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Glory to God in the Highest

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 Edition
or Roget's Thesaurus – **December 21, 2014**

Luke 2:8-17

Introduction: In this chapter, we have an account of the **birth** and **infancy** of our Lord Jesus: having had notice of his conception, and of the birth and infancy of his forerunner, in the former chapter. The **First-begotten** is here brought into the world; let us go meet him with our hosannas, blessed is he that cometh. Here is, I. The place and other circumstances of his birth, which proved him to be the true Messiah, and such a one as we needed, but not such a one as the Jews expected, Luke 2:1-7. II. The notifying of his birth to the **shepherds** in that neighbourhood by an angel, the **song of praise** which the **angels sung** upon that occasion, and the spreading of the report of it by the shepherds, Luke 2:8-20.

(Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

Job 38:7, When the **morning stars** sang together, and all the sons of God shouted for joy?

NOTE: When the **morning stars** sang together ... This must refer to some intelligent beings who existed before the creation of the visible heavens and earth: and it is supposed that this and the following clause refer to the same beings; that by the *sons of God*, and the *morning stars*, the **angelic** host is meant...

(Source: *The Adam Clarke Commentary* classic.studylight.org/com/acc/)

Revelation 12:4, And his tail drew the third part of the **stars** of heaven, and did cast them to the earth...

Luke 2:1-5, And it came to pass in those days, that there went out a **decree** from Caesar Augustus that all the world should be **TAXED (enrol)**. (And this taxing was first made when Cyrenius (Quirinus) was **governor** of Syria.) And ALL went to be taxed, every one into his own city. 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**;) To be taxed with **Mary** his espoused **wife**, being **great** with **child**.

NOTE: Some scholars doubt that Mary and Joseph ever had to endure the **80-mile**, nearly week-long journey from Nazareth to Bethlehem, with a pregnant Mary jostled around on a donkey. It is claimed that Rome never required its subjects to return to their original homes for such an enrollment and that Luke merely erred on his facts, invoking a later, 6 AD census by Quirinius, the governor of the Roman province of Syria, to justify the presence of the couple in Bethlehem. Let us examine the facts: Papyri discovered in nearby Egypt indicate that in **104 AD**, **taxpayers** were "**summoned** to return to their own hearths, in order that they may perform the customary business of **registration**.

(http://www.welcometohosanna.com/LIFE_OF_JESUS/002_NazarethToBethlehem1.htm)

Luke 2:6-7, And so it was, that, **while** they were there, the days were accomplished that she should be delivered. 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.

Swaddling clothes defined 4683, (to wrap with strips); to swathe (wrap) (an infant after the Oriental custom).

Manger defined 5336, a crib (for fodder [dry food for cattle, horses and sheep, as hay, straw and other kinds of vegetables]).

NOTE: Her **firstborn** son ... "This means that there were other children born to Mary after this. If Luke had believed in the perpetual virginity of Mary he most likely would have used "**only born**" ([Greek: monogene]) rather than "**firstborn**" ([Greek: prototokon])." Both Mark and Matthew named **four sons** called "brothers" of Jesus; and there was utterly no indication by either sacred writer that "brothers" was to be construed otherwise than in the ordinary sense. (Matt. 13:55; Mark 6:3). (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Luke 2:8-10, And there were in the same country **shepherds** abiding in the field, keeping watch over their flock by **night**. 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**. And the **angel** said unto them, **Fear not** for, behold, I bring you **good tidings** of great JOY, which shall be to all people.

Thought 1. This is normal when humans SEE such a display of God's Power, Authority, Sacredness and Sublime (magnificence)! As they listened, they'd be at ease a bit more, but because of their reverence, which includes awe for God, they'd still have some trembling. As a matter of fact, their REVERENCE for God is the main reason he chose to share this good news with them first! Also, since it was God's will for Jesus to come here in humble surroundings, the shepherds that had reverence for him would be the logical choice.

And even though Jesus was born an Israelite, as we know, he would be a blessing to ALL people: past, present and future! That is, to the entirety of the species of man!

NOTE: See here how the shepherds were employed; they were abiding in the fields adjoining to Bethlehem, and keeping watch over their flocks **by night**, v. 8. The angel was not **sent** to the **chief priests** or the **elders** (they were not prepared to receive these tidings), but to a company of poor shepherds, who were like Jacob, plain men dwelling in tents, not like Esau, cunning hunters. The patriarchs were shepherds. Moses and David particularly were called from keeping SHEEP to rule God's people; and by this instance, God would show that he had still a favour for those of that innocent employment. Tidings were brought to Moses of the deliverance of Israel out of Egypt, when he was keeping sheep, and to these shepherds, who, it is probable, were devout (believing, humble) pious (reverent, godly) men, the tidings were brought of a **greater salvation**.

(Source: The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc)

2 Samuel 5:12, And **David** perceived that the Lord had established him **king** over Israel, and that he had exalted his kingdom for his people Israel's sake.

Luke 2:11, For unto you is BORN this day in the city of David a **Saviour (a deliverer)**, which is **Christ (anointed, the Messiah)** the **LORD (master [a ruler: person in authority])**.

Thought 1. When Jesus was born, the scriptures tell us that he was a human being.

John 1:1, 14, In the beginning was the Word, and the Word was with God (*the Father*), And the Word was **God (the Son)**. ...And the Word was **made FLESH**, and dwelt among us, (and we beheld his **glory**, the **glory** as of the ONLY begotten (only-born) of the Father...

God defined 2316, theos pronounced *theh'-os*, a deity (divinity [God the Son]).
Flesh defined 4561, sarx pronounced *sarx*, a human being.

Thought 2. So, John 1:1 is saying the Word was God the Son. And he was with the Highest God: his Father. Next, John 1:14 is saying the Word was **made (to cause to be) a human being.** Notice, the scripture did NOT say, "the Word was made a human being AND was still God".

However, prior to laying down his life, Jesus prayed to his Father, asking, that he would once again be elevated to being a "God" (deity). He called it the "glory" he HAD "with God" before the world was. This is the JOY at which he looked when he was about to go to the cross. In the scriptures, doing this is called "despising" (thinking against) the shame. Hebrews 12:2 As we know, after he died and rose again from the dead, God did EXALT Jesus again to be God, sitting at his right hand side. Today, he is both God and man: a God-man!

1 Corinthians 15:21, For since by MAN came death, by MAN came also the resurrection of the dead.

John 17:5 ...O Father, glorify thou me with thine own self with the **glory** which I had **WITH thee** before the world was.

1 Timothy 2:5, For there is one GOD, and **one mediator** between God and men, the MAN Christ Jesus...

Thought 3. Speaking of what would happen in regard to Jesus' ministry, the angel said he was the Christ: the anointed. When he was born, being the Son of God, he had God's NATURE, but he was about thirty years old when he was anointed. (Luke 3:22-23)

John 5:17-18, But Jesus answered them, My **Father** worketh hitherto, and **I work.** Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that **God** was his **Father**, making himself **EQUAL** (like in NATURE) with **God**.

Thought 4. And because God was always "WITH" him, God (*the Father*) also was therefore "with" THEM (*the people*); thereby, fulfilling the name Emmanuel: "God WITH us".

Acts 10:38, How God **anointed** Jesus of Nazareth with the Holy Ghost and with **power**: who went about doing good, and healing all that were oppressed of the devil; for **God** (*Jehovah, Yahweh*) was **"WITH"** him.

Thought 5. Furthermore, it would be after he was raised from the dead that he'd become Lord, receiving ALL authority from his Father, God (*Yahweh*). "Lord" can also be defined, "supreme [Highest] in authority". However, even though Jesus was given authority in the earth, and ALL authority after he rose, he was NOT, nor will he ever be, the Highest. That rank has always been, and always will be our Father's position.

Matthew 28:18, And Jesus came and spake unto them, saying, All **power (authority)** is given unto me in heaven and in earth.

1 Corinthians 15:27, For he (*Father*) hath put ALL things under his (*Jesus'*) feet. But when he saith, ALL things are put under him, it is **manifest (clear)** that He (*Father*) is **excepted**, which did put ALL things under him.

Ephesians 4:4, 6, There is... **...One God** (**supreme** (Highest in authority) **Divinity**) and **Father** of ALL, who is ABOVE all...

1 Corinthians 8:6, But to us there is but **ONE God (supreme Divinity)**, the **Father**, of whom are all things, and we in him; and one Lord Jesus Christ...

Luke 2:12, And this shall be a **SIGN** unto you; Ye shall find the **BABE** wrapped in **swaddling** clothes, lying in a **manger**.

Thought 1. As you know, babies are not normally found in mangers where animals eat.

Luke 2:13-14, *And suddenly there was with the ANGEL a **multitude** of the heavenly host (the angels) **PRAISING** God, **AND** saying, **Glory** to God in the highest (the heavens), and on earth peace, good will toward **men**.*

Praising defined 134, aineo pronounced ahee-neh'-o , Praise (to extol: speak highly of in words or **SONG**).

NOTE: **praising God;** on account of the **birth** of Christ, and the redemption that was to be obtained by him, for elect men; which shows their friendly disposition to them, and how much they rejoice at their spiritual and eternal welfare; see (Luke 15:10); And thus, as at the laying of the foundation of the earth, these "morning stars **sang** together, and all these sons of God shouted for joy", (Job 38:7) they did the same when the foundation of man's salvation was laid in the incarnation of the Son of God... (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Job 38:7, When the **morning stars** **sang** together, and all the sons of God shouted for joy?

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Revelation 12:4, And his tail drew the third part of the **stars** of heaven, and did cast them to the earth:

Luke 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 (supreme in authority)** (Jehovah, Yahweh, God the Father) hath made known unto us.*

NOTE: The angels had not commanded the shepherds to go see the child Jesus, but the implication that they should do so was contained in the **sign** given to **aid** their finding him. *Coffman Commentaries on the Old & New Testament* classic.studylight.org/com/bcc/)

Luke 2:16-17, *And they came with haste, and **found** Mary, and Joseph, and the **babe** lying in a manger. And when they had **seen** it, they made **KNOWN abroad** the **saying** which was told them concerning this **child**.*

NOTE: *When they had seen it,* though they saw nothing in the child that should induce them to believe that he was *Christ the Lord*, yet the circumstances, how mean soever they were, agreeing with the **SIGN** that the **angel** had given them, they were abundantly **satisfied**; and as the lepers argued (2 Kings 12:9, This being a **day of good tidings**, we dare not hold our peace), so they made *known abroad* the whole story of what was *told them*, both by the *angels*, and by Joseph and Mary, *concerning this child*, that he was the Saviour, even *Christ the Lord*, that in him there is *peace on earth*, and that he was *conceived by the power of the Holy Ghost*, and *born of a virgin*. This they told every body, and agreed in their testimony concerning it.

(Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc/)

Luke 2:18-20, *And **all** they that **heard** it **wondered (admire, marvel** [stare, hold one's breath]) at those things which were told them by the shepherds. But Mary **KEPT** all these things, and **pondered** them in her **heart (mind)**. And the shepherds returned, **glorifying** and **praising** God for all the things that they had **heard** and **SEEN**, as it was told unto them.*