

Luke 2:1-20 The Son of God is Born

Six months after the angel Gabriel delivered a prophetic word to Zechariah, Gabriel reveals himself to Mary, a virgin that had been espoused to a man named Joseph and spoke a prophetic word to her directly from YeHoVaH. Mary was troubled by Gabriel's initial greeting, but soon became excited by the news the angel shared with her about her future and about her Cousin Elizabeth's condition.

When Mary asked Gabriel how YeHoVaH would do what was being told to her, the angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Of all the works Yeshua did and all the titles individuals called Him, none was as offensive to the religious leaders as the title "The Son of God" given to Mary by the angel Gabriel.

Luke's investigation into the life of Zacharias, Elizabeth, John the Baptist, Mary, and the shepherds in the field tending their flocks (being visited by the Host of Heaven, and their testimonies to all the people who heard them testify of what they had seen and heard) shows the depth and detail of Luke's investigation in order to produce his Gospel narrative.

Lk 2:1 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

Lk 2:2 (And this taxing was first made when Cyrenius was governor of Syria.)

Lk 2:3 And all went to be taxed, every one into his own city.

Lk 2:4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

Lk 2:5 To be taxed with Mary his espoused wife, being great with child.

Lk 2:6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

Lk 2:7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

Mary had other sons and daughters after the birth of Yeshua.

Mt 13:55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

Mt 13:56 And his sisters, are they not all with us? Whence then hath this man all these things?

Mk 6:3 Isn't this the carpenter? Isn't this Mary's son and the brother of James, Joseph, Judas and Simon? Aren't his sisters here with us?" And they took offense at him.

The angel Gabriel said that Yeshua would be called the Son of God.

Lk 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

Being called the Son of God, as instructed by Gabriel to tell Mary concerning Yeshua, would ultimately create the backdrop to the plot leading up to the crucifixion.

Up until the proclamation by Gabriel to Mary referring to Yeshua as the Son of God, there were only two references in Scripture alluding to the probability that the Most High God would have a Son.

The first was in Psalms 2.

Ps 2:1 Why do the heathen rage, and the people imagine a vain thing?

Ps 2:2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

In Acts 4, Peter quoted this verse in reference to what Herod, Pilate, the Gentiles, and the Jewish leaders had done.

Ac 4:25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

Ac 4:26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

Ac 4:27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

Ps 2:3 Let us break their bands asunder, and cast away their cords from us.

Ps 2:4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Ps 2:5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Ps 2:6 Yet have I set my king upon my holy hill of Zion.

Ps 2:7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Ps 2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Ps 2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Ps 2:10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Ps 2:11 Serve the LORD with fear, and rejoice with trembling.

Ps 2:12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

The second mention was in Daniel.

Da 3:23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Da 3:24 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

Da 3:25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

In Chapter Three, Luke will trace Yeshua's genealogy back to Adam whom he called the son of God.

Lk 3:38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

And in the temptation by the devil, satan questions and tempts Yeshua saying, "If you be the Son of God".

Lk 4:3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

Lk 4:9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

Yeshua was/is referred to several times as the Son of God throughout the New Testament by several people.

Yeshua was threatened with stoning because He identified Himself as the Son of God.

Jn 10:30 I and my Father are one.

Jn 10:31 Then the Jews took up stones again to stone him.

Jn 10:32 Jesus answered them, Many good works have I shown you from my Father; for which of those works do ye stone me?

Jn 10:33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Jn 10:34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

Jn 10:35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

Jn 10:36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

Lk 2:8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

Lk 2:9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

The angel in this passage is not identified by name, but only as “an angel of the Lord”.

In the previous Chapter, the angel of the Lord was later identified as Gabriel.

Lk 1:11 Then an angel of the Lord appeared to him, standing at the right side of the altar of incense.

Lk 1:19 The angel answered, “I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to tell you this good news.

Lk 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Lk 2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Lk 2:12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

The initial visit was only one angel. Suddenly a multitude of angels appeared and was referred to as the heavenly host.

Lk 2:13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Heavenly Host – 4756 στρατιά stratia {strat-ee'-ah}

Meaning: 1) an army, band of soldiers 2) in the NT, the hosts of heaven 2a) troops of angels 2b) the heavenly bodies, stars of heaven (so called on account of their number and their order)

Origin: from a derivative of stratos (an army from the base of 4766, as encamped); TDNT - 7:701,1091; n f

Usage: AV - host 2; 2

Lk 2:14 Glory to God in the highest, and on earth peace, good will toward men.

The heavenly host mentioned in verse 13 is identified as angels in verse 15.

Lk 2:15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

The shepherds went to Bethlehem, although the angel did not name the city per se but mentioned only the City of David. It was common knowledge that David was born in Bethlehem.

Lk 2:16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

From that moment, after witnessing for themselves what had been told them, the shepherds testified abroad the saying which was told them concerning this child.

They had an angelic visitation and the glory of the Lord shone round about them. When they saw the angel, they were sore afraid.

Lk 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

Lk 2:11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

The angel said to the shepherds that a Savior is born which is Mashiach.

Saviour – 4990 σωτήρ soter {so-tare'}

Meaning: 1) saviour, deliverer, preserver

Usage: AV - Saviour 24; 24

Misc: The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in more degenerate days by the way of flattery to personages of influence

YeHoVaH identified Himself as Savior.

The prophet Isaiah prophesied from YeHoVaH repeatedly as the Spirit gave him utterance:

Isa 43:3 For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.

Isa 43:11 I, even I, am the LORD; and beside me there is no saviour.

Isa 45:15 Verily thou art a God that hidest thyself, O God of Israel, the Saviour.

Isa 49:26 And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

Isa 60:16 Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.

Christ – 5547 Χριστός Christos {khris-tos'}

Meaning: Christ = "anointed" 1) Christ was the Messiah, the Son of God 2) anointed

Usage: AV - Christ 569; 569

Christ is the English form of the Latin Christos.

Messias – 3323 Μεσσίας Messias {mes-see'-as}

Meaning: Messias = "anointed" 1) the Greek form of Messiah 2) a name of Christ

Usage: AV - Messias 2; 2

Messias is the Greek form of the Hebrew Mashiach.

Mashiach is Anointed One.

Lk 2:12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

The Son of God was born in Bethlehem, the City of David.

Lk 2:17 And when they had seen it, they made known abroad the saying which was told them concerning this child.

Lk 2:18 And all they that heard it wondered at those things which were told them by the shepherds.

Lk 2:19 But Mary kept all these things, and pondered them in her heart.

Mary pondered those things she heard from the shepherds about her Son and kept them to herself.

Lk 2:20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.