

10-2017

## How can Luke 2 be Favorably Compared and Contrasted to Genesis, Daniel, and Acts?

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### Recommended Citation

Willmington, Harold, "How can Luke 2 be Favorably Compared and Contrasted to Genesis, Daniel, and Acts?" (2017). *The Second Person File*. 43.

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## How can Luke 2, which records the incarnation, be favorably compared and contrasted to Genesis 1, Genesis 35, Daniel 2, and Acts 2?

One of the cardinal rules of hermeneutics (the science of interpreting the scripture) is to compare scripture with scripture. Thus, the following:

- Genesis 1 with Luke 2:

In Genesis man was made in the image of God (1:27) and was to be caretaker over nature (Gen. 1:2-30).

- In Luke 2, God was made in the image of man (Lk. 2:25, 26) and shall be the Savior over all men (Lk. 2:30-32).

- Genesis 35 with Luke 2:

A. Note the record involved:

1. The event in Genesis 35

*“And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem” (Gen. 35:16-19).*

2. The event in Luke 2

*“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. 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” (Luke 2:4-7).*

B. Note the relationships involved:

1. Both describe two mothers giving birth.
  - a. It would be Rachel’s final birth.
  - b. It would be Mary’s first birth.
2. Both babies were boys.
3. Both were born in Bethlehem.
4. Both would bring sorrow to their mothers.
  - a. Rachel would die giving birth to her son.

- b. Mary would later be grieved watching her Son die.

*“And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed” (Luke 2:34, 35).*

*“Now there stood by the cross of Jesus his mother, and his mother’s sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home” (John 19:25-27).*

5. The names given to the first son would later apply to the second son:

- a. Rachel called her infant son, Ben-oni, meaning, “son of my sorrow.”  
b. Jacob however, called him Benjamin, meaning, “son of my right hand.”  
c. Spiritually speaking, Jesus was later known as Ben-oni.

*“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not” (Isa. 53:3).*

- d. Spiritually speaking, Jesus is now known as Benjamin.

*“But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool” (Heb. 10:12, 13).*

- Daniel 2 with Luke 2:

In this Old Testament chapter (Dan. 2), Babylonian king Nebuchadnezzar just imposed the death penalty upon his wise men for their utter inability to relate and explain his mysterious dream of a huge statue. In desperation, the terrified men cried out:

*“The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king’s matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh” (Dan. 2, 10, 11).*

This event occurred around 600 B.C. Theologically speaking, the wise men were correct in their claim that the “gods” did not indeed dwell in human flesh. But six centuries later in a Bethlehem manger all this would change for God would take upon Himself the

likeness of human flesh (Rom. 8:3; Heb. 2:14), and actually dwell with sinful humanity (John 1:14).

This miracle of miracles would transpire in Luke 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”* (Luke 2:7).

- Acts 2 with Luke 2:

A. At Bethlehem, God the Father was preparing a body for His Son to work through.

*“Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me”* (Heb. 10:5).

B. At Pentecost, God the Father was preparing a body for His Spirit to work through.

*“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?”* (1 Cor. 6:19).

*“And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people”* (2 Cor. 6:16).

Because of this, Pentecost can never be repeated in the same sense that Bethlehem can never again happen. It is, therefore, as unscriptural to have a “tarrying meeting” to pray down another Pentecost as it would be to have a meeting and plead for the shepherds and wise men to reappear. The events occurring in Luke 2 and Acts 2 are forever in the past.