

Handout 1: Luke Lesson 2

The similarities St. Luke has intentionally drawn between the birth announcements of St. John the Baptist and Jesus:

Similarity	John	Jesus
1. The appearance of the angel Gabriel.	Luke 1:11	Luke 1:26
2. Zechariah's concern and fear and Mary's concern.	Luke 1:12	Luke 1:29
3. The angel's command not to be afraid.	Luke 1:13	1:30
4. A heavenly message of a future birth.	Luke 1:13	Luke 1:31
5. The name of the child.	Luke 1:13	Luke 1:31
6. The holy child's mission announced: <u>John</u> : he will be great in the sight of the Lord. <u>Jesus</u> : He will be great and will be called Son of the Most High.	Luke 1:15-17	Luke 1:32-33
7. John will be filled with the Holy Spirit in his mother's womb. The Holy Spirit will come upon Mary and God will overshadow Mary.	Luke 1:15	Luke 1:35
8. John will come in the spirit of Elijah to prepare the people. Jesus will come as David's heir to rule forever.	Luke 1:17	Luke 1:32-33
9. Zechariah and Mary question the angel.	Luke 1:18	Luke 1:38
10. Each received a sign: Zechariah's sign was to be dumb and Mary's sign was Elizabeth's pregnancy.	Luke 1:20	Luke 1:36-37
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Mary is the fulfillment of Israel's destiny to produce the Redeemer-Messiah in St. Luke's allusion to the "daughter of Zion" prophecy (CCC 2676)

Luke 1:28-31 (the angel Gabriel speaking)	Zephaniah 3:14-17 NJB and LXX (God speaking)
" <i>Chaire (Rejoice)</i> " (Lk 1:28)	<i>Chaire ... thygater Sion "Rejoice daughter of Zion"</i> Zeph 3:14
" <i>the Lord is with you</i> " (Lk 1:28)	" <i>Yahweh is king among you</i> " Zeph 3:15b
" <i>Do not be afraid, Mary</i> " (Lk 1:30)	" <i>you have nothing more to fear... Zion have no fear</i> " Zeph 3:15-16
" <i>you will conceive in your womb</i> " (Lk 1:31)	" <i>Yahweh your God is there with you</i> " Zeph 3:17
" <i>Jesus</i> " [Hebrew = Yahshua/Yehoshua = "Yahweh saves"] (Lk 1:31)	" <i>the warrior-Savior</i> " (Zeph 3:17)
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Handout 2: Luke Lesson 2

THE VIRGIN MARY IS THE ARK OF THE NEW COVENANT

Mary, in whom the Lord himself has just made his dwelling, is the daughter of Zion in person, the Ark of the Covenant, the place where the glory of God dwells. She is ‘the dwelling of God [...] with men.’ CCC#2676

God the Holy Spirit overshadowed and then indwelled the Ark. The Ark became the dwelling place of the presence of God. (Ex 40:34-35)	God the Holy Spirit overshadowed and then indwelled Mary. At that time Mary’s womb became the dwelling place of the presence of God. (Lk 1:35)
The Ark contained the 10 Commandments (the word of God in stone), a pot of manna, and Aaron’s rod that came back to life. (Ex 25:16; Dt 10:2, 5; Heb 9:4)	The womb of the Virgin contained Jesus: the Word of God enfleshed, the living bread from heaven, “the Branch” (Messianic title) who would die but come back to life. (Lk 1:35)
The Ark traveled to the hill country of Judah to rest in the house of Obed-edom. (2 Sam 6:1-11)	Mary traveled to the hill country of Judah (Judea) to the home of Elizabeth. (Lk 1:39)
Dressed in a priestly ephod, King David approached the Ark and danced and leapt for joy. (2 Sam 6:14)	John the Baptist, son of a priest who would himself become a priest, leapt for joy in Elizabeth’s womb at the approach of Mary. (Lk 1:43)
David shouted for joy in the presence of God and the holy Ark. (2 Sam 6:15)	Elizabeth gave a loud cry of joy in the presence of God within Mary’s womb. (Lk 1:42)
David asked <i>How is it that the Ark of the Lord comes to me?</i> (2 Sam 6:9)	Elizabeth asked <i>Why is this granted unto me, that the mother of my Lord should come to me?</i> (Lk 1:43)
The Ark remained in the house of Obed-edom for 3 months. (2 Sam 6:11)	Mary remained in the house of her cousin Elizabeth for 3 months. (Lk 1:56)
The house of Obed-edom was blessed by the presence of the Ark. (2 Sam 6:11)	The word “blessed” is used 3 times concerning Mary at Elizabeth’s house. (in Lk 1:39-45)
The Ark returned to its sanctuary and eventually ends up in Jerusalem where the presence and glory of God is revealed in the newly built Temple. (2 Sam 6:12; 1 Kng 8:9-11)	Mary returned home from visiting Elizabeth and eventually comes to Jerusalem, where she presents God the Son in the Temple. (Lk 1:56; 2:21-22)
God made Aaron’s rod (which would be kept in the Ark) return to life and budded to prove he was the legitimate High Priest. (Num 17:8)	God would resurrect His Son, who had become enfleshed in Mary’s womb and born to bring salvation to all mankind, to prove He is the eternal High Priest. (Heb 4:14)
When the Ark was outside the Holy of Holies, when it was being transported, it was to be covered with a blue veil. (Num 4:4-6)	In Mary’s appearances outside of heaven, visionaries testify that she wears a blue veil.
In Revelation 11:19 John sees the Ark of the Covenant in heaven; this is the last verse of chapter 11.	In Revelation 12:1 John sees Mary in heaven. It is the same vision Juan Diego saw of Mary in Mexico in 1531—the Woman clothed with the sun and standing on the moon.

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I shall give you shepherds after my own heart, who will pasture you wisely and discreetly. Then, when you have increased and grown numerous in the country, Yahweh declares, no one will ever again say: The ark of the covenant of Yahweh! It will not enter their minds, they will not remember it or miss it, nor will another one be made. When that time comes, Jerusalem will be called: The Throne of Yahweh, and all the nations will converge on her, on Yahweh’s name, on Jerusalem, and will no longer follow their own stubborn and wicked inclinations (Jer 3:15-17 (NJB).

Handout 3: Luke Lesson 2

The promises the angel Gabriel made to Mary concerning Jesus' destiny in Luke 1:31-33 compared to the promises God made to King David in 2 Samuel 7:9-16.

Promises made to David in 2 Samuel 7:9-16	Promises made to Mary in Luke 1:31-33
<i>And I will make you famous like the great ones of the earth [literal translation = I will make your name great] (2 Sam 7:9).</i>	<i>... and you will name him Jesus. He will be great (Lk 1:32).</i>
<i>The LORD reveals to you that he will establish a house for you and when your time comes and you rest with your ancestors [literally = your fathers]... (2 Sam 7:11-12).</i>	<i>The Lord will give him the throne of David his father (Lk 1:32).</i>
<i>I shall be a father to him and he a son to me. (2 Sam 7:14).</i>	<i>... and will be called Son of the Most High (Lk 1:32).</i>
<i>... I will raise up your heir after you, sprung from your loins, and I will make his kingdom firm [literally = the throne of your kingdom I shall establish forever] (2 Sam 7:13). Your house and your kingdom shall endure forever before me; your throne shall stand firm forever (2 Sam 7:16).</i>	<i>... he will rule over the house of Jacob forever, and of his kingdom there will be no end (Lk 1:33).</i>

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Compare the final promise to Daniel's 6th century BC prophecy of the 5th Kingdom: ...the God of heaven will set up a kingdom that shall never be destroyed or delivered up to another people; rather, it shall break in pieces all these kingdoms and put an end to them, and it shall stand forever (Dan 2:44)

Key Greek words:

1. The verb *episkiazēin*, “overshadow”, used to explain Mary’s Divine conception by the power of God the Holy Spirit. See the same verb in Ex 40:34 LXX, Mt 17:5, Lk 9:34 and Acts 5:15.
2. The noun *parthenos* is the Greek word for “virgin” and identifies Mary with the prophecy in Isaiah 7:14. The same Greek word is used in this verse in the LXX, as St. Matthew does in his Gospel by quoting the Isaiah passage in Matthew 1:21: *Behold, the virgin shall be with child and bear a son, and they shall name him Emmanuel...*
3. *Chare, kecharitomene* [kah-ray kay-kah-ree-toe-may-nay]. The angel greeted Mary (*chare* = “hail” or “rejoice”) and then addressed Mary by a title that was a past perfect participle of the Greek noun *charis* = “has been graced” (Fitzmyer, *Gospel of Luke*, page 345). A past perfect participle indicates a condition that existed in the past and continues in the present. Mary has been perfected in and continues in grace. To be “graced” in the past tense is to never having been lacking in grace—an indication of Mary’s unique conception without original sin. “Full of grace” in the Greek would be *pleres chariots*, as it is used for Christ in Jn 1:14 and for St. Stephen in Acts 6:8. Mary’s title, *kecharitomene*, indicates a state which is beyond filled. In addressing Mary with this title, the angel is signifying that she possesses, and has always possessed, a plentitude of Divine grace.