

Chinese Martyrs Catholic Church
Bible Sharing Program 2011-12
Gospel of Luke #1: The Birth of John and Christ Foretold

NJBC = New Jerome Biblical Commentary
CSB = Ignatius Catholic Study Bible
SN = Special notes
SK = Chin. Bible (中文思高聖經)
MG = Mary of Galilee
CCC = Catechism of the Catholic Church

A	<p><u>She ... pondered what sort of greeting this might be (Lk 1:29)</u> ““In her virginity Eve put on leaves of shame. Your mother put on, in her virginity, the garment of glory that suffices for all” (St. Ephrem of Syria – Doctor of Universal Church, d. 373 – see MG III, p.320).</p>	<p>Lk 1:1-33 1Sam 3:9</p>
B	<p><u>An Overview of the Gospel of Luke</u></p>	<p>Research Presentation</p>
C	<p><u>An Orderly Account Passed Down Through the Apostles</u></p> <ul style="list-style-type: none"> “Since many have undertaken to set down an orderly account of the events that have been fulfilled among us, just as they were handed on to us by those who from the beginning were eyewitnesses and servants of the word, I too decided, after investigating everything carefully from the very first, to write an orderly account for you, ... , so that you may know the truth concerning the things about which you have been instructed.” – Luke, a disciplined historian and a second generation Christian, does not convey his personal opinions but writes about accounts that “were handed on ... by those who ... were eye witnesses and servants of the word”; that is, teachings that have been recorded and passed down through the Apostles. 	<p>Lk 1:1-4 CSB</p>
D	<p><u>The Birth of John is Foretold</u></p> <ul style="list-style-type: none"> The appearance of the Angel in Luke is similar to the one in Daniel 9:19-32 (the Angel of the Lord appears during prayer, approximately during evening prayer, Angel Gabriel’s appearance brings forth hope to all nations). In addition, Luke often includes OT scripture in his writing to show that OT is an unfinished story and that its hope and promise will perpetuate and will be fulfilled in the Gospel of Luke. In fact, the Gospel is the climax of the OT. Examples of OT scripture taken by Luke: the narrative about Zechariah and Elizabeth being childless due to old age reminds readers of other couples in OT, especially Abraham and Sarah (Gen 16 & 18) and Elkanah/Hannah (1Sam 1), whose children (Isaac and Samuel) have become patriarchs of Israel and key figures in the salvation history. In other words, the story of Zechariah/Elizabeth/John is a continuation, fulfillment and climax of the OT stories. Other examples are found in NJBC 43:15. “Both of them were righteous before God” – according to St. Bede, Zechariah and Elizabeth represent the priesthood and law of OT as they are both righteous but they may not bear fruit without God’s blessing (salvation). John, born of the elderly couple of Zechariah and Elizabeth, can be compared to Isaac (Sarah), Jacob (Rebekah), Joseph (Rachel), Samson, and Samuel (Hannah) in OT as key figures in the salvation history. These births are not simply resulted from God’s blessing but are symbols that anticipate the Virgin Mary who gives birth by the power of the Holy Spirit. These figures also anticipate the birth of Christ. “At the time of incense-offering” – also called “the hour of prayer” (Acts 3:1). The priest offers incense at dawn and dusk (Ex 30:7-8). The offering at dusk will take place around 3 p.m. Most priests will only have one opportunity to make the offering during the hour of prayer in their lifetime, therefore, such act is Zechariah’s most holy and important duty carried out in the Holy Place, the second holiest place in the Temple. Luke has placed great emphasis on the act of praying and often 	<p>Lk 1:5-25 CSB NJBC 43:15 Lk 1:6 CSB Lk 1:7 CSB Lk 1:10 CSB NJBC 43:4</p>

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	<p>writes about prayer throughout the Gospel. For instance, Lk 1:10, 13, 46-56, 64, 68-79, 2:14, etc.</p> <ul style="list-style-type: none"> • “He must never drink wine or strong drink” – John dedicated himself as a Nazirite (cf.Num 6:3). Both John and Mary are “filled with the Holy Spirit” even before birth (Lk 1:15). “With the spirit and power of Elijah he will go before him, to turn the hearts of parents to their children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord” – see Malachi 3:1, 23-24. • John is “more than a prophet” (Lk 7:26), through him the Holy Spirit has fulfilled that “He has spoken through the prophets”. John also concludes the period of the prophets beginning with Elijah. • In the four Gospels, teachings about the Holy Spirit can be found most often in Luke. For instance, Lk 1:15, 1:35, 1:67, “My soul magnifies the Lord”, Lk 1:41, etc. A comparison between Lk 10:21 and Mt 11:25. 	<p>Lk1:15-17 CSB CCC 717-8 Mt 17:10-13</p> <p>CCC 719</p> <p>Y2K Eucharist p 61</p>
<p>E</p>	<p><u>The Birth of Christ Foretold</u></p> <ul style="list-style-type: none"> • The narrative of Angel Gabriel appearing to a Virgin and its message → Mary is the New Eve who unties the “knot of Eve’s disobedience”. • “Hail!” – This is the only instance that an Angel addresses a human; “rejoice!” and “God be with you!”, “do not be afraid”, and “you have found favour with God” are all used by the prophets in OT to describe the Daughter Zion. Mary is the embodiment of Daughter Zion, whose coming was much anticipated by the OT. She is the Mother of Jerusalem; the Mother of the Church, and from whom comes the Messiah and salvation. She is the dwelling place of God and the Mother of all nations. • “Full of grace” – <i>kecharitomene</i> is a perfect passive participle; meaning one is already full of grace and is completely holy before being called. This supports the teaching of Mary being without Original Sin as seen in the <i>Protoevangelium</i> and Rev. 12:13-16. 	<p>Lk 1:26-33</p> <p>SN 1</p> <p>CSB Acts 12:7-8 Dan 9:21-23 CCC 2676</p> <p>MGI, p 71</p> <p>CCC 2853</p>

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SPECIAL HANDOUT**

1. *But Eve...even as she, having indeed a husband, Adam, but being nevertheless as yet a virgin...having become disobedient, was made the cause of death, both to herself and to the entire human race; so also did Mary, having a man betrothed, and being nevertheless a virgin, by yielding obedience, become the cause of salvation, both to herself and the whole human race...And thus also it was that the knot of Eve’s disobedience was loosed by the obedience of Mary. For what the virgin Eve had bound fast through unbelief, this did the virgin Mary set free through faith.* - St. Irenaeus, Against Heresies III, XXII, 4