

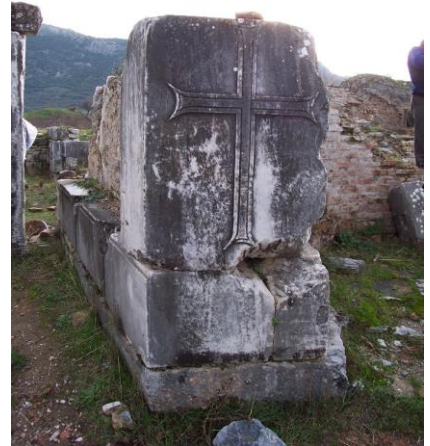
Mary: The Bible & the Mother of God – Class 3

I. Matthew's genealogy: Jesus's royal lineage

As Matthew's genealogy concludes, it stresses the repetition of the number fourteen:

So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations. Mt 1:17

In the Hebrew language, as in other ancient languages, letters have numeric values attached to them. Names are also assigned numeric values as the numeric values of individual letters are added together. The number fourteen is associated with the name David (which in Hebrew is written only with consonants, each signifying a particular number, thus D=4 + V=6 + D=4, for a total of 14). Matthew arranges the names in the genealogy to emphasize both the number 14 and Jesus's royal Davidic lineage.



Messiah literally means "anointed-one." In the Old Testament, the Davidic king was the one who was anointed, par-excellence. We see this clearly when Samuel anoints both Saul as the first king over God's people (see 1 Samuel 10: 1) and later when he anoints David king (see 1 Samuel 16:13). The long-awaited messiah (the anointed one) would come from David's line, an anointed king

who would save Israel. To us, Matthew's opening genealogy seems a tedious way to open the New Testament's proclamation of the Good News, but to God's People a genealogy that shows the Davidic line, the line of the messiah, was still intact was good news indeed.

II. Isaiah 7:10-14

- A. Isaiah tells the King of Judah to trust God; the king responds with false piety
- B. God gives an incredible sign—a virgin shall conceive and bear a son
- C. Hebrew almah— maiden; translated to Greek parthenos— virgin

III. Micah 5:2-3

- A. Prophecy of a future king from Bethlehem
- B. "Origin from ancient days" points to Messiah's divinity

IV. Immanuel (Matthew 1)

- A. Mary and Joseph betrothed, but had not yet come together
- B. Mary's child is conceived by the Holy Spirit
- C. Matthew states that Isaiah 7 is fulfilled
- D. Virginal conception of Jesus is a miracle of divine power
 - E. *Theotokos*—God-bearer; see the Greek translation of Matthew 1:22-23; if Jesus is God, then Mary is the mother of God. Its orthodoxy was affirmed at the Councils of Ephesus (431) and Chalcedon (451).

V. Church teaching is consistent

- A. Athanasius
- B. Catechism of the Catholic Church, 496-497
- C. Third-century fragment of prayer
- D. Council of Ephesus anathemas ('let thee be damned')

Nestorius thought that Mary should not be called *theotokos*, or Mother of God, but rather only *Christotokos* (Mother of Christ) or *anthropo-tokos* (Mother of Man). He was not denying the divinity of Christ but was saying that Christ pre-existed the incarnation and that the incarnation did not affect his divine nature. Mary was, therefore, the mother of the human nature of Christ. Both natures, in Nestorius's thinking, remained intact. In stating this Nestorius was calling into question the custom of theological and liturgical language that had existed since Biblical times: the principle of the communication of idioms.

Was Mary the mother of the divine nature of Christ? No. She was the mother of Christ the person, but Christ the person is the Second Person of the Trinity; therefore, we can say Mary is the Mother of God. In theology we are always talking about **persons**; we never talk about abstract nature. A nature does not *do* anything; a person does something (i.e. only a person can be the subject of an action).

VI. DIME Statue

- David, Isaiah, Moses, & Ezekiel