

THE CHRISTMAS STORY

AS SEEN SOLELY FROM A BIBLICAL PERSPECTIVE

By Arlen L. Chirwood

“Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this [the Lord Himself, in a very zealous manner (Hebrew text rendering), will bring this to pass]” (Isa. 9:6, 7).

The two preceding verses from Isaiah, or verses from the gospel accounts in the New Testament (e.g., Matt. 1:21; 2:1, 2; Luke 1:30-33; 2:11-14), often appear on Christmas cards and other types of greetings this time of year. And that’s all good and well. *But how often do people take the time to read and consider what these verses are really saying?*

All of these verses present different facets of a common subject and goal, which is always:

- 1) *Salvation,*
- 2) *With a kingdom in view.*

But none of the verses can stand alone and present the complete word picture which God has provided in His revelation to man.

For example, Isa. 9:6, 7 begins with *Christ’s birth* and moves immediately into *His coming reign*. Then, Matt. 1:21 begins at the same point, though in connection with *salvation*:

“And she shall bring forth a Son, and thou shall call His name JESUS: for He shall save His people from their sins.”

And Matt. 2:1, 2, several verses later, connects His birth with *His coming reign*, as seen in Isaiah:

“Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the East to Jerusalem,

Saying, Where is He that is born King of the Jews? For we have seen His star in the East, and are come to worship Him.”

Luke 1:30-33 is much like the Isaiah passage, though by using the name “Jesus” for the One being born, the thought of *salvation* appears near the beginning of the passage (the name “Jesus” means *salvation*). But the passage, as in Isaiah, moves immediately from His birth to His reign:

“And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David:

And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.”

Then the same thing as seen in Luke 1:30-33 is presented a slightly different

way in Luke 2:11-14:

“For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

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

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

Glory to God in the highest, and on earth peace, good will toward men.”

The One Who will sit on David’s throne (1:32), “a Saviour,” would be born in “the city of David,” in *the city of the great king* (2:11). And He would be the One to bring about “peace” (2:14), as seen in Isa. 9:6, 7.

(Note that the “peace” seen in Luke 2:14, contextually, is *future* — during Christ’s reign — not *peace* which can presently exist in a world ruled and controlled by Satan.)

And John, in his gospel account does the same thing, though in a different way yet. Beginning this account, *the Word* (which always has been and always will be “God”) became *flesh* in the person of God’s Son:

“In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God...

And the Word was [‘became’] flesh and dwelt among us...” (1:1, 2, 14a).

And, concerning the One Who became flesh, Scripture states:

“He came unto His own [*lit.*, ‘His own things’], and His own [a reference to His own people, the Jewish people] received Him not” (1:11).

(The first “own” is neuter in the Greek text [a reference to *things*], and the second is masculine [a reference to *the Jewish people*].

By comparing Scripture with Scripture [I Cor. 2:9-13] — comparing the different incarnation and birth passages in Scripture — only *one thing* can possibly be in view in the first part of the verse. *His own things* can only have to do with “regality,” *i.e.* *with the throne of David, His kingship, His coming kingdom, etc.*

This would be in complete keeping with *the One born King* presenting Himself to Israel as their *King*, offering *the kingdom of the heavens* to the nation.)

Everything in Scripture — man’s creation, his fall, God’s provided redemption, the existence of Israel, the existence of the Church — moves toward *one goal*. And this goal will be realized during that time seen in the many references to what is often thought of as “The Christmas Story” in Scripture.

In that day, a converted Jewish nation will be restored to their land, and the One born King will sit on David’s throne, ruling over the restored nation (Luke 1:31-33).

In that day, Christ and His co-heirs (Christians forming Christ’s bride) will rule the nations from the heavens, with Christ seated on His Own throne in the heavens (Rev. 2:26, 27; 3:21).

In that day, all things will be in their rightful place — Satan bound, Israel converted and restored to her land, the Church occupying a position as co-heir with Christ, and Christ seated on David’s throne on earth and His Own throne in the heavens.

Then, *peace*, which will have eluded man throughout his 6,000-year day, will flow out to the nations from Jerusalem below and from Jerusalem above.

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