

# Bible Study 2022-2023

## Class #9

11/15/22

# Luke 1 (Cont)

- **Luke 1:14-15** *“And you will have joy and gladness, and many will rejoice at his birth;...And he will be filled with the Holy Spirit, even from his mother’s womb”*
  - Because it says that he shall drink no wine nor strong drink and live in the wilderness Father suggested that he might be a life-long *Nazarite* (but Luke never called him that)
  - The fact that John was filled with the Holy Spirit from his mother’s womb should be linked to **Luke 1:41** where we are told that he leaped in her womb upon hearing the greeting of the Blessed Mother

# Luke 1 (Cont)

- The church celebrates, not only the birthday of Jesus and his mother Mary, but also the birthday of John the Baptist (June 24)
- Father said that these were the three who were born without sin
- Even though John was not conceived without sin, he received the Holy Spirit while in Elizabeth's womb

# Luke 1 (Cont)

- **Luke 1:16-17** *“And he will turn many of the sons of Israel to the Lord their God, and he will go before him in the spirit of Elijah”*
  - We will see this again in the story of the Baptism of Jesus in **Matthew 3**
  - Father reminded us of **Malachi 3:1**<sub>1</sub> where it was prophesied that the Glory of the Lord would return to the temple and before this happened, *Elijah* would be sent to prepare the people
  - At this point, in Luke we have not mentioned Jesus, but we are already preparing for something since John the Baptist will come like *Elijah*, causing us to ask: Who is this Jesus that he is preparing for?
  - There is already a hint of His divinity

# Luke 1 (Cont)

- **Luke 1:18-23** *And Zechariah said to the angel,...I am Gabriel"*
  - Father suggested that there was a bit of humor in this text as the name *Gabriel* means "the mighty one of God" or "God almighty," *El Shadai*
  - This implies that God can do anything
  - This, however, is when *Zachariah* questions the angel concerning how this can happen since he and his wife are advanced in years?"
  - This then is when the Angel identifies himself to *Zachariah* as *Gabriel*

# Luke 1 (Cont)

- Father asked if we thought that *Zachariah* remembered *Gabriel* from **Daniel 9:21**, who made this announcement 490 years prior?
- Luke is telling us that the *Gabriel* of 490 years ago is now in the temple with *Zachariah* announcing its fulfillment
- Then, *Gabriel* chastised *Zachariah* for his disbelief and said that we will be unable to proclaim (speak) this gospel (good news)
- It would appear that originally *Zachariah* was to go forth from the temple and announce the good news of the salvation that was about to happen (but now he cannot do it)

# Luke 1 (Cont)

- It will be his son (John) who will be the fore-runner who will bring these glad tidings to the people of *Israel*
- *Zachariah* (now mute) came out of the temple and made motions to the people that something had happened to him
- And then, he (sadly) returned home
- Fortunately, it was not over for him, as he would soon have his voice restored and then proclaim a blessing; announcing who his son was going to be
- His son (John) was going to prepare for the presence of the Lord who was to come among His people
- Since this should have been the job of a priest, John will serve as the climax of the *Levitical* priesthood

# Luke 1 (Cont)

- John was in the line of *Aaron* and *Aaron's* job was to prepare and care for the place where God would come to dwell among His people (the tabernacle – the Tent of Meeting)
- Father said that this was what John the Baptist was going to do – prepare *Israel* for the coming of Jesus into their lives (Tabernacle)



# Luke 1 (Cont)

- **Luke 1:24-30** *“After these days his wife Elizabeth conceived.. Mary for you have found favor with God”*
  - At this point in the story, they were six months after John’s conception
  - Father said that when we hear “Hail, full of grace,” most of us think of the Hail Mary prayer
  - But, Luke was speaking to a 1<sup>st</sup> century audience
  - Unfortunately, the word “hail” in English has no real meaning (it is not even an Old English word)
  - It is the prayer that makes it a liturgical question

# Luke 1 (Cont)

- In Greek, “hail” is *chaire* meaning rejoice or to rejoice
- It was a 1<sup>st</sup> century greeting used upon meeting someone
- Luke is saying that the angel was announcing something to Mary
- He is hoping that you will hear something from the pre-exilic prophet *Zephaniah* (a contemporary of *Isaiah* and *Micah*) who were proclaiming the pre-exilic coming destruction of the wicked city Jerusalem by the *Babylonians* (**Zephaniah 3:8<sub>3</sub>**)
- He said that this would happen because *Jerusalem* had become a wicked city

Zephaniah

## PROPHETS

Biblical prophets were God's servants especially called to be his witnesses. God sent prophets to his people during times of crisis. Old Testament prophets were intermediaries between God and his people. They brought the word of God to people. As Scriptures says, "Surely the Sovereign Lord does nothing without revealing his plan to his servants the prophets" (Amos 3:7).

PROPHET	PROPHESED	DATE (BC)*	HOME/LOCATION
Samuel	To Israel	1060-1020	Ramah
Elijah	To Israel	870-845	Tishbe
Elisha	To Israel	845-800	Abel Meholah
Jonah	To Nineveh	781	Gath-hepher
Amos	To Israel	765-754	Tekoa
Isaiah	To Judah	760-673	Jerusalem
Hosea	To Israel	758-725	Israel
Micah	To Judah	738-698	Moreseth-gath
Nahum	Concerning Nineveh	658-615	Elkosh
Jeremiah	To Judah	650-582	Anathoth
Zephaniah	To Judah	640-626	Unknown
Ezekiel	To Exiles in Babylon	620-570	Babylon
Daniel	In Babylon	620-540	Babylon
Habakkuk	To Judah	608-598	Unknown
Obadiah	Concerning Edom	590	Judah
Zechariah	To Judah	522-509	Jerusalem
Haggai	To Judah	520	Jerusalem
Malachi	To Judah	465	Unknown
Joel	To Judah	450	Jerusalem

\* Dates are approximate


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## Israelite Kings Date Chart (Based on the chronology of John Bright)

Dennis Bratcher

The United Monarchy				
Dates (BC)	Kingdom of the Israelites			
1020-1000	Saul			
1000-961	David			
961-922	Solomon			
The Divided Kingdoms				
Dates (BC)	Israel (Northern)		Judah (Southern)	Dates (BC)
922-901	Jeroboam I		Rehoboam	922-915
901-900	Nadab		Abijah	915-913
900-877	Baasha		Asa	913-873
877-876	Elah		Jehoshaphat	873-849
876	Zimri	Tibni		
876-869	Omri			
869-850	Ahab			
850-849	Ahaziah		Jehoram	849-843
849-843	Joram (Jehoram)		Ahaziah	843
843-815	Jehu		Athaliah (non-Davidic Queen)	843-837
815-802	Jehoahaz		Joash	837-800
802-786	Jehoash (Joash)		Amaziah	800-783
786-746	Jeroboam II		Uzziah (Azariah)	783-742
746-745	Zachariah		Jotham (co-regent)	750-742
745	Shallum		Jotham (king)	742-735
745-737	Menahem			
737-736	Pekahiah			
736-732	Pekah			
732-724	Hoshea		Ahaz	735-715
721	Fall of Samaria		Hezekiah	715-687
			Manasseh	687-642
			Amon	642-640
			Josiah	640-609
			Jehoahaz	609
			Jehoikim (Eliakim)	609-598
			Jehoiachin (Jeconiah)	598-597
			Zedekiah (Mattaniah)	597-587

# Zephaniah

- *Zephaniah* (**632-628 BC**) prophesied during the reign of the good **King Josiah** of *Judah* (**640-609 BC**)
- He preached just before the ministries of the prophet *Jeremiah* (**625-580 BC**) and he preached against:
  - Alien manners
  - Worship of false gods
  - Rebuke of Court officials
- Unfortunately, almost all of the information we have about *Zephaniah* comes from his small book

# Zephaniah (Cont)

- Historically, *Judah* had just been robbed of part of its territory by the *Assyrian King Sennacherib*
- Thus, *Zephaniah* experienced living partly under *Assyrian* rule and during the wicked reigns of the *Judean* Kings, *Manasseh* and *Amon* who favored religious disorders
- The coming weakness of the *Assyrians* raised hopes for national recovery accompanied by religious reform

# Zephaniah (Cont)

- *Zephaniah* was active in the city of *Jerusalem*
- He pointed toward a period of religious reform (to be carried out by King *Josiah*)
- He preached against the sins of idolatry which had been rampant during the reigns of King *Manasseh* and *Amon*
- He laid the ax to the root of the religious and moral corruption which had even reached the sanctuary of the Temple
- He predicted the coming “**Day of the Lord**”



# Zephaniah (Cont)

- His range of thoughts included:
  - Prophetic exhortations
  - Threats of judgment
  - Exhortation to penance
  - Promise of Messianic salvation

# Zephaniah 3 (Cont)

- **Zephaniah 3:1-2** *“Woe to her that is rebellious and defiled,...she does not draw near to her God”*
  - This means that *Jerusalem* had become a pagan city whose inhabitants no longer worshipped *Yahweh*
  - She was no longer the “wife of *Yahweh*”
  - According to many of the prophets, *Jerusalem* was like a wife who has become a harlot

# Zephaniah 3 (Cont)

- **Zephaniah 3:8** *“Therefore wait for me,...all the earth shall be consumed”*
  - Zephaniah talks about the coming destruction of Jerusalem by the Babylonians
  - This was going to happen because Jerusalem had become such a wicked city

# Zephaniah 3 (Cont)

- **Zephaniah 3:11-13** *“On that day you shall not be out to shame...and none shall make them afraid”*
  - Father suggested that we look back at **Jeremiah 40\*** (**2 Kings 24 & 25**) to see what was going on here
  - When the *Babylonians* attacked *Jerusalem*, they did not remove all of her inhabitants (they killed a bunch and took another group away in chains)
  - According to **Jeremiah 40; Ezekiel 8 & 9\***, the **righteous were left behind** (these were the inhabitants who relied upon *Yahweh* with fear, and remained monotheists) (this is the opposite of Tim LeHay’s *Left Behind* series)

# Zephaniah 3 (Cont)

- Father pointed out that at any time in Salvation History we would want to be among those “left behind” to dwell in the land
- This “remnant” was always seen as a pure people
- After this language, *Zephaniah* turned and began to discuss the restoration

# Zephaniah 3 (Cont)

- **Zephaniah 3:14** *“Sing aloud, O daughter of Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter of Jerusalem!”*
  - Father said that this was another place where he would like to scream at the translators
  - Once again, we see the Greek word *chaire*
  - It appears that in order to understand what Luke meant by this word, we must look at its use in the Septuagint

# Zephaniah 3 (Cont)

- This passage should be translated as *“rejoice, O daughter of Zion, shout O Israel!...The Lord has taken away the judgment against you,...The King of Israel, Yahweh is within you”*
  - This means the King of Israel was within their midst
  - In the Old Testament, Israel initially only had one divine king, and later they acquired a human king
  - At this point, by means of the “incarnation,” the divine king has become the human king once again
- Looking at the rest of **Zephaniah**, we see him call for the casting out of the wicked, gathering and saving the lame, and a use of marital language

# Zephaniah 3 (Cont)

- This is the image of God coming to His people and causing them to be like a bride (whose purpose was to give Him a son)
- Father suggested that Luke is hoping that we are going to hear this as an echo to **Zephaniah**



# Luke 1 (Cont)

- Returning to **Luke 3: 24-30**, we find two ways Luke uses the word *chaire* in the reference to the Magnificat (**Luke 1:28** says “*Chaire (Hail) rejoice full of grace, the Lord is with you*”)
  - In Greek, it is the same root for the word, *chaire*, means “that which makes you happy”
  - Thus, it says, “*rejoice you who have been given the thing that causes rejoicing*”

# Luke 1 (Cont)

- Luke 1:31-33 *“And behold, you will conceive in your womb and bear a son,...and of his kingdom there will be no end”*
  - This is obviously a reference to **2<sup>nd</sup> Samuel 7** and **Daniel 7**
  - It is about the prophecy which stated that the line of David will always rule over the people of Israel
  - But, Luke goes on to tell us a bit more about the child which earlier he had only hinted at

# Luke 1 (Cont)

- **Luke 1:34** *“And Mary said to the angel, how can this be, since I have no husband”*
  - *St. Augustine* and *St. Gregory of Nyssa* said that this was a reference to Mary’s vow of virginity
  - Father reminded us that some believe that she was a “temple virgin”
  - If so, this means that she was asking how she could conceive a son (even though betrothed to a man in the house of David) if she was a temple virgin?
  - Her question, “How can this be for I know not man” is in the present tense in the Greek

# Luke 1 (Cont)

- Some scholars have suggested that she said this because she was not yet married
- Father asked if we could imagine someone meeting a young girl a few days before her wedding and proclaiming that she was blessed by God and someday will have a boy and he was going to become the President of the United States
- She certainly would not say, “How is this possible, for I do not know man?”
- Father said that obviously this language is pointing to something else, beyond the fact that she was not yet married
- There is a veil of virginity here as she was saying: “*There is no way, for this cannot happen*”
- Then, the angel responds, “Do not worry we have worked out all these things”

# Luke 1 (Cont)

- **Luke 1:35-45** *“And the angel said to her, the Holy Spirit will come upon you and the power of the most high will overshadow you;...what was spoken to her from the Lord”*
  - Going back to the Old Testament, we find a Greek verb used in the Septuagint as a technical term translated from the Hebrew verb *sakak* – to rest
  - This verb was behind the later *Aramaic* noun *Shekinah* – “the resting” (used to describe the Glory Cloud)
  - Luke’s use of this verb should remind us of **Exodus 40:35**<sub>4</sub> where the Glory Cloud rested upon the Ark

# Luke 1 (Cont)

- In case we missed the reference to Mary as the new Ark, Luke will clarify this by pointing that like the Ark, Mary will go to the hill country of Judea for three months with Elizabeth (**2<sup>nd</sup> Samuel 6:9-11**, describes the ark spending three months in Judea)
- Luke is telling us that the baby in Mary's womb was not just of the line of David, but He was also the divine king, the Word of God (not just in stone tablets, but in the flesh)
- This will also fulfill **Jeremiah 31:31**, *"Behold Israel I will make a new covenant with you not like the covenant which I made with their fathers at Mount Horeb, but this one will be written in flesh"* (This becomes a major theme in Luke's gospel)

# Luke 1 (Cont)

- This new covenant is going to be a fleshy covenant, and that is why the ark is no longer made out of acacia wood, but of the flesh of a woman
- Originally, the Word of God came down on a stone tablet, but now in the flesh of man
- This means that now we will become the living stones in the temple of the living God
- In Mary's entering the house of Zachariah and Elizabeth, we see a parallel to **2<sup>nd</sup> Samuel 6**
- "*Elizabeth shouts, the baby leaps in her womb,*" should remind us of David dancing before the ark

# Reminder

- We will not meet next Tuesday, Nov 22, 2022 in preparation for Thanksgiving
- We will meet again on Tuesday, Nov 29, 2022