

# Luke 1:35

Authorized King James Version (KJV)

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.

## Analysis

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Gabriel explains the mechanism of virgin conception: 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee' (πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι). The verb 'episkiazō' (ἐπισκιάζω, 'overshadow') recalls the cloud of God's glory overshadowing the tabernacle (Exodus 40:35), suggesting the new creation parallels the original creation when God's Spirit hovered over the waters (Genesis 1:2). The conclusion 'therefore also that holy thing which shall be born of thee shall be called the Son of God' establishes Jesus' divine sonship not through adoption but through supernatural conception. This virgin birth is essential to Christology—Jesus must be fully human (Mary's son) yet without inherited sin nature, and fully divine (conceived by the Spirit).

## Historical Context

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Virgin birth was not a concept borrowed from pagan mythology, as critics claim. Greco-Roman myths involved physical union between gods and humans—completely different from Luke's account of creative divine action without sexual contact. Isaiah 7:14's 'almah' (הַמַּלְאָה, young woman) was translated 'parthenos' (παρθένος, virgin) in the Septuagint, establishing prophetic precedent. Early

Christian preaching (Acts 13:33, Romans 1:3-4) affirmed Jesus' divine sonship while emphasizing Davidic descent.

## Related Passages

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**John 3:16** — God's love and salvation

**Ephesians 2:8** — Salvation by grace through faith

**1 Corinthians 13:4** — Characteristics of love

**1 John 4:8** — God is love

## Study Questions

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1. Why is the virgin birth theologically necessary for the incarnation and for Christ's sinlessness?
2. How does the Spirit's creative work in Mary's womb connect to the Spirit's work in regeneration (John 3:5-8)?

## Interlinear Text

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καὶ	ἀποκριθεὶς	ὁ	ἄγγελος	εἶπεν	αὐτῇ	Πνεῦμα	ἅγιον
<b>And</b>	<b>answered</b>		<b>the angel</b>	<b>and said</b>	<b>unto her</b>	<b>Ghost</b>	<b>The Holy</b>
G2532	G611	G3588	G32	G2036	G846	G4151	G40
ἐπελεύσεται	ἐπὶ	σέ	καὶ	δύναμις	ὑψίστου	ἐπισκιάσει	
<b>shall come</b>	<b>upon</b>	<b>thee</b>	<b>And</b>	<b>the power</b>	<b>of the Highest</b>	<b>shall overshadow</b>	
G1904	G1909	G4571	G2532	G1411	G5310	G1982	
σοι·	διὸ	καὶ	τὸ	γεννώμενον	ἐκ	σοῦ	ἅγιον
<b>thee</b>	<b>therefore</b>	<b>And</b>		<b>which shall be born</b>	<b>of</b>		<b>The Holy</b>
G4671	G1352	G2532	G3588	G1080	G1537	G4771	G40
κληθήσεται	υἱὸς	θεοῦ					
<b>shall be called</b>	<b>the Son</b>	<b>of God</b>					
G2564	G5207	G2316					

## Additional Cross-References

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**Matthew 1:18** (Holy): Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

**John 1:49** (References God): Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

**John 1:34** (References God): And I saw, and bare record that this is the Son of God.

**Matthew 1:20** (Holy): But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

**Romans 1:4** (Holy): And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

**Mark 1:24** (Holy): Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

**Matthew 27:54** (References God): Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

**Hebrews 4:15** (Parallel theme): For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

**Luke 1:27** (Parallel theme): To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

**Acts 8:36** (Parallel theme): And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?