1. **Luke 2:8-14**

* Reflect on this reading and share a verse that you feel implies this event will be a great blessing to both Jews and Gentiles.
* Where other than this Bible study have you heard the words of **verse 14**?
* To whom was the “good news” first announced upon Jesus’ birth?
* Who might the “shepherds” represent in the world?
* Considering who the “good news” was first announced to and those people’ s occupation, what might the scriptures be trying to show us in your opinion?
* **Matthew 2:1-2**
* In Matthew, who is going to see the “newborn king of the Jews”?
* Who might the “Magi” represent in the world?
* How did they know when the “king” would arrive?
* **Numbers 22:1-14**
* Who is Balak?
* Who is Balaam?
* What does “Balak” want “ Balaam” to do?
* **Numbers 24:1-19**
* In **verse 4 & 16**, how is “Balaam” a gentile described?
* What parts of this prophecy from the Gentile “Balaam,” relate to Christ birth?
* **Matthew 2:3-11**
* **Psalm 72:10-15**
* How might this **Psalm** be prophetic indicating Jesus’ and the Magi’s encounter?
* **Isaiah 60:1-6**
* How might this reading in **Isaiah** be prophetic of Jesus’ birth and encounter too?
* **Leviticus 2:1-2, Exodus 30:23-26**
* What are “frankincense” and “myrrh” used for in the **Old Testament**?
* Why are these “gifts of gold, frankincense, and myrrh” suitable for Jesus Christ?
* **Isaiah 1:1-3**
* This is one of the few scriptures in the Bible that talks about a “manger”, and it is speaking about God’s children whom he created, answer the following questions:

1. Who might the titles “owner” and “master’s” represent?
2. Who might the title “ox” represent?
3. Who might the title “ass” represent?

* **St. Bede** (672 AD – 735 AD) *Homilies on The Gospels Section 1.6*

“By the **ox** he designates the people of the **Jews**, who were accustomed to carry the yoke of the law and to ruminate upon its words; by the **ass** he represents the **people of the nations**, who remained always unclean with the stains of idolatry. **From both peoples** a great many turned to the grace of the gospel and recognized the **Owner** by whom they were created, and were seeking by means of his heavenly nourishing fare to grow toward perpetual salvation. We hear of the first fruits of these [two] peoples consecrated to him in the **shepherds**, who are rightly to be venerated since, at the angel’s announcement, they were the **first to be worthy to see and proclaim him** when he was born; and in the **wise men**, who, **led by the star**, came to his cradle from the east with **presents** and petitions. Now the **former came to the Lord from the Jews** and the **later from the gentiles**. But we will hear more fully about the wise men on the day of the holy Epiphany, upon which they came by the Lord’s gracious kindness.”

* **St. Gregory of Neocaesarea** (213 AD – 270 AD) *Homily on the Gospels 8.2*

“Before the Redeemer was born in the flesh, there was **discord** between **us** and the **angels**, from whose brightness and holy perfection we were separated, in punishment first of **original sin** and then because of **our daily offences**. Because through sin we had become strangers to God, the angles as God’s subjects cut us off from their fellowship. But since we have now **acknowledged our King**, the angels receive us as **fellow citizens**. Because the **King of Heaven** has taken unto himself the **flesh of our earth**, the angels form their heavenly heights no longer look down upon our infirmity. Now they are at **peace with us**, putting away the remembrance of the ancient discord. Now they **honor us as friends**, whom before they considered to be weak and despised.”

* Final thoughts?