The Bible and Bread

Context, Themes, and Word Study

The Gospel of Luke
Mary Part 1
Week 10

Luke ~ Introduction by Luke, gentile author and traveling companion of Paul the Apostle

1 Since many have undertaken to compile a narrative about the events
that have been fulfilled among us, 2 just as they were handed on to us
by those who from the beginning were eyewitnesses and servants of the
word, 3 I, too, decided, as one having a grasp of everything from the
start,[a] to write a well-ordered account for you, most excellent
Theophilus, 4 so that you may have a firm grasp of the words in which
you have been instructed.

~ Luke 1:1-4 NRSVUE

a. 1.3 *Or for a long time*

Luke ~ Introduction by Eugene Peterson

Most of us, most of the time, feel left out—misfits. We don't belong. Others seem to be so confident, so sure of themselves, "insiders" who know the ropes, old hands in a club from which we are excluded. One of the ways we have of responding to this is to form our own club or join one that will have us. Here is at least one place where we are "in" and the others "out." The clubs range from informal to formal in gatherings that are variously political, social, cultural, and economic. But the one thing they have in common is the principle of exclusion. Identity or worth is achieved by excluding all but the chosen. The terrible price we pay for keeping all those other people out so that we can savor the sweetness of being insiders is a reduction of reality, a shrinkage of life.

Nowhere is this price more terrible than when it is paid in the cause of religion. But religion has a long history of doing just that, of reducing the huge mysteries of God to the respectability of club rules, of shrinking the vast human community to a "membership." But with God there are no outsiders. Luke is a most vigorous champion of the outsider. An outsider himself, the only Gentile in an all-Jewish
cast of New Testament writers, he shows how Jesus includes those who typically were treated as outsiders by the religious establishment of the day: women, common laborers (sheepherders), the racially different (Samaritans), the poor. He will not countenance religion as a club. As Luke tells the story, all of us who have found ourselves on the outside looking in on life with no hope of gaining entrance (and who of us hasn't felt it?) now find the doors wide open, found and welcomed by God in Jesus.

~ Eugene Peterson

Luke ~ Introduction in the Wesley Study Bible

The Gospel of Luke is the only gospel addressed to a specific individual, “most excellent Theophilus” (1: 3). Theophilus was a common name in antiquity. It derives from the Greek words for “God” and “love”; the name means “lover of God.” The dedication could be strictly symbolic, suggesting the gospel is dedicated to anyone who is a “lover of God,” or the name could refer to some unknown person in antiquity.

The Gospel is part of a two-volume history that concludes with the Acts of the Apostles. The opening words of Acts refer to the gospel as a book in which the author recounted “all that Jesus did and taught” (Acts 1: 1). The attribution of the Gospel to Luke is due to its association with Acts. Clearly, the same person wrote both books and the author of Acts appears to be an intermittent traveling companion of Paul’s throughout the last half of Acts (16: 11 - 28: 31). Paul’s letters even mention Luke as a doctor and friend of Paul’s (Col. 4: 14).

~ Wesley Study Bible

When read side by side (as they were probably designed to be), Luke and Acts form our most important sources for understanding the history of earliest Christianity. The two books are held together by the theme of the plan of God. The history in these volumes relates how God acted in Jesus of Nazareth to bring peace and justice into the world and how God continued this same mission through the Apostles whom Jesus chose.

~ Wesley Study Bible

Luke's Gospel has a particular emphasis upon Jesus' role as a prophet who spoke for God and who called his followers to be diligent in caring for those without privilege, particularly the sick, lame, blind, widows, gentiles, and the poor, a key emphasis also in Wesley's message (see Sermon 98: "On Visiting the Sick").

~ Wesley Study Bible

Luke 1:26-33 NRSVUE

26 In the sixth month the angel Gabriel was sent by God to a town in
Galilee called Nazareth, 27 to a virgin engaged to a man whose name
was Joseph, of the house of David. The virgin's name was Mary. 28 And
he came to her and said, "Greetings, favored one! The Lord is with
you."[a] 29 But she was much perplexed by his words and pondered what
sort of greeting this might be. 30 The angel said to her, "Do not be
afraid, Mary, for you have found favor with God. 31 And now, you will
conceive in your womb and bear a son, and you will name him
Jesus. 32 He will be great and will be called the Son of the Most High,
and the Lord God will give to him the throne of his ancestor
David. 33 He will reign over the house of Jacob forever, and of his
kingdom there will be no end."

a. 1.28 Other ancient authorities add *Blessed are you among women*

Luke 1:33-38 NRSVUE

34 Mary said to the angel, “How can this be, since I am a
virgin?”[b] 35 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[c] will be holy; he will be called Son of
God. 36 And now, your relative Elizabeth in her old age has also
conceived a son, and this is the sixth month for her who was said to
be barren. 37 For nothing will be impossible with God.” 38 Then Mary
said, “Here am I, the servant of the Lord; let it be with me according
to your word.” Then the angel departed from her.

b. 1.34 Gk *I do not know a man*
c. 1:35 Other ancient authorities add *of you*

Luke 1:26-28 The Message

26-28 In the sixth month of Elizabeth's pregnancy, God sent the angel Gabriel to the Galilean village of Nazareth to a virgin engaged to be married to a man descended from David. His name was Joseph, and the virgin's name, Mary. Upon entering, Gabriel greeted her:

> Good morning!
> You're beautiful with God's beauty,
> Beautiful inside and out!
> God be with you.

Luke 1:29-33 The Message

29-33 She was thoroughly shaken, wondering what was behind a greeting like that. But the angel assured her, “Mary, you have nothing to fear. God has a surprise for you: You will become pregnant and give birth to a son and call his name Jesus.

He will be great,
  be called ‘Son of the Highest.’
The Lord God will give him
  the throne of his father David;
He will rule Jacob’s house forever—
  no end, ever, to his kingdom.”

Luke 1:34-35 The Message

34 Mary said to the angel, “But how? I’ve never slept with a man.”

35 The angel answered,

The Holy Spirit will come upon you,
the power of the Highest hover over you;
Therefore, the child you bring to birth
will be called Holy, Son of God.

Luke 1:36-38 The Message

36-38 “And did you know that your cousin Elizabeth conceived a son, old as she is? Everyone called her barren, and here she is six months pregnant! Nothing, you see, is impossible with God.”

And Mary said,

Yes, I see it all now:
I’m the Lord’s maid, ready to serve.
Let it be with me
just as you say.

Then the angel left her.

[Mary Did You Know
by The Pentatonix]

https://www.youtube.com/watch?v=trW_lD9sBt0

The Bible and Bread

Context, Themes, and Word Study

The Gospel of Luke
Mary Part 2
Week 11

Luke is a Narrative Gospel

Luke uses historical references, theology, good news, Christology, Hebrew scripture, characters, plot, dramatic action, concrete images, sensory signals, and movement to an ending. Luke uses travelog, trials and courtroom scenes, farewell speeches, wonder stories, and revelations.

Luke tells stories within the story.

Luke creates anticipation in contrast to the suddenness of Mark's Gospel.

The constant theme Luke reiterates time and again is REVERSAL.

As the passage is read, how many reversals are mentioned in Mary's song.

Luke 1:46-55 NRSVUE

46 And Mary[a] said,
47 and my spirit rejoices in God my Savior,
48 for he has looked with favor on the lowly state of his servant.
Surely from now on all generations will call me blessed,
49 for the Mighty One has done great things for me,
and holy is his name;
50 indeed, his mercy is for those who fear him
from generation to generation.
51 He has shown strength with his arm;
he has scattered the proud in the imagination of their hearts.
52 He has brought down the powerful from their thrones
and lifted up the lowly;
53 he has filled the hungry with good things
and sent the rich away empty.
54 He has come to the aid of his child Israel,
in remembrance of his mercy,
55 according to the promise he made to our ancestors,
to Abraham and to his descendants forever."

a.1:46 Other ancient authorities read *Elizabeth*

Luke 1:46-55 The Message

46-55 And Mary said,
I'm bursting with God-news;
    I'm dancing the song of my Savior God.
God took one good look at me, and look what happened—
    I'm the most fortunate woman on earth!
What God has done for me will never be forgotten,
    the God whose very name is holy, set apart from all others.
His mercy flows in wave after wave
    on those who are in awe before him.
He bared his arm and showed his strength,
    scattered the bluffing braggarts.
He knocked tyrants off their high horses,
    pulled victims out of the mud.
The starving poor sat down to a banquet;
    the callous rich were left out in the cold.
He embraced his chosen child, Israel;
    he remembered and piled on the mercies, piled them high.
It's exactly what he promised,
    beginning with Abraham and right up to now.

Mary's Song ~ Inspired by the Holy Spirit ~ Latin name "The Magnificat" ~

1st movement: Mary briefly **praises** God for the favor bestowed on a handmaiden of low estate (vv. 46-49).

2nd movement: What God has done for Mary anticipates and models what God will do for the poor, the powerless, and the oppressed of the world, the **theme** of the of the song, the **triumph of God's purposes for all people everywhere** (vv. 50-55).

Old Testament Imagery of Reversal: I Samuel 2:1-10 NRSVUE

Hannah prayed and said,

“My heart exults in the Lord;
    my strength is exalted in my God.[a]
My mouth derides my enemies
    because I rejoice in your victory.

2 There is no Holy One like the Lord,
    no one besides you;
    there is no Rock like our God.
3 Talk no more so very proudly;
    let not arrogance come from your mouth,
for the Lord is a God of knowledge,
    and by him actions are weighed.

a. 2.1 Gk: Heb *the Lord*

I Samuel 2:4-8 NRSVUE

4 The bows of the mighty are broken,
    but the feeble gird on strength.
5 Those who were full have hired themselves out for bread,
    but those who were hungry are fat with spoil.
The barren has borne seven,
    but she who has many children is forlorn.
6 The Lord kills and brings to life;
    he brings down to Sheol and raises up.
7 The Lord makes poor and makes rich;
    he brings low; he also exalts.
8 He raises up the poor from the dust;
    he lifts the needy from the ash heap
to make them sit with princes
    and inherit a seat of honor.
For the pillars of the earth are the Lord's,
    and on them he has set the world.

I Samuel 2:9-10 NRSVUE

9 He will guard the feet of his faithful ones,
    but the wicked will perish in darkness,
    for not by might does one prevail.
10 The Lord! His adversaries will be shattered;
    the Most High[b] will thunder in heaven.
The Lord will judge the ends of the earth;
    he will give strength to his king
    and exalt the power of his anointed."

b. 2.10 Cn: Heb *against him he*

The Magnificat in Aramaic and English

https://youtu.be/JcJRX946AGg?si=jyPhAZKW9GxA5yzh