TEXT

Shortly after Gabriel left Mary, she went with haste into the hill country, into a city of Judah. Some think it was the city of Hebron, where the priests lived. That city was allocated to them by Joshua (Josh 21:11,13). If so, this was about 100 miles from Nazareth, and 25 miles south of Jerusalem. TSK This was certainly not a convenient trip –

but then, the Jews were not accustomed to the kind of conveniences that have become common to the western world.

THE STEWARDSHIP OF CONVENIENCE

While this is not a matter on which to linger, it is good to ponder how we use convenience. "Convenience," by definition, and as I am using the

word, is "something that is labor saving, conducive to comfort or ease." A "convenient" environment is one in which the individual is free from certain encumbrances, and is liberated to do what is personally preferred, though not essential to life. In our society that generally equates to free time, or time in which it is not incumbent upon us to do this or that. It also refers to doing something in the easiest way.

Mary goes to Elizabeth staying with her for three months. Some profound expressions are uttered by them both, revealing their great faith – *Given O. Blakely*

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Unlike the vast majority of the world, people in the USA often have a lot of free time on their hands. Some fill it up with another job, which may not really be needed. Others choose to fill it up with entertainment and game-playing. Still others learn to be idle and busybodies in other men's matters.

It is my persuasion that people

with a lot of free time on their hands ought to use that time to draw close to the Lord, grow up into Christ more quickly, and minister to the spiritual welfare of others as much as possible.

Take Mary as an example. In some sense, she had some free time on her hands. Gabriel had told her about Elizabeth, but had not told Mary to go to her. He simply left the information in the hands of Mary. Being a God-conscious kind of woman, Mary decided to take a hundred-mile trip, and visit with Elizabeth. That is what she chose to do with her time, not focusing on herself, but on Elizabeth. The rest of the text will make known the fruit of that decision.

AFTER THE SALUTATION

After saluting Elizabeth, both women gave some unusually insightful expressions, obviously being inspired by the Holy Spirit. The marvelous scope and depth of their words are particularly noteworthy.

We will learn much about the spiritual stature of these holy women by their words of praise – one aged, and one young. Both of them have been especially blessed by God, and both of them realized it. They trace their blessed condition back to God, and even draw several marvelous conclusions concerning what has actually been done.

Although Mary remained with Elizabeth for three months, or until John the Baptist was born, we know nothing more of her stay than what is recorded in this text. However, judging from the exchange after Mary's salutation, they

must have had a rich fellowship that strengthened and prepared them both for their part in the working out of the purpose of God – fulfilled in the preparation for, and ministry of, the Savior of the world.

NEITHER MALE NOR FEMALE

We have in these two women an excellent example of the Lord operating within an environment in which there is *"neither male nor female"* (Gal 3:28). Here are two utterances that, by the inspiration of the Holy Spirit, have been passed down through many generations. They are both unusually insightful, and deal with the very Son of God. The subject of their prophecies could not possibly be more important, nor could they be more global. They are suitable for the individual, and for a group, for men and for women, for teachers and for disciples. They will be written down for posterity as well.

Now, who will the Lord choose to deliver these utterances? The Lord chooses two women – one elderly, and one young. One is married, and one is pledged to be married. **There are professed followers of Christ who would not do this.** It would not be acceptable in many places for men to subject themselves to the words declared by Elizabeth and Mary. Elizabeth would be told to keep silence, and let her husband speak for her. But God Almighty has rendered her husband unable to speak, yet has given her something to say. O, all of this may seem very trite to some, and unworthy of comment. **However, I am seeking to underscore that God does not honor the traditions and interpretations of men – and this text is a case in point.**

MARY WENT INTO THE HILL COUNTRY

LUKE 1:39 *"And Mary arose in those days, and went into the hill country with haste, into a city of Juda."*

MARY AROSE IN THOSE DAYS
"And Mary arose in those days..."

Other versions read, *"at this time,"* NASB *"at that time,"* NIV *"Mary got*

up and went quickly," BBE *"Without delay, Miryam set out,"* CJB *"Soon*

The idea here is that Mary wasted no time, but acted upon the word of Gabriel right away.

afterward," ^{GWN} "During those days," ^{NAB} "A few days later," ^{NLT} "At this time Mary set out hurriedly," ^{ISV} "got up and went quickly," ^{ERV} and "Mary didn't waste a minute. She got up and traveled." ^{MESSAGE}

The idea here is that Mary wasted no time, but acted upon the word of Gabriel right away – as soon as she had heard about Elizabeth.

In this we see how a holy person, the one who is living by faith, conducts their life. **As soon as they are persuaded of the Divine agenda, they immediately conform their lives to it.**

AND WENT WITH HASTE

" . . . and went into the hill country with haste . . . "

Other versions read, "hurried," ^{NIV} "quickly." ^{BBE} Every version includes this manner of Mary's response: "in haste," "hastily," "quickly," etc. Whatever she was doing at the time was interrupted, and she became absorbed with what the Lord was doing. Mary did not wait a few days, thinking over the extraordinary experience she had. Her priorities were immediately rearranged.

THE CONSISTENCY OF AN IMMEDIATE RESPONSE

This is consistently the response of those who are called into participation with the purpose of God.

- ⇒ Noah to the call of God to build an ark (Gen 6:14-22).
- ⇒ Abraham to the call of God to leave Ur (Acts 7:3-4).
- ⇒ Abraham, to the call of God to sacrifice Isaac (Gen 22:1-13).
- ⇒ Isaac, to the call of God to remain where he was (Gen 26:3-8).
- ⇒ Jacob to God's call to leave the house of Laban (Gen 31:3-18).
- ⇒ Joseph to the duties associated with his sudden elevation (Gen 41:41-46).
- ⇒ Moses, to the call of God to return

to Egypt (Ex 4:19-20).

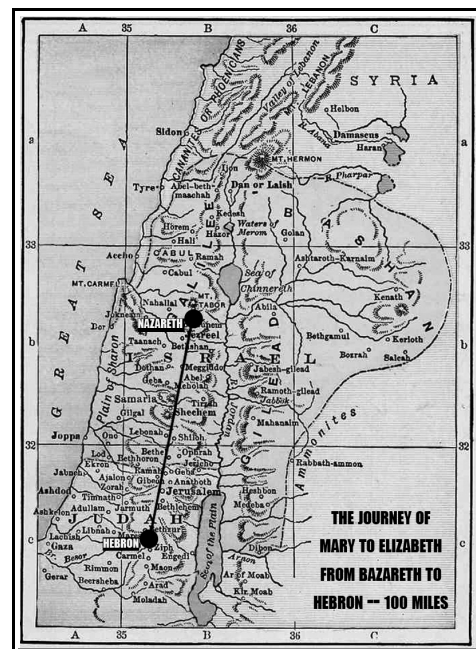
- ⇒ The response of Peter and Andrew to the call of Jesus (Matt 4:18-20).
- ⇒ The response of James and John to the call of Jesus (Matt 4:21-22).
- ⇒ The response of Matthew to the call of Jesus (Matt 9:9).
- ⇒ The response of the twelve disciples when Jesus sent them out (Luke 9:2-6).
- ⇒ The response of the seventy when Jesus sent them out (Lk 10:1-17).
- ⇒ The response of the disciples to Jesus' words to tarry until they were endued with power (Lk 24:49-5; Acts 1:4,12-13).
- ⇒ Those who heard Peter on the day of Pentecost (Acts 2:40-41).
- ⇒ The response of the apostles when they were told to preach in the Temple (Acts 5:20-21).
- ⇒ Saul of Tarsus to the call of Jesus (Acts 9:6-9).
- ⇒ Philip ministering to the Ethiopian eunuch (Acts 8:29-30).
- ⇒ The eunuch's response to Philip's words (Acts 8:35-36).
- ⇒ The city of Samaria to the preaching of Philip (Acts 8:12).
- ⇒ The separation of Saul and Barnabas for the work to which the Holy Spirit called them (Acts 13:2-3).
- ⇒ The response of Paul and company to the Macedonian call (Acts 16:9-10).
- ⇒ The response of Lydia and her household to the Gospel (Acts 16:14-15). . . etc.

Tardiness and lethargy are not the manner of the Kingdom. Being "slow of heart to believe" (Lk 24:25) may be common in some circles, but it is not the manner of the Kingdom of God.

This was confirmed in the ministry of Jesus, as those who were healed by Him responded "immediately" (Matt 20:34; Mk 1:31,42; 2:11-12; 10:52-53; Lk 4:38-39; Lk 5:12-13, 24-25; 8:43-44; 13:11-13; John 5:4-9; 6:19-21).

O, that there would be a revival of this kind of immediacy – that the "hearing of faith" (Gal 3:2,5) would supercede indifference, and casual listening. I must admit that I have doubts that the Lord will work profitably in the individual who is slow to believe, and belated in response.

INTO THE HILL COUNTRY " . . . into a city of Juda."



As I stated in the introduction, it is thought that Zacharias resided in Hebron, which city was given to the Levites (Josh 21:11,13).

If the city to which Mary traveled was Hebron, the trip was about one hundred miles. It certainly was not a convenient trip, and there is nothing said about anyone else traveling with her. Also, the fact that she went to "the hill country" adds to the type of trip it was.

Think of the things that have been mentioned thus far in Luke, and how there was a kind of inconvenience that

was associated with everything. How do you respond to spiritual words and impulses? Consider the factors here.

- ⇒ An aged couple, Zacharias and Elizabeth.
- ⇒ The angel Gabriel appears to Zacharias and tells him that his prayers have been heard.
- ⇒ Elizabeth was barren.
- ⇒ Zacharias is stricken dumb after not believing the announcement of

Gabriel.

- ⇒ Gabriel the angel appears to Mary, announcing that she has been favored by God. All of this sounded strange to Mary, who is humble.
- ⇒ The conception of Mary would be miraculous.
- ⇒ Elizabeth hid herself for six months.
- ⇒ It is revealed to the virgin Mary that she is going to conceive a child.
- ⇒ Mary now makes a trip south to be

with Elizabeth.

Given all of those circumstances, who could imagine they could all be brought together for a fulfillment of a single purpose – all within the space of six months? An angel, a man, and barren and aged woman, and young virgin. The environments of the Temple and a private home. Yet, bring the Living God into the scenario and everything is changed. God can work things *“together for good”* (Rom 8:28), and these events confirm it.

MARY SALUTES ELIZABETH

⁴⁰ *And entered into the house of Zacharias, and saluted Elisabeth.”*



We do not know how long this journey took – a journey estimated to be about one hundred miles. Some of the territory was mountainous. There may have been dangers along the way, as were often common in that day.

God, however, was directing this

journey, and held back inimical men and the powers of darkness as Mary journeyed from Galilee through Samaria, to Judah. This was not something that could be seen by human eyes, but it was very real. Each of us have experienced numerous Divine accompaniments as we have moved about in spiritually dark regions. If you are a godly person, do not imagine for a moment that Satan has not asked to have you, to sift you as wheat. Because of your faith you are a threat to his kingdom, and wherever you are, his kingdom and work is, in a sense, interrupted. Jesus taught us that there was such a thing as severe global tribulation that was terminated for the sake of the elect (Matt 24:22).

AND ENTERED INTO THE HOUSE

“And entered into the house of Zacharias . . .”

How did Mary know where Zechariah lived? There is no indication that she had been there before, and the record does not say that Gabriel gave her directions. **However, we gather from Scripture that whenever a person that has been called into the purpose of God, or is going to a specific place having to do with that purpose, whether known or unknown, the Lord directs the steps of his people.** Jeremiah observed, *“O LORD, I know that the way of man is not in himself: it*

is not in man that walketh to direct his steps” (Jer 10:23). Solomon also observed, *“A man’s heart deviseth his way: but the LORD directeth his steps”* (Prov 16:9).

There is also such a thing as *“the steps of that faith”* (Rom 14:12). When a child of God proceeds in life, there is a certain mindset that dominates. One’s way is committed to the Lord (Psa 37:5). We have every reason to believe that Mary made this journey by faith – as *“the handmaid of the Lord,”* depending on Him to bring her safely to her destination.

AND SALUTED ELIZABETH

“ . . . and saluted Elisabeth.”

Other versions read, *“greeted,”* NKJV and *“took Elisabeth in her arms.”* BBE

It was the manner of the Jews, and later of those in Christ, to salute, or greet, one another. Because of the unanimity that is realized in the faith, Paul wrote, *“Salute one another with an holy kiss. The churches of Christ salute you”* (Rom 16:16).

The manner in which Gabriel addressed himself to Mary was called a *“salutation”* (Lk 1: 29). When Paul had landed in Caesarea, he *“saluted the church”* (Acts 18:22). Paul and those with him *“saluted the brethren”* at

ON THE WORD "SALUTE"

"TO DRAW TO ONESELF," ^{THAYER} "STRICTLY EMBRACE; HENCE GREET, SALUTE, EXPRESS GOOD WISHES; LITERALLY, OF THOSE ENTERING A HOUSE GREET, SALUTE," ^{FRIBERG} "TO EMPLOY CERTAIN SET PHRASES AS A PART OF THE PROCESS OF GREETING, WHETHER COMMUNICATED DIRECTLY OR INDIRECTLY," ^{LOUW-NIDA} "TO WELCOME KINDLY, BID WELCOME, GREET," ^{LIDDELL-SCOTT} AND "GREET, WELCOME," ^{GINGRICH} IN MEETING, "GOD BE GRACIOUS UNTO THEE," "THE LORD BLESS THEE," ETC. (GENESIS 43:29; RUTH 2:4; 3:10; 1 SAMUEL 15:13; PSALM 129:8). THUS "BLESS" CAME TO MEAN SALUTE (1 SAMUEL 13:10). "PEACE" (SHALOM), FROM WHENCE THE ORIENTAL SALAAM), INCLUDING HEALTH OR WELFARE OF BODY AND MIND, WAS THE CONSTANT SALUTATION OF HEBREWS." ^{FAUSSET}

Ptolemais (Acts 21:7). When he came to Jerusalem, Paul "saluted" James and all the elders that were present (Acts 21:19). In his letter to the brethren in Rome, he asked them to salute Epaphroditus, Mary, Andronicus and Junia, Amplias, Urbane, Apelles, those of the household of Aristobulus, Herodion, those who were of the household of Narcissus, Tryphena and Tryphosa, Persis, Rufus, the mother of Rufus, Asyncritus, Phlegon, Hermas, Petrobias, Hermes and the brethren with them, Philologus, Julia, Nereus, the sister of Nereus, Olympas, and all of

the saints with them (Romans 16:6-15).

Salutations, then, were not a mere formality. But were personal, and tendered with love and interest. They were not like saying "Hello," "Hi," or the primeval grunts of "Hey," and "Whatsup."

SPIRITUAL FRATERNITY

There is a spiritual fraternity, or camaraderie that exists among those with faith. It includes like-mindedness as well as heartfelt affection. David spoke of taking "sweet counsel" with kindred spirits as they "walked unto the house of God" (Psa 55:14). The Psalmist also confessed, "I am a companion of all them that" feared God (Psa 119:63). Malachi wrote of those who feared the Lord, speaking often with one another (Mal 3:16).

Early believers were said to have been "together and had all things common" (Acts 2:44). They continued meeting together in a state of "one accord" (Acts 2:46). The church is referred to as a "building fitly framed together," and "builded together for a habitation of God through the Spirit"

(Eph 2:21-22). Paul admonished believers to be "of one accord, of one mind" (Phil 2:2). He also wrote of believers being "knit together in love" (Col 2:2).

This is the kind of relationship that existed between Mary and Elizabeth. They were not close simply because they were related by blood. They were rather knit together by their experience of the grace of God, and by Divine employment. They were both being used by God for matters relating to God working salvation in the midst of the earth (Psa 74:12).

This is still the manner of the people of God. They are united, not simply by what they believe, although that is involved. It is their devotion to the Lord that lends strength to their unity, and their involvement in the good and acceptable and perfect will of God. They have a common pilgrimage also.

We should not expect unity among professing "Christians" that are not living for the Lord, and, consequently, involved in doing the will of God from the heart.

WHEN ELIZABETH HEARD THE SALUTATION OF MARY

⁴¹ **And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost . . ."**

WHEN ELIZABETH HEARD

"And it came to pass, that, when Elisabeth heard the salutation of Mary..." Other versions read, "heard the greeting," ^{NKJV} and "the voice of Mary came to the ears of Elisabeth." ^{BBE}

We do not know the details of the salutation, but, judging from what followed, it must have been a marvelous and God-glorifying one.

THE BABE LEAPED IN HER WOMB

" . . . the babe leaped in her womb . . ."

Other versions read, "made a sudden move," ^{BBE} "stirred," ^{CJB} "sprang," ^{GENEVA} "felt the baby kick," ^{GWN} "kicked," ^{IE} "jumped," ^{ISV} "moved." ^{CEV}

The overwhelming majority of the versions read "leaped." In my judgment, some version miss the point, representing the movement of the babe to something ordinarily associated with childbearing: "sudden move," "kick," "moved," etc.

This was no ordinary thing. John the Baptist, being filled with the Holy Spirit from the womb (Lk 1:15), recognized the voice of the selected "mother" of the Lord. We gather that at this time, Mary had already conceived the child by the power of the Holy Spirit. Therefore, early in Mary's conception, and when John in the

womb was six months old, there was a kind of communication between the two. This, of course, was supernatural.

The spirit-world, if I may use that term, is a different environment, not easily detected by men in the flesh. It is in this domain – in the spirit, as well as in the Holy Spirit – that the following things take place. None of these things occur "in the flesh," or by means of our bodies:—i.e. flesh and blood – or even our wills.

- ⇨ We are begotten of God.
- ⇨ We are born again.
- ⇨ We are baptized into Christ's death.
- ⇨ We are baptized in Christ Jesus.
- ⇨ We are raised up to walk in newness of life.
- ⇨ We are joined to the Lord.
- ⇨ We have fellowship with Christ.

- ⇒ We resist the devil.
- ⇒ We wrestle against principalities and powers.
- ⇒ We cast down high and opposing thoughts.
- ⇒ We fight the good fight of faith.
- ⇒ We lay hold on eternal life., etc.

None of these things are physical or sensible according to the flesh – yet they are very real.

ELIZABETH WAS FILLED WITH THE HOLY SPIRIT

“ . . . and Elisabeth was filled with the Holy Ghost . . . ”

Other versions read, *“The Holy Spirit came upon Elizabeth,”* ^{CEV} and *“was filled with and controlled by the Holy Spirit.”* ^{AMPLIFIED} The International English version omits the phrase altogether. All of the other 48 versions that I have read the same, that Elizabeth was *“filled with the Holy Ghost,”* or *“filled with the Holy Spirit.”*

There are nine Scripture texts that refer to being filled with the Holy Spirit.

- ⇒ JOHN THE BAPTIST. *“For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall **be filled with the Holy Ghost**, even from his mother’s womb.”* (Luke 1:15).
- ⇒ ELIZABETH. *“And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was **filled with the Holy Ghost**.”* (Luke 1:41)
- ⇒ ZACHARIAS. *“And his father Zacharias was **filled with the Holy Ghost**, and prophesied, saying,”* (Luke 1:67).
- ⇒ THE DISCIPLES ON PENTECOST. *“And they were all **filled with the Holy Ghost**, and began to speak with*

other tongues, as the Spirit gave them utterance.” (Acts 2:4).

- ⇒ PETER. *“Then Peter, **filled with the Holy Ghost**, said unto them, Ye rulers of the people, and elders of Israel.”* (Acts 4:8)
- ⇒ THE EARLY CHURCH. *“And when they had prayed, the place was shaken where they were assembled together; and they were all **filled with the Holy Ghost**, and they spake the word of God with boldness.”* (Acts 4:31).
- ⇒ SAUL OF TARSUS. *“And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be **filled with the Holy Ghost**.”* (Acts 9:17)
- ⇒ PAUL. *“Then Saul, (who also is called Paul,) **filled with the Holy Ghost**, set his eyes on him, And said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all*

something that was said.

What does it mean to be *“filled with the Holy Spirit.”* I understand it to mean that the total person – spirit, soul, and body – is dominated by the Holy Spirit. During this time insight, exhilaration, and expression are blended together, and focused on the will and work of the Lord. There is understanding, and there is power, or holy aptitude.

Some are of the opinion that this is when John the Baptist was filled with the Spirit. However, this does not harmonize well with the text, for the babe leaped first, and then Elizabeth was filled. If the babe was filled because Elizabeth was filled, it seems to me that he would have leaped after Elizabeth’s filling.

The words Elizabeth will speak confirm she was filled with the Holy Spirit.

The fact that all believers are admonished to be *“filled with the Spirit”*

There is no way to estimate what can be realized, or wrought, through a person who is “filled with the Spirit.”

righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.” (Acts 13:9-11)

- ⇒ A COMMAND TO ALL BELIEVERS. *“And be not drunk with wine, wherein is excess; but **be filled with the Spirit**”* (Eph 5:18).

Notice that seven of the nine references have specifically to do with

is a most arresting consideration. It suggests that walking in the Spirit (Gal 6:16,25), enjoying the communion of the Holy Spirit (2 Cor 13:14), and not quenching or grieving the Spirit (Eph 4:30; 1 Thess 5:19), can lead to a filling in which the whole person is involved in the work of the Lord – spirit, soul, and body. There is no way to estimate what can be realized, or wrought, through a person who is *“filled with the Spirit.”* You see the ultimate example in the Lord Jesus Christ, who came back from His wilderness temptation *“full of the Holy Spirit”* (Lk 4:1). He then began His appointed ministry.

BLESSED ART THOU AMONG WOMEN

“⁴² And she spake out with a loud voice, and said, Blessed art thou among

women, and blessed is the fruit of thy womb.”

SPAKE OUT WITH A LOUD VOICE
“And she spake out with a loud

voice . . . ”

Other versions read, *“lifted up her voice with a loud cry”* ^{ASV} *“With a loud voice she blurted out”* ^{CEB} *“exclaimed with a loud cry,”* ^{ESV} *“gave a glad cry and exclaimed,”* ^{NLT} *“uttered a loud cry of joy,”* ^{LIVING} *“with a loud shout.”* ^{WILLIAMS}

Ordinarily, at least in the Western world, an older women would not shout out like this, but Elizabeth did, speaking out with apparently the strength of a younger woman.

BLESSED ART THOU AMONG WOMEN

“ . . . and said, Blessed art thou among women . . . ”

These words are in perfect harmony with the words the angel Gabriel said to Mary: *“Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women”* (Luke 1:28).

Because of the way the Lord used

Here we behold the perfect synchronization of the various revelations given from heaven, whether by a holy angel, or the Holy Spirit. Men often have variant and inharmonious views of the same matter, but it is not so with heaven’s messengers. A woman filled with the Holy Spirit says exactly the same words as were spoken by an angel to someone else – an angel she, so far as the record is concerned, had never heard.

It should not be strange to us that we are required to *“speak the same thing”* (1 Cor 1:10). That is what happens when the Lord gives the people *“one heart, and one way”* (Jer 32:39). **The very existence of heresies, or divisions, confirms that someone does not have “the mind of Christ,” and is speaking contrary to the truth.**

BLESSED IS THE FRUIT OF THY WOMB

“ . . . and blessed is the fruit of thy womb.”

will bear,” ^{NIV} *“the child of your body,”* ^{BBE} *“the child you carry,”* ^{CEB} *“your child will be blessed,”* ^{CSB} *“The baby to which you will give birth,”* ^{LIVING} *“The baby to which you will give birth,”* ^{WEYMOUTH} *and “your unborn child.”* ^{MONTGOMERY}

The phrase *“fruit of the womb,”* or *“fruit of your womb,”* is used four times in Scripture (Gen 30:2; Psa 127:3; Isa 13:18; Lk 1:42). In every case, the word is correctly translated *“fruit,”* as distinct from *“child”* or *“baby.”* The handling of this text, as well as countless others, confirms that many translators, seek to expound the text rather the translate it. Although this is a rather touchy subject with many, the job of a translator is to define what the text says, not what it means. **In my understanding, at the point any man injects his understanding into the text itself, it ceases to be the Word of God.**

By saying *“fruit of the womb,”* the emphasis is placed upon the work of God rather than the course of nature, for He alone has charge of the *“womb.”*

As to the fruit of Mary’s womb being blessed, it is said of Him, *“Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen”* (Rom 9:5). And again, *“He is the blessed and only Potentate”* (1 Tim 6:15).

Because of the way the Lord used her, Mary was unique among women, especially blessed of the Lord. She was certainly no ordinary woman.

her, Mary was unique among women, especially blessed of the Lord. She was certainly no ordinary woman.

Other versions read, *“the child you*

WHENCE IS THIS TO ME?

⁴³ **And whence is this to me, that the mother of my Lord should come to me?”**

Elizabeth, filled with the Holy Spirit, continues to speak to Mary – and it is important to keep in mind that she is filled with the Holy Spirit. This is not the mere expression of a blood relative.

WHENCE IS THIS TO ME

“And whence is this to me, that the mother of my Lord should come to

me?”

Other versions read, *“Why is this granted to me?”* ^{NKJV} *“how has it happened to me?”* ^{NASB} *“why am I so favored?”* ^{NIV} *“Why do I have this honor,”* ^{CEB} *“But who am I,”* ^{CJB} *“How could this happen to me,”* ^{CSB} *“Why is this privilege mine,”* ^{WILLIAMS} *“Why has something so good happened to me?”* ^{ERV} and *“And how [have I deserved that this honor should] be granted to me.”* ^{AMPLIFIED}

Elizabeth has not yet heard that Mary is conceived by the Holy Spirit. Yet, the Spirit opens her eyes to see what is taking place here. She is being visited by the mother of her Lord. The truth of the matter is that very little had been prophesied about the actual entrance of the Savior into the world.

⇨ *“And I will put enmity between thee and the woman, and between thy seed and her Seed; it shall bruise thy head, and thou shalt bruise His*

heel." (Gen 3:15)

⇒ "And in **thy Seed** shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen 22:18)

⇒ "The LORD thy God will **raise up unto thee a Prophet** from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." (Deut 18:15)

⇒ "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up **thy Seed** after thee, which shall proceed out of thy bowels, and I will establish his kingdom." (2 Sam 7:12)

⇒ "Then said I, Lo, **I come**: in the volume of the book it is written of me." (Psa 40:7)

⇒ "Therefore the Lord Himself shall give you a sign; Behold, **a virgin shall conceive, and bear a Son, and shall call His name Immanuel.**" (Isa 7:14)

⇒ "For unto us a **Child is born**, unto us **a Son is given**: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." (Isa 9:6)

⇒ "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall **He come forth unto Me** that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah 5:2)

There you have the prophetic words concerning the Word becoming flesh, written over a period of two thousand years, and some of them separated by hundreds of years. To us they may appear quite clear. But to those who were first exposed to them, they were shrouded with mystery. Until He was thirty years of age, there is no indication in Scripture that anyone had any understanding of who He really was – including Mary (Lk 2:18-19,51; Matt 12:46).

Now, however, in a moment of time, Elizabeth recognizes more than all of the ancients before her. Why? **Because the time had come for it to be made known, and she was ready.** She had conducted her life in such a way as to prepare her to immediately recognize God's work.

THE BABE LEAPED IN MY WOMB FOR JOY

⁴⁴ **For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy."**

AS SOON

"For, lo, as soon as the voice of thy salutation sounded in mine ears . . ."

Here is spiritual sensitivity honed to a sharp edge. This was not something Elizabeth missed. Now, indeed, did she have to think about overnight. **There was a kind of holy coordination here.** The Holy Spirit + Mary + Elizabeth + the "babe" + John the Baptist.

On this occasion there is also understanding, insight, joy, thanksgiving, praise, and fellowship. All of this centered around what the Lord had done.

THE BABE LEAPED

" . . . the babe leaped in my womb for joy."

Other versions read, *"the baby in my body made a sudden move for joy,"* ^{BBE} *"the baby in my womb jumped for*

joy," ^{CEB} *"the babe sprang in my belly for joy,"* ^{TNT} *"my baby moved in me for joy,"* ^{LIVING} *"leaped in exultation,"* ^{ABP} *"my baby became happy and moved within me,"* ^{CEV} *"The child stirred with joy within me!"* ^{GOODSPEED} *"The babe in my womb skipped like a lamb for sheer joy,"* ^{MESSAGE} *"leap in gladness did the babe in my womb."* ^{YLT}

What a marvelous thing is this! Mary spoke. Elizabeth heard her voice,

move." The babe leaped *"for joy,"* because it was joyful – joyful at the awareness of the conception the One for whom he was chosen to prepare the way. One might reason that a prenatal babe [six months after conception] is not capable of having joy, much less leaping for joy. Yet, this is a remark sanctioned and recorded by the Holy Spirit.

There are, then, things that occur

There are, then, things that occur in an individual – even a babe in the womb – that cannot be explained by the wisdom of men. We should not be surprised if there are holy emotions and exhilaration than cannot be diagnosed by men, yet can be distinctly felt.

and the babe in her womb leaped for joy! It was not just a baby in the womb kicking! It was not merely a *"sudden*

in an individual – even a babe in the womb – that cannot be explained by the wisdom of men. We should not be

surprised if there are holy emotions and exhilaration than cannot be diagnosed by men, yet can be distinctly felt. An example would be the woman with an issue of blood, who, following healing *“felt in her body that she was healed, from that plague”* (Mk 5:29). Who is able to measure or diagnose the *“still*

small voice” through which God spoke to Elijah (1 Kgs 19:12).

Suffice it to say, there is a form of spiritual sensitivity that can detect the leading of the Spirit, the approval or disapproval of God, and the steps that should be followed in our walk. There

are eyes that see that cannot be diagnosed by an optometrist, and ears that can hear, yet cannot be diagnosed by an ear specialist. Both come from, God (Prov 20:12), and it appears from our text that at least one member of the human race received them before the Savior was born.

BLESSED IS SHE THAT BELIEVED

“ 45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.”

BLESSED IS SHE THAT BELIEVED

“And blessed is she that believed . . .”

Other versions read, *“has believed,”* ^{NIV} *“who had faith,”* ^{BBE} *“you have trusted,”* ^{CJB} *“who did believe,”* ^{YLT} *“You believed that God would do what he said,”* ^{LIVING} *“The Lord has blessed you because you believed,”* ^{CEV} *“because you believed what the Lord said to you!”* ^{ERV} and *“blessed (happy, to be envied) is she who believed.”* ^{AMPLIFIED}

The different versions present two different perspectives of this verse.

⇒ **First, that Mary was blessed because she believed the promise would be fulfilled:** *“believed that there would be a fulfillment,”* ^{NASB} *“has believed that what the Lord has said to her*

will be accomplished,” ^{NIV} *“Believed that there would be a fulfillment,”* ^{NRSV} *“who had faith that the things which the Lord has said to her will be done,”* ^{BBE} *“you have trusted that the promise ADONAI has made to you will be fulfilled,”* ^{CJB} *“who did believe,”* ^{YLT} *“You believed that God would do what he said,”* ^{LIVING} *“because you believed what the Lord said to you!”* ^{ERV} and *“blessed (happy, to be envied) is she who believed that there would be a fulfillment of the things that were spoken to her from the Lord.”* ^{AMPLIFIED}

⇒ **Second, that the promise would be fulfilled because she believed:** *“who had faith,”* ^{BBE} *“you have trusted,”* ^{CJB} *“who did believe,”* ^{YLT} *“The Lord has blessed you because you believed,”* ^{CEV} *“because you believed what the Lord said to you!”* ^{ERV}

From one point of view, there is no measurable difference between the two. Yet, it seems to me that the Lord

is using Elizabeth to confirm the promise given to Mary – much as He said when He swore with an oath to Abraham, after He made the promise (Heb 6:13-14).

THERE SHALL BE A PERFORMANCE OF THOSE THINGS

“ . . . for there shall be a performance of those things which were told her from the Lord.”

To me, the wording of this text substantiates that this is intended to be a word of confirmation, not of explanation. The word *“for”* comes from a word meaning *“because, or since.”* ^{THAYER} In other words, the promise would be fulfilled because Mary believed what God said. The focus of Mary’s faith was not on the promise itself, but on the One who made it. **Faith is not in the promise, but in the one making the promise.** A technical point, to be sure, but it seems best suited for us during our pilgrimage through this present evil world.

MY SOUL DOTH MAGNIFY THE LORD

“ 46 And Mary said, My soul doth magnify the Lord . . .”

MY SOUL

“And Mary said, My soul . . .”

Other versions read, *“With all my heart,”* ^{CEB} *“Oh, how my soul,”* ^{NLT} *“Oh, how I,”* ^{LIVING} *“my heart,”* ^{GNB} *“My heart is overflowing,”* ^{PHILLIPS} and *“I’m bursting.”* ^{MESSAGE}

The word *“soul”* has the following lexical meaning: *“THE SOUL (LATIN ANIMUS); THE SEAT OF THE FEELINGS, DESIRES, AFFECTIONS, AVERSIONS (OUR SOUL, HEART, ETC.)”* ^{THAYER} *“AS THE NONMATERIAL INNER LIFE OF HUMAN BEINGS FOR WHICH THE BODY SERVES AS A DWELLING PLACE SOUL, INNER SELF,”* ^{FRIBERG} *“THE ESSENCE OF LIFE IN TERMS OF THINKING, WILLING, AND FEELING - ‘INNER SELF, MIND, THOUGHTS, FEELINGS, HEART, BEING,”* ^{LOUW-NIDA} AND *“THE SOUL AS SEAT AND CENTER OF THE INNER LIFE OF A PERSON IN ITS MANY AND VARIED ASPECTS, DESIRES,*

FEELINGS, EMOTIONS.” ^{GINGRICH} *“THE RATIONAL SPIRIT THAT VITAL, IMMATERIAL, ACTIVE SUBSTANCE, OR PRINCIPLES IN MAN WHEREBY HE PERCEIVES, REMEMBERS, REASONS, AND WILLS.”* ^{MCCLENTIOK & STRONG’S}

The lexical experts are fond of pointing out that the normal Greek meaning of the word *“soul”* is *“breath.”* However, it hardly seems proper for have Mary saying *“My breath doth magnify the Lord.”*

More On the Soul

In the account of God's creation of man it is written that He, *"breathed into his nostrils the breath of life; and man became a living soul"* (Gen 2:7).

deeds" of Sodom (2 Pet 2:8). Babylon the great is said to merchandise *"the souls of men"* (Rev 18:13).

Man is more than a creature animated by breath. There is something

The lexical meaning of the word translated *"magnify"* is "TO MAKE GREAT, MAGNIFY . . . PASSIVE TO INCREASE," ^{THAYER} "FIGURATIVELY, AS RECOGNIZING THE GREATNESS OF SOMEONE'S NAME OR REPUTATION EXTOL, PRAISE, MAGNIFY." ^{FRIBERG} "TO MAKE BIG, TO MAKE LARGE, TO ENLARGE," ^{LOUW-NIDA} "TO MAKE GREAT BY WORD, TO EXTOL, MAGNIFY" ^{LIDDELL-SCOTT}

The soul of man does include breath, but it also includes personality, or personhood, with each soul being distinct from others. This includes the aspect of rationality.

Paul also affirms, *"The first man Adam was made a living soul"* (1 Cor 15:45). What is a *"living soul"*? Is it a breathing body? Is that it is?

Animals have breath also, but they are not said to have souls – and their breath was not breathed into them by God. **The soul of man does include breath, but it also includes personality, or personhood, with each soul being distinct from others.** This includes the aspect of rationality. David said his soul **waited** (Psa 130:5). Isaac said his soul would *"bless"* (Gen 27:4,25). He also said to his soul not to come into the presence of Simeon and Levi (Gen 49:6). Hannah said she *"poured out: her soul before the Lord"* (1 Sam 1:15). Job said his soul was *"weary of life"* (Job 10:21). David said his soul was *"sore vexed"* (Psa 6:3). Jesus said His soul was *"troubled"* (John 12:27). It is written that Lot *"vexed his righteous soul from day to day with the unlawful*

else that accompanies breath, and it is nothing less than the Divine image. **Man is capable of incentive, analysis, decision, and thoughtful expression. That is the highest part of his person, and his body is the lowest part.**

Thus, when Mary said *"My soul doth . . ."* she was expressing her thoughts, confirming her discernment, and showing her willingness. Her words are a testimony to who she was.

DOTH MAGNIFY THE LORD

" . . . doth magnify the Lord . . ."

Other versions read, *"magnifies the Lord,"* ^{NKJV} *"exalts the Lord,"* ^{NIV} *"glorifies the Lord,"* ^{BBE} *"proclaims the greatness of,"* ^{CSB} *"praises the Lord's greatness,"* ^{GWN} *"how I praise the Lord,"* ^{LIVING} *"extols the Lord,"* ^{WEYMOUTH} *"My heart is overflowing with praise of my Lord,"* ^{PHILLIPS} and *"magnifies and extols."* ^{AMPLIFIED}

The text is saying that Mary looked at circumstance. Mary herself was in it, as well as the angel Gabriel, and now Elizabeth. There were the facts of her being chosen by God for this honor, and the phenomenon of her being a virgin, yet, in that state, she would conceive a child. There was also the Holy Spirit, who would bring the conception, to pass. She would also be called *"blessed"* by coming generations.

But, what does Mary focus upon? **She takes the magnifying glass of sanctified thought, and she places it over God Himself. She will declare what He has done, and show His preeminence in this entire matter. That is what her "soul" was going to do. It is the expression of holy rationality and discernment, as well of joy.**

Something to Think About

One of the distinct differences between the person who is living by faith and the one that is not, is this matter of magnifying the Lord. **Life is seen through the lens of faith, which always accents God Himself, rather than even a most blessed experience.**

MY SPIRIT HATH REJOICED IN GODS MY SAVIOR

⁴⁷ . . . **And my spirit hath rejoiced in God my Savior."**

MY SPIRIT

" . . . And my spirit . . ."

Other versions read, *"in the depths of who I am,"* ^{CEB} *"my heart,"* ^{IE} *"all my heart,"* ^{ERV} *"my soul,"* ^{GNB} and *"I'm dancing the song."* ^{MESSAGE}

The word *"spirit"* comes is translated from a different word than that of *"soul."* The lexical meaning is much the same, referring to the movement of air through the nostrils. ^{THAYER} But that is **not** its meaning, for the text is speaking of the deeper part of man, which is outside the scope of human knowledge. Men can diagnose certain aspects of physical life, and even chart out the various physical components of life: the

heart, lungs, blood, etc. **But when it comes to the human spirit, there is no body of human knowledge that can provide some definition or understanding of it.** Job saw something of what is involved in the human spirit when he said, *"But there is a spirit in man: and the inspiration of the Almighty giveth them understanding"* (Job 32:8).

This is the deepest part of man, and is specifically distinguished from the soul by the Word the God (Heb 4:12).

Here is where the Divine imagery is found, and from which the most profound feelings and utterances are expressed. David referred to this part our man's nature when he wrote, *"Deep calleth unto deep at the noise of Thy waterspouts: all Thy waves and Thy billows are gone over me"* (Psa 42:7). **Beneath the surface of trouble and affliction, David heard the voice of the Lord speaking to his deeper part.** He sensed God was working with Him through noisy and difficult troubles that were like the storm waves of the sea, and the noisy crash of water from mighty cataracts, or gigantic waterfalls.

This is the part of Mary which she is now expressing – not because of trouble, as David did, but because of the discerned blessing of God.

HATH REJOICED

" . . . hath rejoiced in God my Savior."

Other versions read, *"God the author of my life,"* ^{MRD} *"God my Deliverer,"* ^{ABP} *"God my Saving Health."* ^{JUB} Other versions in my possession read *"God my Savior."*

The lexical meaning of the word

God's people properly glorify Him when they offer insightful and heartfelt praise to Him for the things they have discerned, doing so with proper words.

translated *"Savior"* is "SAVIOR, DELIVERER, PRESERVER," ^{THAYER} "SAVIOR, DELIVERER, RESCUER." ^{FRIBERG} I must protest the propensity of some translators to select novel and unusual words in place of ones more familiar. Those familiar with the Word of God make a more instant and thorough comparisons of thought when they hear the word *"Savior."*

Mary has associated the blessing announced to her with God being her Savior. I cannot think of a more appropriate word under the circumstances – the announcement that *"the Son of God"* would be born of her. **This was, then, insightful praise.**

There have been others who have ascribed the word *"Savior"* to God –

⇒ *"God our Savior"* – Paul: 1 Tim 1:1; 2:3; Tit 1:3; 2:10; 3:4; Jude: Jude 1:25.

⇒ A Psalmist: *"God their Savior"* (Psa 106:21).

⇒ Isaiah: *"the God . . . thy Savior"* (Isa 43:3). *"God of Israel, the Savior"* (Isa 45:15); *"a just God and a Savior"* (Isa 45:21).

⇒ God Himself: *"Yet I am the LORD thy God from the land of Egypt, and thou shalt know no god but me: for there is no Savior beside me."* (Hosea 13:4).

The Flawed Trend of Our Time

In our time, it is most unfortunate that praise has become shallow with the tone of mournfulness. Much of the time, it sounds like little children lisping infantile thanks because that is as much as they are capable of doing – at least under ordinary circumstances.

Shallow and merely emotional praise is not comely, and it ought not be presented as though it was – regardless of what men desire. **God's people properly glorify Him when they offer insightful and heartfelt praise to Him for the things they have discerned, doing so with proper words.**

GOD REGARDING ONE'S LOW ESTATE

⁴⁸ . . . *For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed."*

It is profitable to ponder Mary's response to Elizabeth's greeting. Remember what the aged woman said.

She declared that Mary was blessed among women: *"Blessed art thou among women."* She declared the fruit of her womb was blessed: *"and blessed is the fruit of thy womb."* **She**

expressed the benefit of having come to know how God had blessed Mary: *"And whence is this to me, that the mother of my Lord should come to me?"* **She declared that the babe in her womb had leaped for joy when she heard Mary's salutation:** *"For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy"* (Luke 1:44).

What is an appropriate response to an expression like that? That is what Luke now recounts, and it is worthy of

our extended consideration.

HE HATH REGARDED

" . . . For He hath regarded . . ."

Other versions read, *"has been mindful,"* ^{NIV} *"looked with favor,"* ^{NRSV} *"looked upon,"* ^{ASV} *"has had pity,"* ^{BBE} *"taken notice of,"* ^{CJB} *"He has not turned from,"* ^{WEYMOUTH} *"has smiled upon,"* ^{WILLIAMS} *"He cares for me,"* ^{CEV} *"shown His care for me,"* ^{ERV} *"remembered me,"* ^{GNB} and *"took one good look at me."* ^{MESSAGE}

The word translated “regarded” has the following lexical meaning: “TO TURN THE EYES UPON, TO LOOK UPON, GAZE UPON, CONTEXTUALLY, TO LOOK UPON ONE WITH A FEELING OF ADMIRATION AND RESPECT, TO LOOK UP TO, REGARD,” THAYER “IN A POSITIVE SENSE LOOK OR GAZE ON, IN THE SENSE OF HAVE REGARD FOR, CONSIDER, HELP,” FRIBERG “TO NOTICE AND PAY SPECIAL ATTENTION TO,” LOUW-NIDA “LOOK ATTENTIVELY,” LIDDELL-SCOTT AND “LOOK AT, CONSIDER, CARE ABOUT.” GINGRICH

This is especially noteworthy because we are speaking of the high and lofty God of heaven. Mary knew this, and that is why she spoke as she did. She knows that God owes her nothing, and that He has **not** fastened His attention upon her because she in some sense deserves it. She has a sense of what sin has done to the progeny of Adam.

It is possible for a person to entertain the motion that God owes them something. Such persons question why this or that has happened to them, or why they are not fairing as well as they think they should. This, however, is now how Mary is thinking. Notice how she continues.

THE LOW ESTATE

“ . . . the low estate of His handmaiden . . . ”

Other versions read, “the lowly state of His maidservant,” NKJV “the humble state of His bondservant,” NASB “the lowliness of His servant,” NRSV “though she is poor and lowly placed,” BBE “the low status of his servant,” CEB “in her humble position,” CJB “the poor degree of

A Psalmist once prayed concerning Israel, “Who remembered us in **our low estate**: for His mercy endureth for ever” (Psa 136:23). Those in Christ are admonished, “Be of the same mind one toward another. Mind not high things, but condescend to **men of low estate**” (Rom 12:16).

What exactly is a “low estate”? The words “low estate” are translated from a single Greek word that has the following lexical meaning: “LOWNESS, LOW ESTATE (HUMILIATION): LUKE 1:48; ACTS 8:33 (FROM ISA. 53:8); PHIL. 3:21; METAPHORICALLY, SPIRITUAL ABASEMENT, LEADING ONE TO PERCEIVE AND LAMENT HIS (MORAL) LITTLENESS AND GUILT.” THAYER

This is not intended to be a statement concerning the economic or social status of Mary. Rather, it is the response of a person who realizes they have been confronted by the God of heaven. When Isaiah saw the Lord he said, “**Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts**” (Isa 6:5). Once, when Daniel had a vision from the Lord, he records, “And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it” (Dan 8:27). When Peter came before the Lord after catching an extremely large number of fish in his nets, “he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord” (Luke 5:8). When he was on the Isle of

for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved?” (Acts 16:29-30).

There is a remarkable consistency of this kind of response to the lively awareness that a person has confronted the Lord. Such an cognizance causes the flesh to look quite differently than it did before. The weakness of man is highlighted in the blazing light of Divine glory.

Mary saw that the blessing that had been bestowed upon her could not be traced to her own excellence or achievement, or in anything she had done.

FOR BEHOLD

“ . . . for, behold, from henceforth all generations shall call me blessed.”

Other versions read, “all generations will count me blessed,” NASB “will call me blessed,” NIV “give witness to the blessing which has come to me,” BBE “everyone will consider me highly favored,” CEB “all ages call me blessed,” GNV “all people will call me blessed,” GWN “generation after generation forever shall call me blest of God,” LIVING “all generations will be happy for me,” IE “will account me happy,” WEYMOUTH “all people will say God has blessed me,” CEV “From now until the end of time, people will remember how much God blessed me,” ERV “from this time all the ages will think me favored!” GOODSPEED “What God has done for me will never be forgotten,” MESSAGE and “from now on all generations [of all ages] will call me blessed and declare me happy and to be envied!” AMPLIFIED

One of the contemptible things the Roman church has done is to inappropriately exalt Mary. Rather than calling her “blessed,” they have declared her to be absolutely sinless, to have ascended to heaven, been exalted as the mother of the church, and to be the appointed intercessor between the saved and Jesus. That religious body has effectively taught this for more than fifteen hundred years. It has tainted almost all historical Christian art, and, in

Mary saw that the blessing that had been bestowed upon her could not be traced to her own excellence or achievement, or in anything she had done.

his servant,” GNV “his handmaid's lowliness,” NAB “lowly servant girl,” NLT and “the low station and humiliation of His handmaiden.” AMPLIFIED

Patmos and saw the glorified Jesus, John “fell at His feet as dead” (Rev 1:17). When the Philippian jailor realized he was standing before some men who were favored of God, “Then he called

the thoughts of multitudes, taken away from the uniqueness of the Lord Jesus Christ. As a reaction to this, the rest of the Christian world has nearly shied away from Mary, rarely speaking of the blessedness that rightfully belongs to

her.

Notwithstanding that humanly-devised circumstance, Gabriel told the truth when he said to Mary, *"Hail, thou that art highly favored, the Lord is with*

thee: blessed art thou among women" (Luke 1:28). Elizabeth was right when, under the influence of the Spirit, she said *"Blessed art thou among women"* (Lk 1:41). **It is right to call Mary "blessed."**

HE THAT IS MIGHTY HATH DONE TO ME GREAT THINGS

"⁴⁹ For He that is mighty hath done to me great things; and holy is His name."

We are being exposed to the responses of two holy women to a report of the working of the Lord. It is important to note how they speak.

HE THAT IS MIGHTY

"For He that is mighty . . ."

Other versions read, *"the Mighty One,"* ^{NASB} *"he who is strong"* ^{BBE} *"the Almighty,"* ^{NJB} *"the Powerful One,"* ^{IE} *"God All-Powerful,"* ^{CEV} *"the God,"* ^{MESSAGE} and *"He Who is almighty."* ^{AMPLIFIED}

As the word is used here, it means. "ABSOLUTELY MIGHTY IN WEALTH AND INFLUENCE; THE PREEMINENTLY MIGHTY ONE, ALMIGHTY GOD," ^{THAYER} "POWER OR ABILITY TO ALTER OR CONTROL CIRCUMSTANCE." ^{LOUW-NIDA} **"HE THAT IS MIGHTY,"** or **"THE MIGHTY"** refers to the One with ultimate power. God is the One to whom every other power is subordinate. He has the power to create and control circumstances, and with Him nothing is impossible (Matt 19:26; Lk 1:37; 18:27).

Of course, it is one thing to say these words, it is quite another to discern and believe them. There is such

a thing as faith that takes hold of this, and lives and prays accordingly. **Mary is among those who embraced this aspect of God, and proceeded to live with it as a dominating persuasion.** She did not merely see that God had worked in circumstances outside of her own, but that He had worked in her.

HATH DONE TO ME GREAT THINGS

" . . . hath done to me great things . . ."

Other versions read, *"hath done great things for me."* ^{NKJV/NIV} Most all of the newer version read *"for me."* The versions reading *"to me"* are as follows: KJV/ASV/DARBY/DOUAY/ERV/GWN/PNT/RWB/WEB/YLT/LIVING/ABP/GW/JUB/LITV/INTERLINEAR.

The word from which *"done"* is translated means, *"to make, be the author of the cause, prepare."* ^{THAYER} In the original, the words *"to"* or *"for"* are not a lexical part of the word. The word used is literally translated *"me"*—i.e. *"He hath "done me . . ."*

I prefer the word *"to,"* as Mary herself was the work of the Lord:—i.e. conceiving the holy Child Jesus without being naturally able to do so. In this case, what God did was *"to"* Mary, instead of *"for"* Mary. The Lord enabled

her to have a child without the involvement of a man. Mary saw the things that caused all of this to happen as *"great things"* – things done by God to her.

HOLY IS HIS NAME

" . . . and holy is His name."

Other versions read, *"His name is Holy,"* ^{CJB} *"the Mighty One is Holy,"* ^{NLT} *"the mighty Holy One,"* ^{LIVING} *"His name is very Holy,"* ^{ERV} *"whose very name is Holy,"* ^{MESSAGE} and *"Holy is His name [to be venerated in His purity, majesty and glory]."* ^{AMPLIFIED}

The word *"holy"* is here an adjective, which means it is an aspect of God's character: *"revered, worthy of veneration,"* ^{THAYER} and *"most holy, very pure or sincere."* ^{FRIBERG} Lexically, it is difficult to find an appropriate definition of this word when it is applied to God Himself. The doctrinal emphasis is that He separate from, and high above all other personalities and things. While God is *"pure,"* purity seems to be too accommodating of a view of God Himself. He Himself is the standard of purity. This is why it is a sin to take His name *"in vain"* (Ex 20:7). **This is done by an individual who is not holy, yet in some way claims identity with the Lord.**

THE MERCY OF GOD UPON THOSE WHO FEAR HIM

"⁵⁰ And His mercy is on them that fear Him from generation to generation."

Keep in mind that this is Mary's response to the blessing just

pronounced by Elizabeth. Through *"the inspiration of the Almighty"* (Job 32:8), this is what she saw in that pronouncement.

HIS MERCY IS ON THEM

"And His mercy is on them . . ."

Other versions read, *"His mercy extends to,"* ^{NIV} *"is for them,"* ^{NRSV} *"is unto,"* ^{ASV} *"He shows mercy to everyone,"* ^{CEB} *"is from,"* ^{CSB} *"His mercy*

lasts," ^{GWN} "his faithful love extends," ^{NJB} "shows mercy," ^{NLT} "His kindness," ^{YLT} "His mercy goes on," ^{LIVING} "God will always give His mercy," ^{IE} "His compassion is," ^{WEYMOUTH} "He always gives mercy," ^{ERV} "His mercy flows in wave after wave," ^{MESSAGE} and "His compassion and kindness toward the miserable and afflicted." ^{AMPLIFIED}

Lexically the word "mercy" means, "KINDNESS OR GOOD WILL TOWARD THE MISERABLE AND AFFLICTED, JOINED WITH A DESIRE TO RELIEVE THEM," ^{THAYER} "AS AN ATTITUDE AND EMOTION ROUSED BY THE AFFLICTION OF ANOTHER PITY, COMPASSION, SYMPATHY; ESPECIALLY OF GRACIOUS ACTION DEMONSTRATING GOD'S COMPASSION MERCY, LOVINGKINDNESS, FAITHFULNESS," ^{FRIBERG} "TO SHOW KINDNESS OR CONCERN FOR SOMEONE IN SERIOUS NEED," ^{LOUW-NIDA} AND "MERCY, CLEMENCY, COMPASSION, PITY," ^{GINGRICH}

I show these lexical definitions to confirm the weakness of dependency upon "the original language." In this text, the point is not any particular misery, conviction, or sorrow that was upon Mary. Nothing in the text suggests that she especially stood in need of pity. **The point she is making is that she was not deserving of such a great blessing.** God has mercy on whomever He desires. He reveals that there is some discretion in the dispensation of mercy: "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom 9:15). In this particular text He identifies at least one of the elements of that discretion.

THAT FEAR HIM

" . . . that fear Him . . . "

Other versions read, "in whom is the fear of Him," ^{BBE} "who honors Him as God," ^{CEB} "all who reverence Him," ^{LIVING} "who worship Him," ^{IE} "those who honor Him," ^{GNB} "who are in awe before Him," ^{MESSAGE} and "those who fear Him with godly reverence." ^{AMPLIFIED}

The idea here is that God will continue to show mercy to those who fear Him until the end of the world. There will never be a time when a person who fears God does not receive mercy. This is true even if it is a time when spiritual degeneracy and ignorance prevail, as it did in Malachi's day.

The lexical meaning of the word translated "fear," as used in this text, is "TO REVERENCE, VENERATE, TO TREAT WITH DEFERENCE OR REVERENTIAL OBEDIENCE," ^{THAYER} "BE AFRAID, BECOME FRIGHTENED; ABSOLUTELY BE FRIGHTENED, BE ALARMED, BE AFRAID." ^{FRIBERG}

The idea here is that when a person becomes conscience of God, whether by a knowledgeable confrontation, or a conviction, that the person is afraid. The genuineness of that "godly fear" (Heb 12:28) is confirmed by obedience. Such a person openly desires to obey God, and is afraid not to do so. In Mary's case, her fear of God is what moved her to say, "Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her" (Luke 1:38).

In our time there is a remarkable absence of this kind of fear – "godly fear." The word "reverence," as used in Scripture, carries the same meaning (Heb 12:28), even though it is generally viewed in a more toned-down manner.

FROM GENERATION TO GENERATION

" . . . from generation to generation."

Other versions read, "generation after generation," ^{NASB} "unto generations

and generations," ^{ASV} "all generations," ^{BBE} "from one generation to the next" ^{CEB} "every generation" ^{CJB} "to generations and generations" ^{DARBY} "for generations and posterities" ^{MRD} "extends age after age," ^{NJB} "throughout all generations," ^{TNT} "always," ^{IE} "for generations of generations," ^{ABP} "to everyone," ^{CEV} "From one generation to another," ^{GNB} and "from generation to generation and age to age." ^{AMPLIFIED}

The idea here is that God will continue to show mercy to those who fear Him until the end of the world. There will never be a time when a person who fears God does not receive mercy. This is true even if it is a time when spiritual degeneracy and ignorance prevail, as it did in Malachi's day. Yet, even then, there was a holy cluster of people who feared the Lord, and the Lord was merciful toward them, and promised they would be His jewels (Mal 3:16-17).

It is appropriate that this Divine quality be sounded forth in our generation. Because of the remarkable falling away, and advance of immorality, it is possible to only consider Divine judgment. However, even in this situation, God will not fail to have mercy upon those who fear Him. It makes no difference what generation in which they are found.

GOD SHOWS STRENGTH AND SCATTERS THE PROUD

⁵¹ *He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts."*

HE HAS SHOWED STRENGTH

"He hath showed strength with His arm . . ."

Other versions read, *"done mighty deeds,"* ^{NASB} *"done acts of*

" . . . He hath scattered the proud in the imagination of their hearts."

Other versions read, *"scattered those who are proud in their inmost thoughts,"* ^{NIV} *"put to flight those who*

This is a broad statement that applies to the birth, life, ministry, and death of the Lord Jesus. It depicts the enemies of the Lord, seen and unseen, as by gathering together to stop the purpose of God from being fulfilled.

power," ^{BBE} *"wrought strength,"* ^{DARBY} *"wrought victory,"* ^{MRD} *"demonstrated power,"* ^{NET} *"used the power"* ^{NJB} *"done tremendous things,"* ^{NLT} *"did powerfully,"* ^{YLT} *"manifested His supreme strength."* ^{WEYMOUTH}

All of this has been provoked by the fact that the Holy Spirit would be upon Mary, she would conceive a child, and the child would be called *"the Son of God."* She saw this not only involved herself being made capable of bringing forth the child without any involvement from a man, or any other mortal, but was a display of the **strength** of God.

Ordinarily, such a blessing might be traced to Divine consideration, grace, and mercy – and, indeed, that was certainly true.

However, there were also hostile forces that were overthrown in Mary miraculous conceiving. This is the point of the next clause.

HE HAS SCATTERED THE PROUD

have pride in their hearts" ^{BBE} *"routed the secretly proud,"* ^{CJB} *"scattered those who think too highly of themselves,"* ^{GWN} *"dispersed the arrogant of mind and heart,"* ^{NAB} *and "scattered the proud and haughty in and by the imagination and purpose and designs of their hearts"* ^{AMPLIFIED}

This is a broad statement that applies to the birth, life, ministry, and death of the Lord Jesus. **It depicts the enemies of the Lord, seen and unseen, as by gathering together to stop the purpose of God from being fulfilled.** Mary speaks with the whole panorama of Jesus' life in view, speaking of things that had not yet occurred as though they had already been fulfilled.

⇒ **AT HIS BIRTH.** The powers of darkness gathered together to stop this birth from taking place (Rev 12:4). This is seen in the women in the Messianic lineage being barren: Sarah, Rebekah, and Rachel (Gen 11:30; 25:21; 29:31). It is seen in the corruption that was spread throughout the nation of Israel, and the gross darkness in which the

people were sitting (Matt 4:16). But these enemies were scattered by the power of God, so that they could not accomplish their objective.

⇒ **DURING HIS PRE-MINISTRY LIFE.** Inimical and united enemies are seen in the efforts of Herod to kill the infant Jesus (Matt 2:13,16). We see it when Jesus was inadvertently left behind in Jerusalem at the age of twelve – a situation Satan was unable to exploit (Lk 2:42-50). God scattered them, voiding all of their efforts.

⇒ **DURING HIS MINISTRY.** The forces of darkness again gathered to bring an end to the ministry of the Lord. Satan made his attempt in the wilderness temptation (Lk 4:2-12). He did it in causing the people to make a concerted effort to kill Jesus at the very beginning of His ministry (Lk 4:28-29). He did it again through the scribes, Pharisees, Sadducees, and the Jews themselves (Matt 12:14; 21:46; Mk 3:6; John 5:16; 7:1,30). The Lord, by His strength, dispersed them all, nullifying their intentions.

⇒ **AT HIS DEATH.** As the time of Christ's death approached, the powers of darkness gathered in Jerusalem. They knew they had been given an hour to do their worst – and they fully intended to do it (Lk 22:53). They provoked the multitude to demand that Jesus be killed (Mk 15:11-13). They moved Pilate and Herod against Jesus (Acts 4:27). By His strong arm, the Lord scattered them, bringing their efforts to naught. In Christ's death, the devil himself was "destroyed" and rendered utterly useless (Heb 2:15). Principalities and powers were also spoiled by the very death they thought would end the frustration Jesus had caused them (Col 2:15). The victory belonged to the Lord.

THOSE PUT DOWN AND THOSE EXALTED

"⁵² He hath put down the mighty from their seats, and exalted them of low degree."

Mary continues her insightful praise, prompted by the holy

consideration of the announcement of Gabriel and the confirming word of Elizabeth. This is how her heart and mind were impacted.

HE HATH PUT DOWN THE MIGHTY

"He hath put down the mighty from their seats . . ."

Other versions read, *"from their thrones,"* ^{NKJV} *"put down kings from their seats,"* ^{BBE} *"pulled the powerful down,"* ^{CEB} *"torn princes from their thrones,"* ^{LIVING} *"pulls men down,"* ^{IE} *"cast monarchs down,"* ^{WEYMOUTH} and *"knocked tyrants off their high horses."* ^{MESSAGE}

On earth, the throwing down of a ruler in order to the exaltation of

of the spirit world, where there are principalities and powers that rule in the heavenly places. Thus, in the time of Daniel, it was revealed that the principality over Persia was overthrown in order that the principality over Greece might come, thus elevating Greece to the place of global control (Dan 10:20).

I am persuaded that more is meant by this prophecy than the mere fact that this is what God does. It seems to me that this bears directly upon the promised birth of *"the Son of God."* This can be seen in at least two ways.

⇒ First, in the casting down of king Saul of old, in order that the David and his line might occupy the throne

⇒ However, I see more in this inspired utterance than that. Upon knowing the promised Messiah would come from Mary, I do not doubt that a Satanic initiative was launched to stop the birth itself from occurring. The knowledge of the birth of the Messiah would have been known in the regions of darkness when it was revealed to Mary that she would give birth to *"the Son of God."* However, even though eminent spiritual powers would set themselves to thwart this birth, the Almighty would cast them aside with no difficulty at all. Mary would be protected in her return to Nazareth, all through the time she carried the holy child, in bringing Him forth in Bethlehem, and in efforts of Herod to kill the *"hold child."* **The fact that Jesus was born is itself confirmation of the Sovereignty of God Almighty.**

HE HATH EXALTED THEM OF LOW DEGREE

" . . . and exalted them of low degree."

This would apply to the exaltation of David, of humble origin, and the establishment of the Davidic line in the place of that of Saul/Benjamin. It would also apply to Mary, who was chosen by God to conceive, bare, and give birth to the Son of God. She was not a prominent leader and prophetess like Deborah (Judges 4:4). Yet, she was *"blessed among women."*

The fact that Jesus was born is itself confirmation of the Sovereignty of God Almighty.

another is the prerogative God. As it is written, *"But God is the judge: He putteth down one, and setteth up another"* (Psa 75:7). And again, *"He removeth kings, and setteth up kings"* (Dan 2:21). And again, *"the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men"* (Dan 4:17).

This is also seen in the high places

of Israel (2 Chron 10:13). Remember, Mary, who would give birth to the Savior, was *"of the house of David"* (Lk 1:27). Gabriel told her that her Son would *"be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David"* (Luke 1:32). From this perspective, God saw to it that the Savior would be *"the Son of David"* (Matt 1:10).

DIVINE REACTION TO THE HUNGRY AND THE RICH

⁵³ *"He hath filled the hungry with good things; and the rich He hath sent empty away."*

HE HATH FILLED THE HUNGRY

"He hath filled the hungry with good things . . ."

Other versions read, *"Those who had no food He made full of good things,"* ^{BBE} *"satisfied the hungry*

hearts," ^{LIVING} *"The hungry He has satisfied with choice gifts,"* ^{WEYMOUTH} *"The starving poor sat down to a banquet."* ^{MESSAGE}

David wrote, *"The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good thing"* (Psa 34:10). And again, *"For He satisfieth the longing soul, and filleth the hungry soul with goodness"* (Psa

107:9). Jesus said, *"Blessed are they which do hunger and thirst after righteousness: for they shall be filled"* (Matt 5:6). Jesus referred to the satisfying aspect of His ministry when He said, *"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and He that believeth on Me shall never thirst"* (John 6:35). **This is something that Satan and his hosts are set to oppose.**

The point of this prophecy is that the One who would be born of Mary would satisfy those who longed for food this world cannot supply. The deep longings of every person who senses the poverty of this present evil world are met in Jesus Christ.

It appears to me that even in the unseen world of departed spirits, the news of the coming Savior must have caused a shout of joy. Although Lazarus was “comforted” in Abraham’s bosom

(Lk 16:25), if, in that region, Abraham had knowledge of “Moses and the prophets” who ministered centuries after he had died (Lk 16:31), **what would lead anyone to deny that there was knowledge in that realm of the entrance of the Savior into the world?**

Thus, I see this as a revelation of the impact of the Lord Jesus upon every thirsting soul that has ever lived.

THE RICH HE HATH SENT AWAY

“ . . . and the rich He hath sent empty away.”

Those who were satisfied with what the world has to offer, will be “sent away” – ultimately, with nothing. That is, **Jesus did not come to provide more of this world to anyone.** When anyone confronts the Lord Jesus, and does not want what He gives, they are sent away “empty,” with not so much as a small morsel of the “Bread of life” (John 6:35,48).

HELP AND REMEMBRANCE AS PROMISED

“ 54 He hath holpen His servant Israel, in remembrance of His mercy; 55 As He spake to our fathers, to Abraham, and to His seed for ever.”

HE HELPED HIS SERVANT ISRAEL

“He hath holpen His servant Israel, in remembrance of His mercy . . .”

Other versions read, “He has given help to Israel His servant, In remembrance of His mercy,” ^{NASB} “He has come to the aid of His servant Israel,” ^{CEB} “ taken the part of His servant Israel,” ^{CJB} “received Israel His servant,” ^{DOUAY} “Upholden Israel His servant” ^{GENEVA} “remembered to help His servant Israel,” ^{GWN} “aided Israel His

servant” ^{MRD} “sustained His servant Israel,” ^{WEB} “received again Israel His servant,” ^{YLT} and “He has laid hold on His servant Israel [to help him.” ^{AMPLIFIED}

How is it that the Holy Spirit would move Mary to say such a thing if God, as some falsely allege, was really going to write Israel off, and no more remember His promise to them?

God forbid, that such a thought should enter our mind! As it is written, “And so all Israel shall be saved: as it is written, **There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob**” (Rom 11:26) – **and the church is never referred to as**

“Jacob,” nor has God promised to turn away ungodliness when it is found in His church (2 Cor 6:17-8:1).

AS HE SPAKE TO OUR FATHERS

“ . . . As He spake to our fathers, to Abraham, and to His seed for ever.”

This means that the promise to bless “all families of the earth” is fulfilled in Jesus blessing all the seed of Abraham, both the remnant that remains in Israel according to the “election of grace” (Rom 11:5), and those who possess “the faith of Abraham” (Rom 4:16) becoming his spiritual “children” (Gal 3:7). “To Him give all the prophets witness” (Acts 10:43).

MARY RETURNED TO HER OWN HOUSE

“ 56 And Mary abode with her about three months, and returned to her own house.”

MARY ABODE WITH HER THREE MONTHS

“And Mary abode with her about three months . . .”

Therefore, Mary remained with Elizabeth until John the Baptist was born. Only eternity will reveal the rich and profitable fellowship they had during that time.

AND RETURNED TO HER OWN HOUSE

“ . . . and returned to her own house.”

Her mission being fulfilled, Mary returned to her own house. It would be six months before she delivered the Holy child. However, she also had been strengthened by that fellowship.

Our next Hungry Saints Meeting will be held on Friday, 10/31/14. We will continue our series of lessons in the Gospel of Luke. The fourth lesson will cover verses 57-80 of chapter 1: "THE PROPHECY OF ZACHARIAS." Upon the birth of Elizabeth's miracle-child, he was circumcised on the eighth day, and the people called his name "Zacharias," after the name of his father. Elizabeth remonstrated, saying "Not so, but his name shall be called John. The people retorted that her and Zacharias had no kinsmen by that name, and made signs to mute Zacharias how he would have the child named. Calling for a writing tablet, he wrote, "His name is John." All of the people marvel ed. At that precise point, the tongue of Zacharias was loosed, and he began to praise God. One of the premier prophecies of Scripture was then spoken by Zacharias. Our meeting will begin at 7:00 P.M. You are invited to bring your family and friends for fellowship around the Word of God. Refreshments are served afterward, with a time of extended fellowship for everyone.



2014 PREACHING FESTIVAL

DIVINE INTERROGATION

Friday, Saturday, Lord's Day
7:00 PM 1:00 PM 9:00 AM

NOVEMBER 14-16, 2011
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