

ANOTHER BEGINNING

The beginning of the Gospel of St. Luke

DEDICATION & PURPOSE

Read Luke 1: 1-4



- **Theophilus**
 - means - “friend of God”
 - A Jew from Alexandria or
 - Theophilus Ben Ananus, High Priest (37-41 AD) or
 - Honorary Title

DEDICATION & PURPOSE



- **many** have undertaken
- it seemed good *to me also*,
having *followed all things*
closely ...
- To write an *orderly* account
- “that you may know the
truth”
- *validates* Mark & Matthew?



INFANCY NARRATIVES

- **Both,** St Luke and Matthew devote **first two chapters**
- Luke's account - *Marian* point of view
 - *Joyful mysteries of the Rosary - Luke*
- Matthew's account - *St Joseph's* point of view.



INFANCY NARRATIVES

- **St Luke** refers in *parallel* - the beginning of the lives of **St John the Baptist** and of **Jesus**:
 - **two annunciations,**
 - **two births,**
 - **two circumcisions,**
 - **and two scenes in the temple**



INFANCY NARRATIVES

- **St Luke** also includes **four prophecies** in canticle form:
 - **Mary's Magnificat (1:46–55),**
 - **Zechariah's Benedictus (1:67–79),**
 - **the Gloria of the angels (2:14) and**
 - **Simeon's Nunc dimittis (2:29–32).**

ANNUNCIATION OF JOHN - THE PRECURSOR -

Read Lk 1: 5-25

- In the days of Herod, King of Judea ...

The historical setting
always important to
St Luke



ANNUNCIATION OF JOHN

- **Zechariah** - [zachar yah] (The Lord Remembers)
 - part of the Levitical Priesthood
(Ex 35: 25-29)
- **Elizabeth** - [eli shevah] (God's covenant)
 - a daughter of Aaron - Also a Levite.

ANNUNCIATION OF JOHN



- verse 6 - Both were *righteous in the eyes of God, observing all the commandments and ordinances of the Lord blamelessly.*
- verse 7 - *But they had no child, because Elizabeth was **barren**, and both were advanced in years.*

ANNUNCIATION OF JOHN



- Regarding Elizabeth and Zechariah - the Venerable Bede +735AD suggests:
 - Mystically (*St. Bede, In Lucam*): Zechariah and Elizabeth represent the priesthood and Law of the Old Covenant. Both were righteous, as the priesthood was holy and the Law was good; but together they were unable to bear children for God or bring forth the grace of Christ. The couple thus signifies the aging Old Covenant awaiting the blessings of the New.

ANNUNCIATION OF JOHN

Who else was barren?

Sarah (Gen 11:30), Rebekah (Gen 25:21), Rachel (Gen 29:31), Samson's mother (Judg 13:2), and **Hannah** (1 Sam 1:2)

- Sarai - means 'my princess' Sarah would mean 'princess.'
- **Abram** - exalted father, **Abraham** - father of multitude
- Hannah - means 'favored' or 'graced' -
She prayed for a son she would dedicate to God.
- God gave her **Samuel** (shama el - heard of God)

ANNUNCIATION OF JOHN

- Lk 1:9 - Incense Priest chosen by lot
- I Chr 24: 1-19 - ordinary priests



Lots bearing names of Zealots at Masada

- 24 divisions - each division served two times per year, for one week each time.
- *odds*: right division and correct priest? 7200 priests.
- Once every 21.5 years
 - Was it *pure chance*?
- cf Acts 1:21-26

ANNUNCIATION OF JOHN

- **Burn Incense** - sanctuary of the Lord (*Holy Place*) a daily offering of about one half pound of incense at the 1st and 9th hours, *the hour of Prayer*.
Ex 30: 1-10*
- cf Acts 3:1 - Peter and John
- Incense **Ps 141:1-2** - prayers of people
- **Rev 5:8, 8:3-4*** - parallels God altar/throne.
- *Psalm 118: 19-29* - *Triumphal entry*



THE ANGEL APPEARS

- “Do not be afraid.”
- “... your prayer has been heard.”
- a son, **John**
- Hb: Yohanan
root **Yah + Hanna**
which means:
graced by Yahweh



THE ANGEL APPEARS

- “you will have **joy** and **gladness**”
- he will be *great* in the sight of the Lord
- No wine or strong drink (Nu 6:1-21 Nazarite - others Samson, Samuel)
- “He will be filled with the **holy Spirit** even from his mother’s womb.”



ANNUNCIATION OF JOHN



- Regarding John being filled with the Holy Spirit from the womb - the **Venerable Bede +735AD** suggests:
 - Although he was conceived in sin—original sin—like other men, St John the Baptist was born sinless because he was sanctified in his mother's womb by the presence of Jesus Christ (then in Mary's womb) and of the Blessed Virgin. On receiving this grace of God, St John rejoices by leaping with joy in his mother's womb—thereby fulfilling the archangel's prophecy. (cf. Lk 1:15 and Lk 1:43)

THE ANGEL APPEARS

- John will turn many children of Israel to the Lord
- “He will go before him, in the spirit and power of Elijah - to turn the hearts ... righteous and prepare a people fit for the Lord.”

cf. Mal 3: 19-24,*

Sir 48: 4, 9-10*



THE ANGEL APPEARS

- Lk 1:18 - “How shall I know (ginōskō) this? I am old man and my wife is advanced in years.” *
- Mary: “How can this be, since I know (ginōskō) not a man?”
Lk 1:34 KJV
- same (ginōskō) as in Mt 1:25.
 - *Play on words?*
- * Repetition by Luke
“advanced in years” as in v.7



THE ANGEL APPEARS

- “I am Gabriel” “I was sent to **speak** the good news.”
- “but now you will be **speechless** (*sē-ō-pä'-ō*) and unable to talk, until these things have taken place, because you did not believe my words.” v. 20.
 - ... **be silent** - (*sē-ō-pä'-ō*) - Lk 18:39*
 - *After* his service completed, he *returned* to his wife and **Elizabeth conceived**.
 - **She hid herself for 5 months**





GABRIEL

One of **Seven archangels** in the Hebrew tradition. (*Enoch 1*)

- Three are named in Scripture:
 - **Gabriel** - Dan 8:15-16, 9:21-27, and Lk 1
Strong man of God
 - **Raphael** - Tobit 12:15*
God heals
 - **Michael** - Dan 12:1, Jud 9*, Rev 12:7
Who is like God



- **Angels** are pure spirits, that is, they have no body of any kind; therefore, “they do not appear to men exactly as they are; rather, they manifest themselves in forms which God gives them so that they can be seen by those to whom he sends them”

(St John Damascene,
De fide orthodoxa, 2, 3)

- They also serve us as ministering spirits for the sake of our salvation.
(Heb 1:14)

ANNUNCIATION OF JESUS - THE MESSIAH -

Read Lk 1: 26-38

- In the sixth month the angel Gabriel was sent from God ...
 - ... to the city of Nazareth
 - ... to a virgin named Mary.



Verbum Caro Hic Factum Est

THE ANNUNCIATION



- a town of Galilee named Nazareth



- Nazareth - means Branch Town
- to a virgin named Mary - betrothed to Joseph - of the house of David.
 - Gen 3:15* (*her seed*)
 - Isaiah 7:14* (*partenos*)

THE ANNUNCIATION

- “Chairo Kecharitomene. The Lord is with you.”
 - χαῖρε κεχαριτωμένη ὁ κύριος μετὰ σοῦ - **Hail**, she who **has been graced**, the Kurios **meta** sou.
- **Chairo** - can mean rejoice, but as a greeting is usually rendered **Hail**.
 - *cf. Mt 26:49 Judas says to Jesus: ‘Hail Rabbi!’ (or Master) before kissing him.*
 - *cf. Mt 27:29 ‘... they mocked him saying: Hail King of the Jews.’*



THE ANNUNCIATION

- “Chairo Kecharitomene. The Lord is with you.”
- Kecharitomene - one who has been graced. *Only instance an angel uses a title not a name.*
 - *distinguish:* was, had been, has been, is.
 - “I have been sick”
 - note: **John 1:14 and Acts 6:8**
where Jesus and St Stephen are
“pleres charis - full of grace.”



THE ANNUNCIATION



- “The Lord is with you.”
- ὁ κύριος μετὰ σοῦ -
... the Lord is meta you.
- meta μετὰ (with, next to, in the middle of, in between)
- Mt 1:23 greek version of Isaiah 7:14:
“Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God (μετὰ) us.”

THE ANNUNCIATION



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THE ANNUNCIATION

NOT a greeting, but an affirmation.

The Lord God is already with Mary, in a way that someday her Son would be with us.



7:14:
Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, **God** (μετὰ) us.”



YHWH - ADONAI

SAME OR DIFFERENT

YHWH



- Exodus 3: 4-22 The Call of Moses
 - Moses says: ... When I go to the Israelites and say to them “The God of your fathers has sent me to you,” if they ask me “What is his name?” what am I to tell them?
 - God replied: YHWH [I am who am]. This is what you shall tell the Israelites: I AM sent me to you.
 - ... This is my name forever, ...

YHWH

- Hebrew words are made up of **only** consonants.
- An english equivalent might be PPL - which could be pronounced PUPIL or PEOPLE or even APPLE.
- **Context** and/or **Vowel Markings**.

u i a e
P P L P P L

Y H W H
(YOD-HE-WAW-HE)

יהוה

- **ADONAI** - which means **LORD** was pronounced instead of **YHWH**, whenever the word YHWH appeared in the Hebrew text.
- This pious practice developed because the **NAME** of **GOD** was deemed too sacred to be uttered. *(Ex 20:7- Dt 5:11* “You shall not take the name of the LORD, your GOD, in vain)*
 - *This is the case even today, and even when ‘G-D’ is written on a piece of paper in English. (Dispose properly caution at bottom of page)*
- We see this in our English Bibles as **LORD**, rather than Lord.
 - See for instance Ex 3:16* or LEV 1:1* and throughout

Y H W H
(YOD-HE-WAW-HE)

יהוה

- How to remember?
- Place **vowels** associated with **A D O N A I** whenever **YHWH** appeared, and the reader would remember to not utter the sacred name of God.



a o ai
Y H W H - this is how it was done.

(Note: Not a proper way to pronounce, only a reminder to say another word!)

Y H W H
(YOD-HE-WAW-HE)

יהוה

- In the Old Testament, all references to YHWH were simply rendered ADONAI, triggered by vowels as a memory aid.
- In late 1100s, Catholic writers, began to combine the letters of YHWH with the vowel sounds of Adonai - yielding YA HO WAH, which later was further Latin-ized by a Spanish Dominican monk Martini in 1270 who first combined it with latin equivalent letters: J H V H and thus JE HO VAH.

 a o a
J H V H

Y H W H
(YOD-HE-WAW-HE)

יהוה

LORD = GOD in the Old Testament.

LORD (ADONAI) is translated KYRIOS in Greek

Therefore, everywhere KYRIOS is used to refer to a Divine Person - it refers to GOD.

In greek, Kyrios like Adonai in Hebrew, can also refer to a Master or sovereign (including the Roman Emperor).

THE ANNUNCIATION

“The Lord is with you.”

- Jesus (*God Saves*) and the Father will be called Lord (**KYRIOS**) interchangeably, in the Gospel of Luke:
 - Lk **1:32** and **38**
 - Lk **1:43**, and **45** and **46**
 - Lk **2:11** and **2:26**
 - Lk **10:27** and **10:40**
 - Lk **19:34** and **19:38**



THE ANNUNCIATION

“Do not be afraid. You have found favor (charis) with God.”

- Repetition by Luke, same as v. 13.
 - **Charis** - favor. Root for grace. She found grace with God.
- **Jesus** - YHSWH - Joshua, means “God Saves.”
 - **Sir 46:1*** - typology of Joshua



THE ANNUNCIATION

- Son of the Most High - Son of God
- Throne of his father David
- A Davidic King - conveyed by God, his Father - He will rule over the house of Jacob - restoration of Israel 12 tribes.
- Legal pedigree, in the flesh, available through Joseph, from the House of David. Tribe of Judah.



THE ANNUNCIATION

- His Kingdom will have no end.
- **2 Sam 7:11-17*** Jesus fulfills promise made to King David.
 - cf Dan 7:27
 - **Ps 89: 4-5*** lament over God's promise is over.



THE ANNUNCIATION

- “And the angel said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God.”
- **overshadow** - ἐπισκιάζω **episkiazō**
- Used in the Gospels **only here**, and **Transfiguration** in Mt 17, Mk 9 and Lk 9
- ★ **LXX** also in Ex 40:35 - used there to describe the **shekinah** glory of God, **overshadowing the ark of his covenant.**
(inside the Dwelling (NAB) / Tabernacle (KJV))



THE ANNUNCIATION



- Elizabeth in her sixth month, with a son- though barren
- For nothing is impossible with God.
- cf Gen 18:12-14* angel to Abraham about Sarah.
- How is this a sign for Mary?



THE ANNUNCIATION

Having proposed God's plan, the *angel Gabriel waits* for her consent.
Silence ...

- *The awaited 'fiat' comes:*
"I am the **Handmaid** of the Lord.
May it be done to me according
to your word."

Then the angel departed from her.

- **doulé** - servant, handmaid, slave
 - St James in Js 1:1 *doulos*
 - St Paul in Phil 1:1 *doulos*



THE VISITATION

Read Lk 1: 39-56

- In those days **Mary arose** and went **with haste into the hill country, to a city of Judah** - and she entered the **house of Zechariah** and greeted Elizabeth. ...



THE VISITATION

Hill
country, to
a city of
Judah,
House of
Zechariah
and
Elizabeth

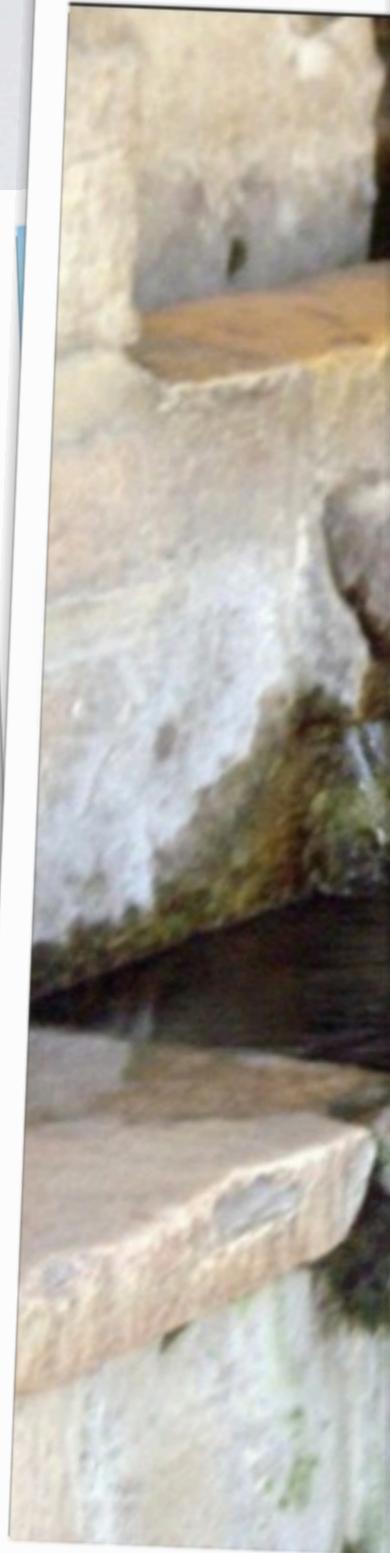


THE VISITATION

Hill
country, to
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Judah,
House of
Zechariah
and
Elizabeth



Hill
country, to
a city of
Judah,
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and
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THE VISITATION

- When Elizabeth heard Mary's greeting the infant leapt in her womb,
- *(Ignatius Note)* Elizabeth's experience parallels that of Rebekah in Gen 25.
 - Both Luke and the Greek OT use the same verb (Gk. skirtao) to describe children leaping or stirring in the womb. As Rebekah's experience signaled the preeminence of Jacob over his older brother Esau (Gen 25:22-23), so the similar experience of Elizabeth was a sign that Jesus would be greater than his older cousin John. (cf Jn 3:30)

THE VISITATION

- (Navarre Note) **St John Chrysostom comments:**
“See how new and how wonderful this mystery is. He has not yet left the womb but he speaks by leaping; he is not yet allowed to cry out but he makes himself heard by his actions [...]; he has not yet seen the light but he points out the Sun; he has not yet been born and he is keen to act as Precursor. The Lord is present, so he cannot contain himself or wait for nature to run its course: he wants to break out of the prison of his mother’s womb and he makes sure he witnesses to the fact that the Savior is about to come” (*Sermon recorded by Metaphrastrus*).
- **St John Chrysostom born in Antioch 347 AD - died 407 AD - Doctor of the Church**

THE VISITATION

- When Elizabeth heard Mary's greeting the infant leapt in her womb, and Elizabeth filled with the Holy Spirit (recall Lk 1:15)
 - cried out in a loud voice (exclaimed with a loud cry)
 - "Blessed are you among women and blessed is the fruit of your womb!"

THE VISITATION

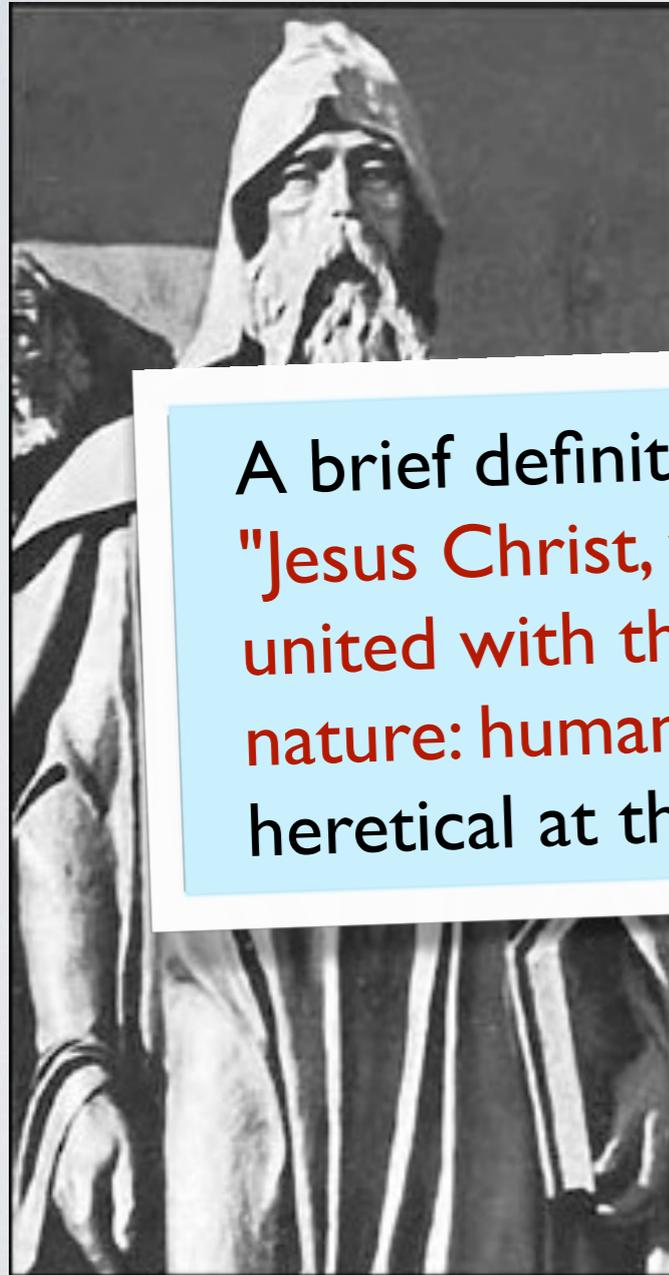


Nestorius

Patriarch of Constantinople 428-431 AD

- And how does this happen to me
- that the mother of my Lord, should come to me.
- Context of v. 45 Jesus - surrounded by Lord as God: v. 28, 32, 38, 46, 58, 68.
- Divine motherhood.
(Council of Ephesus 431 AD)

THE VISITATION



A brief definition of Nestorian Christology can be given as: "Jesus Christ, who is not identical with the Son but personally united with the Son, who lives in him, is one hypostasis and one nature: human." Nestorianism was condemned a second time as heretical at the Council of Chalcedon

v. 20, 32, 36, 46, 58, 68.

- Divine motherhood.
(Council of Ephesus 431 AD)

Nestorius

Patriarch of Constantinople 428-431 AD

THE VISITATION



- From the moment the **sound of your greeting, *entered my ears*** - the **infant in my womb** left for joy.
- “Blessed are you who *believed* that what was spoken to you by the Lord would be fulfilled.”

ARK OF THE COVENANT



ARK OF THE COVENANT

A Type of Mary



This interpretation is given also by Saint Ambrose, Saint Ephraem of Syria and Saint Augustine. Athanasius the bishop of Alexandria, composed a hymn of praise describing Mary as the Ark of the New Covenant covered with purity rather than gold.

THE ARK

- Constructed of **Pristine Acacia wood**
 - no knots.
- Plate the **Inside and the Outside with Pure Gold.**
- **four gold rings** for **four acacia wood poles** to carry it - **NEVER** to be removed.



Ex 25: 10-22

THE ARK

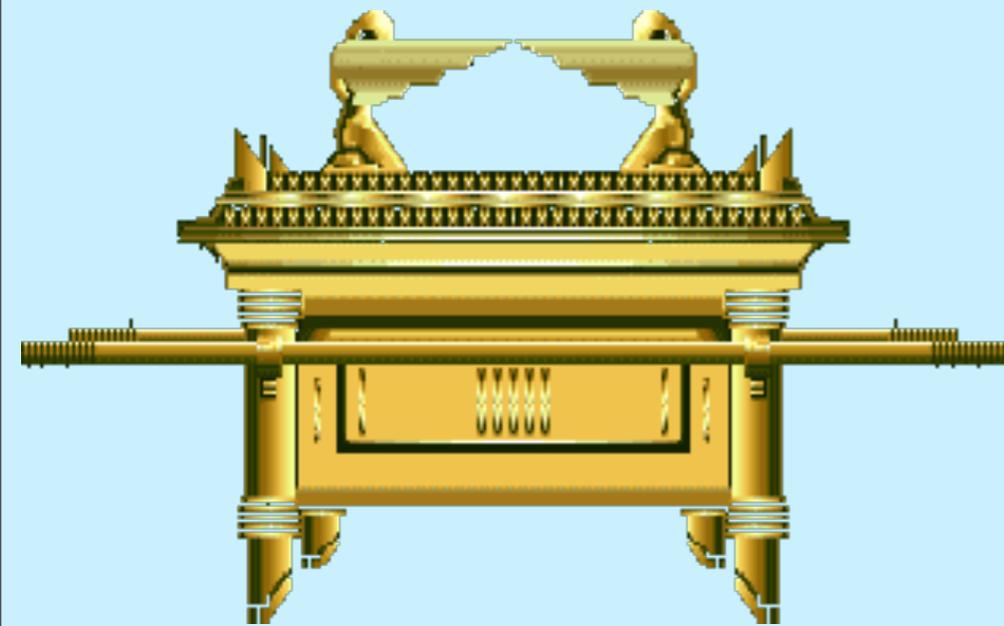
- Cover (propitiatory) of pure gold
- two cherubim of beaten gold.
 - They shall be facing each other but turned toward the propitiatory.
- “There I will meet you and there, from above the propitiatory ... I will tell you all the commandments I wish you to give to the Israelites.”



Ex 25: 10-22

THE ARK

- God spoke to Moses from the mercy seat on the Ark - the propitiatory between the cherubim.
- why did the cherubim look down rather than at each other?
- The Israelites carried the Ark in the desert for 40 years, keeping it in the Tabernacle, in the Most Holy Place (Holy of Holies)



THE ARK

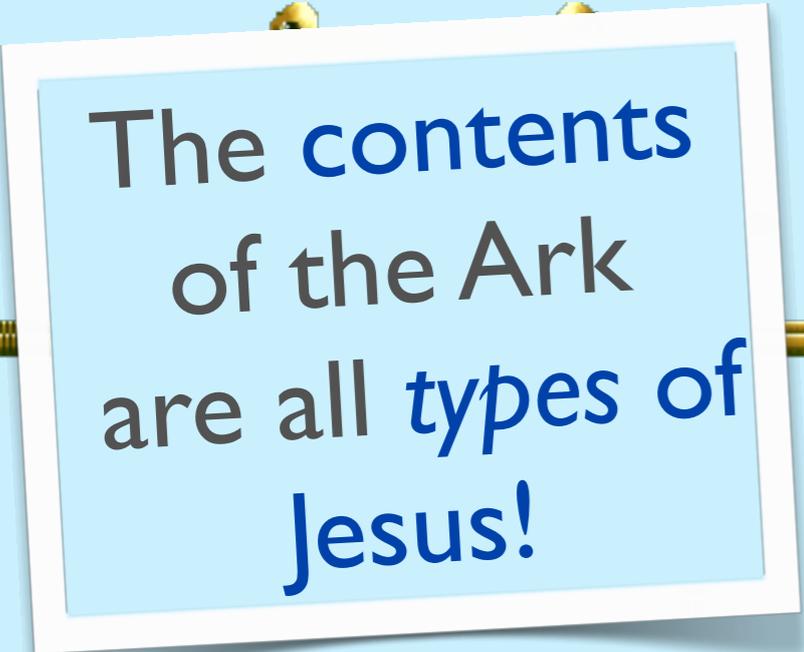
- God ordered the following placed inside the Ark:
- The **Tablets of the Decalogue** (The Word of God) [cf Dt 10:2]
- A **jar with Manna** (The Divine bread God gave from Heaven) [Ex 16: 33-34]
- The **staff of the High Priest of Israel**. (Aaron's staff) [Nu 17:10/25]



Hebrews 9:4

THE ARK

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 - The **Tablets of the Decalogue** (The Word of God) [cf Dt 10:2]
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The contents
of the Ark
are all *types* of
Jesus!

Hebrews 9:4

THE ARK

- The Ark was part of Israel's history
- Crossing the River Jordan with Joshua (Jos 3: 14-16)
- Battle of Jericho (Jos 6:20) - the walls of Jericho collapsed
- Captured by the Philistines (1 Sam 4) *nothing but misery* for them: Their idols fell, they got hemorrhoids, plagues of mice.

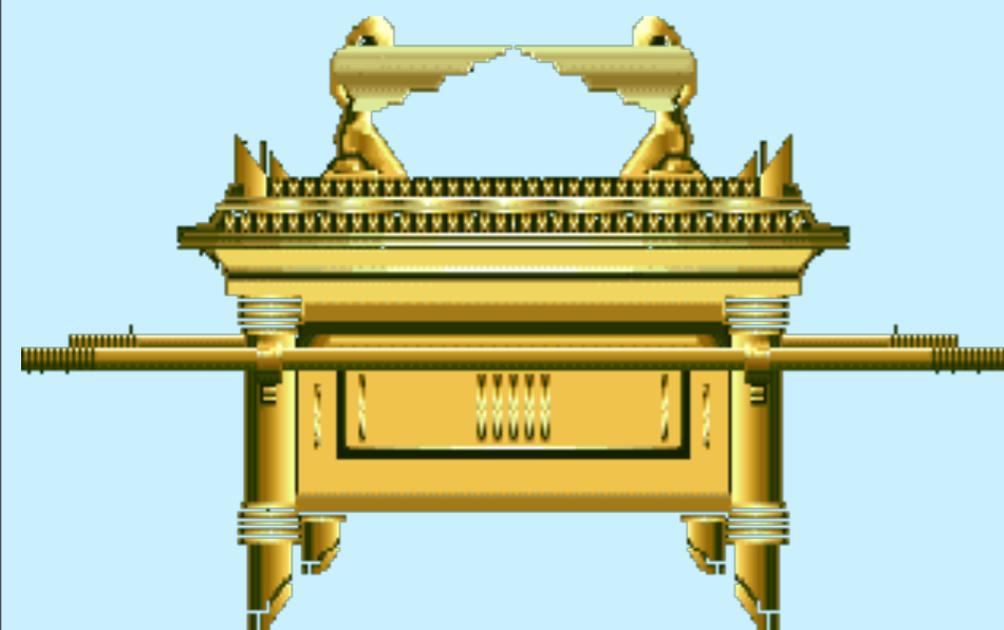


THE ARK IS HOLY

- After the Philistines returned the Ark, to the Israelite region of Beth-shemish. The people offered a holocaust to the Lord, for its return.

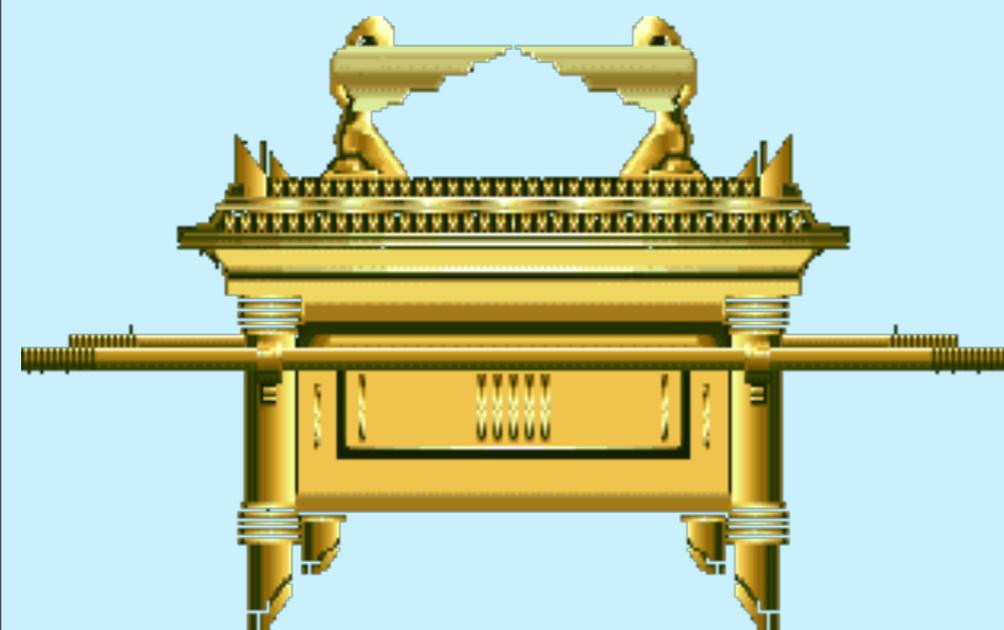
- Some curious Beth-shemites gazed into the Ark !

- I Sam 6:19 (NIV) But God struck down some of the inhabitants of Beth Shemesh, putting **seventy** of them to death because they looked into the ark of the LORD. *(50,070 KJV)*



THE ARK IS HOLY

- The Ark was to be carried by priests by the poles on their shoulders. Dt 31:25 ascribes this duty to the Levites, and Numbers 3 & 4 tell us these were of the Koathite clan.
- In 1 Chr 13:7 we see that King David thought it acceptable to move the Ark by an oxen pulled cart.
- Read about Uzzah
(1 Chr 13:7-11)*



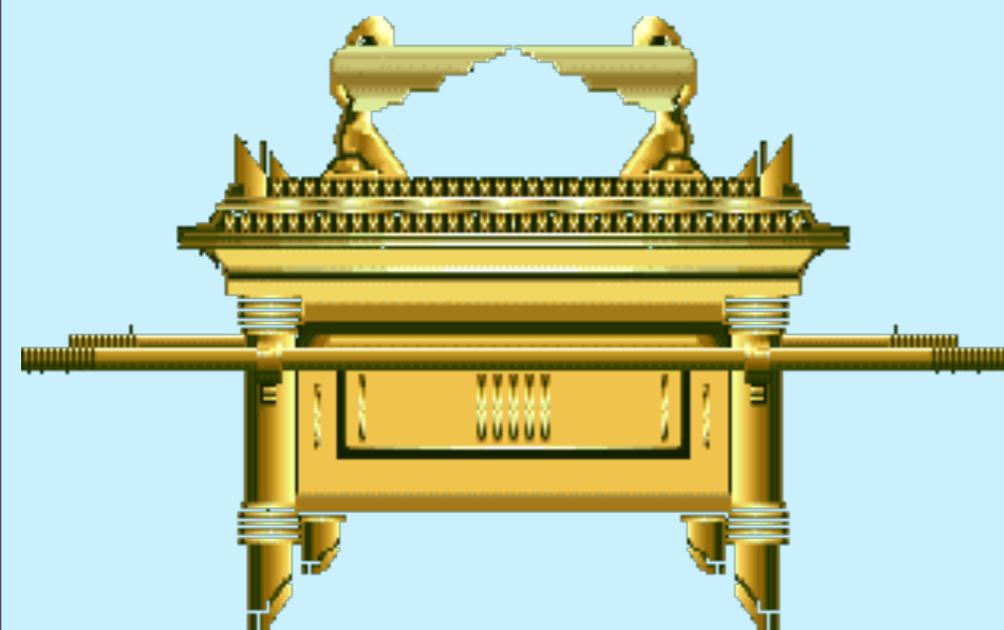
THE ARK IS HOLY

- The Ark is Holy

Holy has two meanings:

(according to Webster's Thesaurus)

- Saintly, godly, pious, religious, devout, virtuous, angelic ...
- Sacred, consecrated, hallowed, venerated, revered, blessed ...
- Which do you think **the Ark** was? **Holy Father?** **Holy Mary?**



THE ARK
A
TYPE OF
MARY?



THE ARK
A
TYPE OF
MARY?



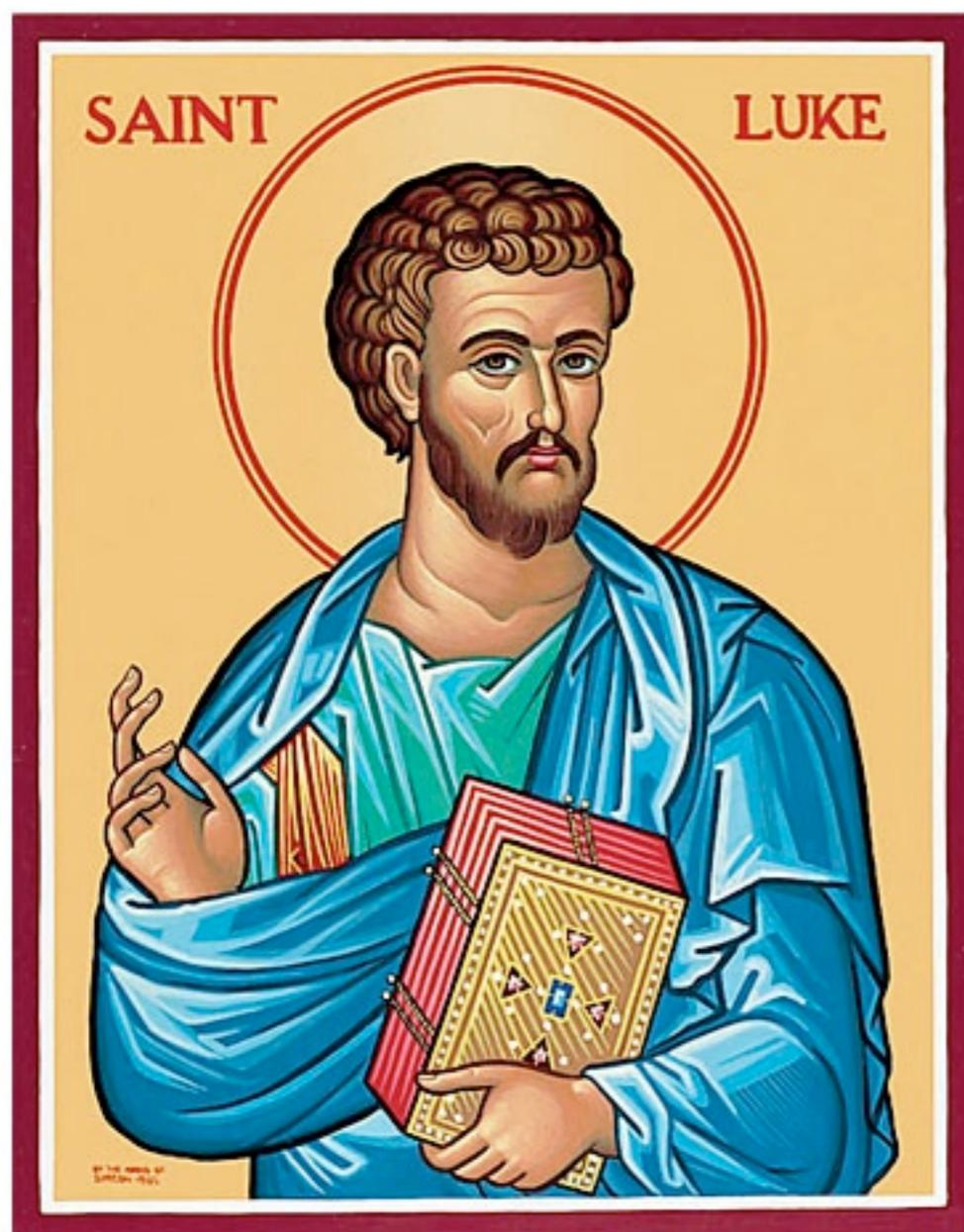
Jesus

EPISKIAZO

- Luke chooses the Greek word **EPISKIAZO** to show how the **Holy Spirit will overshadow Mary.** Lk 1:35
- The same word in the LXX of Ex 40:34 - used to show the glory of **God overshadowing the Ark.**
- the shekinah glory of God is the Holy Spirit.



THE ARK - A TYPE OF MARY



- St Luke did more than **EPISKIAZO** the Blessed Virgin
- He connected the Ark and Mary in an even more amazing way!

THE ARK - A TYPE OF MARY

Read 2 Sam 6

THE ARK - A TYPE OF MARY

St Luke's story of the Visitation (seen as the **Ark** going to visit Elizabeth in **Judea**) directly parallels the story in 2 Sam 6 of King David bringing the **Ark** of the Old Covenant back to **Judea**.

Read 2 Sam 6

- **Luke 1: 39** - Mary set out in haste to travel to Judea
- **2 Sam 6: 2** - Then David ... set out for ... Judah, to bring from there the ark of the Lord.

THE ARK - A TYPE OF MARY

Luke 1 and 2 Sam 6

- Luke 1: 43 - And how does this happen to me, that the mother of my Lord should come to me?
- 2 Sam 6: 9 - David feared the Lord that day and said, “How can the ark of the Lord come to me?”

THE ARK - A TYPE OF MARY

Luke 1 and 2 Sam 6

- Luke 1: 40 - where she entered the House of Zechariah.
- 2 Sam 6: 10 - David ... diverted the ark of the Lord ... to the House of Obededom.

THE ARK - A TYPE OF MARY

Luke 1 and 2 Sam 6

- **Luke 1: 47** - Mary ... **rejoices** in God her Savior.
- **2 Sam 6: 12** - David ... brings the ark of the Lord ... amid festivities.

THE ARK - A TYPE OF MARY

Luke 1 and 2 Sam 6

- Luke 1: 42 - (Elizabeth) ... cried out in a loud voice.
- 2 Sam 6: 15 - all the Israelites were bringing up the ark of the Lord with shouts of joy and to the sound of the horn.

THE ARK - A TYPE OF MARY

Luke 1 and 2 Sam 6

- Luke 1: 41 - When Elizabeth heard Mary's greeting, the infant in her womb leapt for joy ... blessed is the fruit of your womb.
- 2 Sam 6: 16 - as the Ark of the Lord was entering ... David was leaping and dancing before the Lord.

THE ARK - A TYPE OF MARY

Luke 1 and 2 Sam 6

- **Luke 1: 56** - Mary remained with her about **three months** and then returned to her home.
- **2 Sam 6: 11** - The ark remained in the house of Obededom, the Gittite for **three months**.

ONE MORE THING

Luke 1:42

- Luke 1:42 - (Elizabeth) **cried out** in a loud voice.
- ἀνεφώνησεν (anephōnēsen) - an exuberent cry (*praise*)
- used only once in the NT by St Luke, to describe Elizabeth's joy at the arrival of Mary. Used only five times in the LXX version of the OT, to describe the **Levitical singers** and their melodic sounds related to the **Ark of the Covenant**. (cf 1 Chr 15:28, 16:4-5 and 2 Chr 5:13)
- *anephōnēsen* is never used apart from the Ark of the Covenant.
- St Luke describes the melodic cry of another Levitical descendant, the aged Elizabeth (Lk 1:5). Her "cry out" is an echo to the liturgical praise previously reserved for the Ark of the Covenant.

(Note from Ignatius Study Bible)

IMPLICATIONS

- **Prestine wood** - no imperfections
- **overlayed with Gold** inside and outside
- Her cover is **a place for God's glory** to overshadow and manifest itself
- **Holy** - created for a special purpose - **no unauthorized touching** - **no looking into.**
- **If** the **Ark** prefigures **Mary**, **then** the **contents of the Ark** prefigure her **Son.**



THREE LINKS TO THE ARK

- **Lk 1:35** - Luke chooses the Greek word **EPIKIAZO** to show how the Holy Spirit will overshadow Mary. The same word in the **LXX** of Ex 40:34 as how shekinah overshadowed the Ark.
- **Luke 1:39-45** - Visitation Narrative structured like 2 Sam 6 - the Narrative of David bringing the Ark to Jerusalem.
- **Luke 1:42** - (Elizabeth) cried out in a loud voice. **ἀνεφώνησεν** (anephōnēsen) - an exuberent cry (praise).
 - used only **once** in the NT by St Luke, to describe Elizabeth's joy at the arrival of Mary. Used only **five times** in the **LXX** version of the OT, always to describe the Levitical singers and their melodic sounds related to the Ark of the Covenant.



MARIAN INFERENCES

- **Lk 1:43** - Mary as the Mother of my Lord, is likewise **Mary, the Mother of God.** (Council of Ephesus - 431 AD)
 - Combats **Nestorian Heresy** and a schizophrenic Jesus.
 - Flows from **Kyrios** - Title for Jesus and the Father throughout Luke (Lk 1:32 and 38; Lk 1:43, and 45 and 46; Lk 2:11 and 2:26)
 - **Affirms: Jesus** is a **Divine person, who is God and Man.**
- **Luke 1:39-45 - Mary as the Ark of the Covenant,** gives us insights to her:
 - **Holiness** - special purpose.
 - **Purity and possible sinless condition** - special acacia wood with no knots or imperfections. (cf. Ex 25) **Gen 3:15**
 - **Royal Status** - Gold overlay in and out. (filled with the Holy Spirit?)
 - **Perpetual Virginity** - Uzzah and Beth-Shemites.
 - **Affirms: Jesus** - as **the Word, the Bread from Heaven, and our High Priest.**



Luke 1:46-55



THE MAGNIFICAT



Luke 1:46-55

My soul *proclaims*
the greatness of the
Lord; my spirit
rejoices in God
my savior

....

behold, from now on
all ages (genea) will
call me blessed.

The Almighty has
done great things for
me, and holy is his
name.

THE MAGNIFICAT



Compare the
Canticle of the BVM
Luke 1:46-55 with the
Canticle of Hanna
found in 1 Sam 2:1-10

- Both proclaimed their joy, understanding the dedication of their children to the Lord.
- Samuel - great prophet - transition from revelation by priest and ephod to prophets.
- Jesus - the messiah - transition from revelation by prophets to a divine son.



Compare the
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found in 1 Sam 2:1-10

- Hannah - means '*favoured*' or "*graced*"
- Samuel - great prophet - transition from revelation by priest and ephod to prophets.
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All generations
will call her
blessed, because
her son is a *Son of
David - a **King** of
Israel.*

As His mother,
she is a **Gebirah**,
a Queen.

THE MAGNIFICAT

Luke 1:46-55



THE DAVIDIC KINGDOM

THE VIZIER

The office of the
Royal Steward



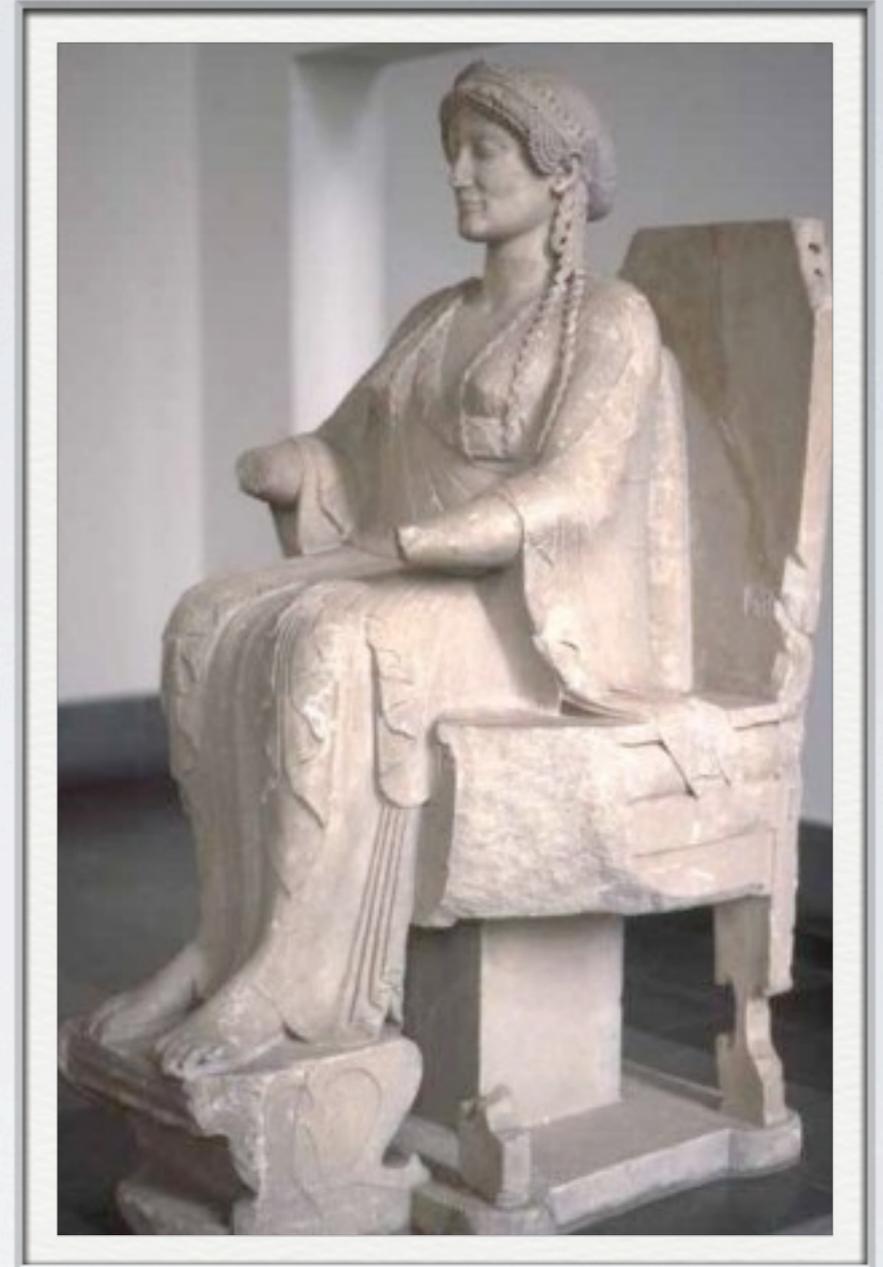
THE GEBIRAH

The Office of
Queen Mother



THE GEBIRAH

- In the Western Monarchy system a King has a Queen. She is the Wife of the King.
- In the **Davidic Monarchy** system the King also has a Queen. She is the **Mother** of the King.



MAACAH II

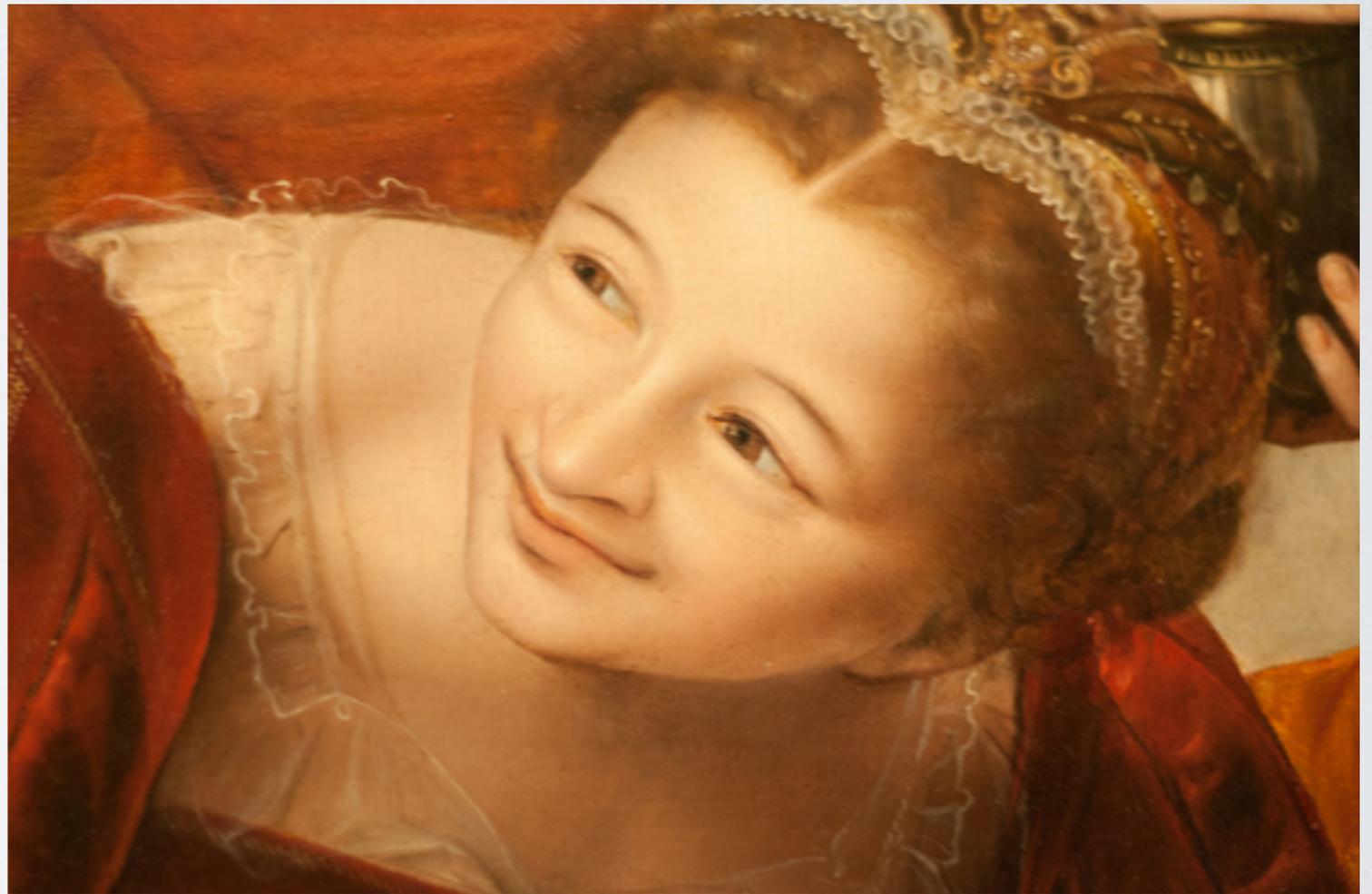
Wife of Rehoboam
Mother of Abijah of Judah
Grandmother of Asa of Judah

THE GEBIRAH

- In the Davidic Kingdom, the Queen Mother has two important relationships:
 - She was the spouse of the Father- the prior King
 - She is the mother of the son- who is the King
- The legitimacy of the Davidic King flowed from the Gebirah's relationship to both. Continuity of the line was paramount and thus assured by the Gebirah.

BATHSHEBA

- As a wife of King David, Bathsheba bowed to David. (1 Ki 1:16)
- As the mother of King Solomon, the king paid her homage. (1 Ki 2:19).



THE FIRST GEBIRAH

- (1 Kings 2:13). Adonijah, son of Haggith, went to Bathsheba, the mother of Solomon. "Do you come as a friend?" she asked. "Yes," he answered, and added, "I have something to say to you." She replied, "Say it."
- ... "But now there is one favor I would ask of you."
 - Do not refuse me. And she said, "Speak on."
- He said, "Please ask King Solomon, who will not refuse you, to give me Abishag the Shunamite for my wife."

THE FIRST GEBIRAH

- “Very well,” replied Bathsheba, “I will speak to the king for you.”
- Then Bathsheba went to King Solomon to speak to him for Adonijah, and the king stood up to meet her and paid her homage.
- Then he sat down upon his throne, and a throne was provided for the king's mother, who sat at his right.

THE FIRST GEBIRAH



- "There is one small favor I would ask of you," she said. "Do not refuse me."
- "Ask it, my mother," the king said to her, "for I will not refuse you." (1 Ki 2: 12-21)
- The Queen Mother - historically served as an intercessor for the people.

LEGITIMACY

- Look at how Scripture describes the legitimacy of each Davidic King:
 - 2 Kings: 18:2 at 21:1; 21:19; 22:1; 23:31; 23:36 to name just a few leading to 2 Kings 24:8 Jehoiachin the “*last*” Davidic king
 - verse 24:15 describes the deportation to Babylon ...

LEGITIMACY

- 2 Ki 18:2 (**Ahaz**) was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. **His mother's name was Abi**, daughter of Zechariah.
- 2 Ki 21:1 **Manasseh** was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. **His mother's name was Hephzibah**.
- 2 Ki 21:19 **Amon** was twenty-two years old when he began to reign, and he reigned two years in Jerusalem. **His mother's name was Meshullemeth**, daughter of Haruz of Jotbah.

LEGITIMACY

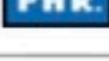
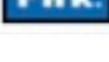
- 2 Ki 24:8 Jehoiachin was eighteen years old when he began to reign, and he reigned three months in Jerusalem. His mother's name was Nehushta,
- 2 Ki 24:15 (Nebuchadnezzar) deported Jehoiachin to Babylon, and also led captive from Jerusalem to Babylon the king's mother and wives, his functionaries, and the chief men of the land.

THE GEBIRAH

- The Prophet Jeremiah highlights the Gebirah's connection with the King when he wrote what God tells him to say:

“Say to the king and to his Gebirah: Come down from your throne. From your heads fall your magnificent crowns” (Jer 13:18).
- God refers to the deposing of the King and Gebirah, and with that image, Jeremiah signals the Babylonian exile of the Southern Kingdom is the judgment of God.

THE GEBIRAH

English (KJV) 		Strong's	Root Form (Hebrew)	
Say		H559	אמר 'amar	
unto the king		H4428	מלך melek	
and to the queen,		H1377	גבירה gēbiyrah	
Humble		H8213	שפל shaphel	
yourselves, sit down:		H3427	ישב yashab	
for your principalities		H4761	מראשות mar'ashah	
shall come down,		H3381	ירד yarad	
[even] the crown		H5850	עטרה 'atarah	
of your glory.		H8597	תפארת tiph'arah	

judgment of God.

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JEWISH HISTORY

- It was a feature of the Davidic Kingdom, which Jews acknowledge even today, that those who, for some reason, felt that they could not approach the King directly - **did seek the intercession of the Queen Mother ...**
 - for as Scripture records, the King could not refuse a request from his Mother.
- The importance of a Mother's intercession is alive today in modern Jewish faith.

A MOTHER'S PRAYER



- If a modern Jewish person is sick, and a rabbi is asked to pray for the sick individual, he will seek to know the Hebrew name of the sick person's mother.
- ... to pray for a person, and mentioning to G-d the memory or name of the person's mother - increases the merit of the prayer and G-d is more merciful in hearing the request!

(cf. The Crucified Rabbi, by Taylor Marshall. At p.6)

JESUS - SON OF DAVID



- If Jesus was a true Son of David - who would be a King he would sit on the throne of his father David ...
- ... a first century Jew would look for certain incidents of a true Davidic King.
- **In addition to a Vizier and ministers**
 - he would look for a **Gebirah - a Queen Mother.**



THE ANNUNCIATION REVISITED

LUKE 1:26 - 38

- In the sixth month, the angel Gabriel was sent from God to a town of Galilee called Nazareth, to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary.
- And coming to her, he said, "**Chairo Kecharitomene. The Lord is with you.**" But she was greatly troubled at what was said and pondered what sort of greeting this might be.
- Then the angel said to her, "Do not be afraid, Mary, for you have found favor with God.

LUKE 1:26 - 38

- Behold, you will conceive in your womb and bear a son, and you shall name him Jesus.
- He will be great and will be called Son of the Most High, and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end."

LUKE 1:26 - 38

- But Mary said to the angel, "How can this be, since I have no relations with a man?"
- And the angel said to her in reply, "The holy Spirit will come upon you, and the power of the Most High will overshadow you. Therefore the child to be born will be called holy, the Son of God."

LUKE 1:26 - 38

- And behold, Elizabeth, your relative, has also conceived a son in her old age, and this is the sixth month for her who was called barren;
- for nothing will be impossible for God."
- Mary said, "Behold, I am the handmaid of the Lord. May it be done to me according to your word."
Then the angel departed from her.

MARY - THE GEBIRAH

- Jesus, son of David, would sit on the throne of his father David.
 - As a Davidic King, his mother would be His Gebirah.
- **Mary** grasps this, for in the Magnificat she declares:
“For behold, from now on all generations will call me blessed.” (Lk 1:46-55).

MARY - THE GEBIRAH

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- **Mary** grasps this, for in the Magnificat she declares:
“For behold, from now on all generations will call me blessed.” (Lk 1:46-55).

How long will Jesus sit on the
seat of his father David?

How long will Mary be the Gebirah?



GEBIRAH REVIEW

- Gebirah means?
- Who was the Gebirah in the Kingdom of David?
- As a wife, what did she do as she entered the Kings Court?
- As a Gebirah, what was different?
- Where did the Gebirah sit when court was in session?



GEBIRAH REVIEW

- What were the two roles of the Gebirah, in Jewish history?
- What do we learn from Adonijah, Bathsheba, and Solomon in 1 Kings 2:13 and following?
- If the King was young, who effectively ruled in his stead?
- Were all Gebirahs good Queens?
- What famous person used the term “Gebirah” in Jer 13:18?

A MOTHER'S PRAYER



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MARY - THE GEBIRAH

John 2:1-11



- **At Cana** - during a marriage feast, we see the confidence of a Gebirah.

MARY - THE GEBIRAH

- Mary tells Jesus they have no wine
- Jesus says: “My hour has not yet come.”
- Mary tells the wine steward “Do whatever He tells you.”
- Jesus does not refuse her and performs his first sign. (Jn 2:1-11)



REVELATION

chapter 12



MARY - THE GEBIRAH



- In the **Book of Revelation** - John records a *celestial vision* of the same person he took to his home after the crucifixion - **Mary the mother of Our Lord.** (Rev 12:1-17).
- He sees a **Gebirah** - a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. She was with child...

MARY - THE GEBIRAH



- We learn that **child to be Jesus.**
- for he is destined to be a King who will rule with an iron rod.
(Rev 12:5 - cf. Ps 2:9).

MARY - THE GEBIRAH

- A theologically spiritual war is portrayed in Rev 12.
- The huge dragon, the ancient serpent, who is called the Devil and Satan was thrown to earth (v. 9) ... pursues “the woman” who had given birth to the male child. (v. 13).
- The dragon can not overcome the woman (v. 14-16).



MARY - THE GEBIRAH

- The dragon going after the woman - Why?
(See Rev 12:4-5)
- For the theological answer we remember **Gen 3:15:**

After the fall of Adam and Eve, God says to Satan:

“I will put enmity between you and the woman, and between your seed and her seed; He will strike at your head, while you strike at his heel.”

MARY - THE GEBIRAH

- Rev 12:17: the war continues
“Then the dragon became angry with the woman and went off to wage war against the rest of her offspring, those who keep God's commandments and bear witness to Jesus.”
 - ✦ Since we are those who keep God's commandments and bear witness to Jesus.
 - ✦ The mother of the Messiah - the bible states, is also our spiritual mother.

MARY - THE GEBIRAH

- One **MORE** thing:
 - Before John tells us that he sees Mary giving birth to Jesus, what is the vision that he connects with the Gebirah?

MARY - THE GEBIRAH

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 - Before John tells us that he sees Mary giving birth to Jesus, what is the vision that he connects with the Gebirah?
 - Look at Rev 11:19

MARY - THE GEBIRAH

- One **MORE** thing:

- Before John the Baptist was born, Mary was giving birth to the Messiah, Jesus, that he connects with the Gebirah.

- Look at Rev 11:19





BIRTH OF JOHN

Circumcision in the Temple









BIRTH & CIRCUMCISION

Read Lk 1: 57-66

- The Lord had shown mercy.
- **Circumcision** on the **8th day**
 - even if on a sabbath - no exceptions
 - Covenant - Son of Abraham
- Hb: **Yohanan**
root Yah + Hanna which means:
graced by Yahweh
- Marvels - explanation
 - tongue loosed
 - fear and wonder

BIRTH & CIRCUMCISION

- St John was circumcised on the 8th day according to the command of God contained in **Gen 17: 10-14**.
- Circumcision includes the rite of naming the child, prayers for the child, and marking the child with the sign.
- Circumcision was a pre-requisite to eating the Passover.
- **Acts 15: 1-29** contains the record of the **Early Church dispensing of the circumcision requirement**.



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RSS FEED



FOURTH-CENTURY CHRISTIANITY

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COLLEGE


"What did the Fathers do except seek and present the clear and open testimonies of Scripture?" — Martin Luther, Against Latomus (1521)

SEARCH

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Council of Carthage (AD 253)

[Back to Councils and Creeds](#)

Key Facts:

<i>Date</i>	253
<i>Location</i>	Carthage
<i>Number of Participants</i>	18/66
<i>Purpose</i>	To criticize bishop Terapius of Bulla for admitting the priest Victor to communion before he gave proper penance.
<i>Key Events</i>	The council did not annul Terapius' acceptance into communion once again; baptisms were approved prior to the eighth day; Pope Lucius was congratulated on his return from exile.

Surviving Documents:

[Epistle](#) (Cyprian of Carthage)

Bibliography

Munier, Ch. "Carthage" in *The Encyclopedia of the Early Church* (New York: Oxford University Press,

CANTICLE OF ZECHARIAH

Read Lk 1: 67-80

- Then... **filled with the Holy Spirit**, **prophesied** ...
 - now Zechariah, the priest, is filled -and is given the gift of prophecy at the time of his son's birth!
 - *Elizabeth at the visitation*
 - *John from the womb*
 - *Mary - episkiazo by the Holy Spirit, ...
has been graced*

CANTICLE OF ZECHARIAH

- Two parts can be discerned in the Benedictus:
 - in the **first** (vv. 68–75) **Zechariah thanks God** for sending the Messiah, the Saviour, as he promised the patriarchs and prophets of Israel.
 - In the **second** (vv. 76–79) **Zechariah prophesies** that his son will have the mission of being herald of the Most High and precursor of the Messiah, proclaiming God's mercy which reveals itself in the coming of Christ.

Navarre Study Bible

CANTICLE OF ZECHARIAH

- *Baruch atah Adonai, Elohainu* Melech Haolam
(king of the Universe)
... (slight change) ... *Yisrael*
- ... who hallows us with mitzvot, commanding us to kindle the light of Shabbat.
- ... who brings forth bread from the earth.
 - *Baruch atah, Adonai, Eloheinu, Melech haolam, hamotzi lechem min haaretz.*
- ... creator of the fruit of the vine.
 - *Baruch atah, Adonai Eloheinu, Melech haolam, borei p'riy hagafen.*

CANTICLE OF ZECHARIAH

- *Baruch atah Adonai, Elohainu* Melech Haolam
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... (slight change) ... *Yisrael*

- ... who hallows
of Shabbat.

Blessed are you, Lord God of all creation for through your goodness we have this bread to offer. Fruit of the earth and work of human hands, it will become for us the bread of life.

- ... who brings forth bread from the earth.

- *Baruch atah
min haaretz*

Blessed are you, Lord God of all creation for through your goodness we have this wine to offer. Fruit of the vine and work of human hands, it will become our spiritual drink.

- ... creator of the fruit of the vine.

- *Baruch atah, Adonai Eloheinu, Melech haolam, borei p'riy
hagafen.*

CANTICLE OF ZECHARIAH

- Strong belief the **Canticle was originally recorded in Hebrew.**
 - *after all it was recited by a Priest in Judea*
- v.69 - **Horn for our salvation** within the house of David
 - Psalm 132: 11-18*

CANTICLE OF ZECHARIAH

Remember that names matter

- v.72 - *To perform the mercy promised to our fathers and to remember his Holy Covenant ...*
 - Zecher yah, Eli shevah
 - The Lord Remembers, God's Covenant
 - Zechariah, Elisabeth

CANTICLE OF ZECHARIAH

- v.76 - *prophet of the Most High ...*
- John's vocation is closely linked to Jesus, yet their titles distinguish them: **John is the prophet of the Most High**, whereas **Jesus is the Son of the Most High**. (Lk 1:32)
Ignatius Study Bible note

CANTICLE OF ZECHARIAH

Read verses 76-79 and ponder it for yourself as a baptized Christian. Is this your call as well?

CANTICLE OF ZECHARIAH

Read verses 76-79 and ponder it for yourself as a baptized Christian. Is this your call as well?

- What is the **literal sense** in Luke? What did the author intend to communicate, and to whom?
- Now for **Spiritual Senses**:
 - **Allegorical** - Is there an allegorical sense, where this is also speaking of you as a “son?” cf I Ptr 2:9
 - **Moral sense** - Does this dictate how I should act?

CANTICLE OF ZECHARIAH

- v.80 - The child grew and became strong in spirit, and he was in the **desert (wilderness)** until the day of his manifestation to Israel.
 - **“Wilderness”** this must surely refer to the **“Judean wilderness”** which stretches from the northwestern shores of the **Dead Sea to the hill country of Judea**. It is not a sand desert but rather a barren steppe with bushes and basic vegetation which suit **bees and grasshoppers or wild locusts**. It contains many **caves** which can provide shelter.
- Navarre Study Bible