

Nuggets and Gems from the Bible

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AND YOUTH
OF THE
MAN-SAVIOR

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Luke presents a Man-Savior. Following the narration of His conception, Luke gives us, in [chapter two](#), an excellent record concerning certain aspects of the Man-Savior’s human life. Luke describes His genuine human birth according to the law of God’s creation of man so that He might be a Man-Savior for the salvation of man. He gives an account of His physical circumcision according to the law of God’s ordination ([2:21-24](#)) so that He might be the legal seed of Abraham ([Gen. 17:9-14](#)), to be the One in whom the promise of God to Abraham—“in thee shall all families of the earth be blessed” ([Gen. 12:3](#))—as the gospel preached to him ([Gal. 3:8](#)), could be carried out for all the nations ([Gal. 3:14](#)). In this chapter we see the Man-Savior’s human growth according to the law of human life ([v. 40](#)), so that He might be a perfect Man to express God for the fulfillment of God’s redemptive plan. Finally, Luke records the Lord’s proper boyhood, the boyhood of the One who grew in the interest of God in relation to His deity as the Son of the Father ([vv. 40-52](#)),

so that He might have the full measure of wisdom, stature, and favor with God and men.

The record in this chapter concerning the Savior's birth and youth is completely different from that in [Matthew 2](#). What Matthew records of events that took place at the Savior's birth and during His youth constitutes striking evidence of Christ's legitimate kingship. Luke's record of the same birth and the same youth is of another category, that of events which offer strong proof of Jesus' genuine humanity. The two records cover only two of the different aspects of the Savior's wonderful status.

In this booklet we shall consider the birth and youth of the Man-Savior. His birth is described in [Luke 2:1-20](#), and His youth, in [2:21-52](#).

HIS BIRTH

A decree went out from Caesar Augustus for all the inhabited earth to be enrolled ([Luke 2:1-3](#)). This was sovereign of God, as mentioned in [Proverbs 21:1](#). By this enrollment Mary and Joseph were brought from Nazareth to Bethlehem ([Luke 2:4-6](#)), so that the Savior might be born there for the fulfillment of the prophecy concerning the place of His birth ([Micah 5:2](#); [John 7:41-42](#)).

LAID IN A MANGER

Luke 2:7 says, “And she gave birth to her son, the firstborn; and she wrapped Him in cloths and laid Him in a manger, because there was no place for them in the inn.” The Man-Savior’s life began with a manger in the lowest estate. This beginning was due to the fact that fallen mankind was fully occupied with its own fallen activities.

ANNOUNCED TO THE SHEPHERDS BY AN ANGEL

The birth of the Man-Savior was announced to the shepherds by an angel as the good news of great joy to all the people (Luke 2:8-10). Verse 8 says, “And there were shepherds in the same country, living in the fields and keeping the nightwatches over their flock.” Their work in shepherding the flock (which provided not only food for man but also offerings to God) and their diligence in keeping the nightwatches qualified them to be the first to receive the good news of the wonderful birth of the Savior announced by the angel. When the angel of the Lord stood by the shepherds and the glory of the Lord shone round about them, they feared greatly (2:9).

In [verses 10 and 11](#) the angel said to the shepherds, “Do not fear, for behold, I bring you good news of great joy, which will be to all the people, because a Savior was born to you today in David’s city, who is Christ the Lord.” This good news of great joy was announced to all people. This means that this news was announced not only to the Jewish people but to all of mankind.

In [verse 12](#) the angel went on to say, “And this is the sign to you: you will find a baby wrapped in cloths and lying in a manger.” A baby in a manger, signifying smallness in lowliness, was a sign of the Man-Savior’s life. This little baby is called the mighty God in the prophecy concerning the Man-Savior ([Isa. 9:6](#)).

A MULTITUDE OF THE HEAVENLY ARMY JOINING THE ANGEL AND PRAISING GOD

[Luke 2:13 and 14](#) say, “And suddenly there was with the angel a multitude of the heavenly army, praising God and saying, Glory in the highest places to God, and on earth peace among men of His good pleasure.” The exultation of the angels, who were excited by the birth of the Savior for man’s salvation ([see 15:7](#)), resulted in praise to God. According to [verse 14](#), the coming of the

Savior rendered glory to God in the heavens and brought peace to men on earth. In [verse 14](#) “men of His good pleasure” are men chosen by God according to His good pleasure ([Eph. 1:5](#)).

The praise of the heavenly army has two aspects: glory in the highest places to God and peace among men on earth. The salvation of the Man-Savior has accomplished these two matters. It has brought glory to God in the highest and peace to men on earth. Christ is for God’s glory and man’s peace.

WITNESSED BY THE SHEPHERDS AND SPOKEN OF TO OTHERS BY THEM

In [Luke 2:15-20](#) we are told that the shepherds went to Bethlehem and “found both Mary and Joseph, and the baby lying in the manger” ([v. 16](#)). The good news concerning the Man-Savior’s birth was first announced by an angel to the shepherds. We may say that the angel preached the gospel to them. Then the shepherds, after hearing the preaching of the angel and after coming to see the little child, began to preach to others ([Luke 2:18, 20](#)).

HIS YOUTH

[Luke 2:21](#) speaks of the circumcising and

naming of the Lord Jesus: “And when eight days were fulfilled to circumcise Him, His name was called Jesus, the name called by the angel before He was conceived in the womb.” According to the law, every male child was to be circumcised on the eighth day and named on that day. The Lord Jesus was circumcised and named on the eighth day.

PRESENTED AND ADORED

In 2:22-39 we have an account of the Man-Savior being presented and adored. As a Child, on the one hand, He was presented, offered, to God; on the other hand, simultaneously He was adored, praised, and worshipped by man.

Concerning the presenting of the Man-Savior, 2:22-24 says, “And when the days were fulfilled for their purification according to the law of Moses, they brought Him up to Jerusalem to present Him to the Lord, even as it is written in the law of the Lord, Every male who opens the womb shall be called holy to the Lord, and to give a sacrifice according to what is said in the law of the Lord, A pair of turtledoves or two young doves.” That the Man-Savior might be a proper Israelite as a proper Man before God and men, whatever was required in the law was fully fulfilled in verses 21 through 24.

[Verse 24](#) speaks of a pair of turtledoves or two young doves. This kind of sacrifice indicates the poverty of the offerers ([Lev. 12:8](#)), which also was a characteristic of the Man-Savior's life.

ADORED BY SIMEON

In [Luke 2:25-35](#) the child Jesus was adored by Simeon. [Verse 25](#) says, “And behold, there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him.” Simeon was righteous mainly toward men and devout toward God. As such a one, he was looking for the consolation of Israel. The Man-Savior is the consolation of God’s chosen people.

Simeon’s adoration of Jesus was in the Holy Spirit. The Holy Spirit was upon him ([v. 25](#)); it had been communicated to him by the Holy Spirit that he would not see death before he saw the Lord’s Christ ([v. 26](#)), and he came into the temple in the Spirit ([v. 27](#)).

When Joseph and Mary “brought in the little child Jesus for them to do according to the custom of the law concerning Him” ([v. 27](#)), Simeon received Him into his arms and blessed God and said, “Now You are releasing Your slave, Master,

according to Your word, in peace; because my eyes have seen Your salvation, which You have prepared before the face of all the peoples, a light for revelation of the Gentiles, and the glory of Your people Israel” ([vv. 28-32](#)). In [verses 30](#) and [32](#) Simeon speaks of salvation and light. The Man-Savior is God’s salvation to His people and also a light for the Gentiles and the glory of Israel.

In [2:34](#) and [35](#) Simeon says to Mary, “Behold, this One is appointed for the falling and rising up of many in Israel, and for a sign spoken against (and a sword will even go through your own soul), so that the reasonings of many hearts may be revealed.” Here we see that the Man-Savior was appointed by God to be a test to the children of Israel so that many of them would be stumbled by Him and many raised up by Him ([Rom. 9:33](#)).

The Man-Savior is also a sign, a token, spoken against, contradicted or opposed by the people who take sides with His enemy, so that the reasonings of many hearts may be revealed.

In [verse 35](#) Simeon told Mary that a sword would even go through her own soul. This indicates that while the Man-Savior as a sign is spoken against, the suffering also goes through the inner being of the one who brings Him forth.

This is the experience of His suffering in experiencing Him.

In [verse 35](#) Simeon also speaks of the reasonings of many hearts being revealed. What is within man's heart is easily revealed by his attitude toward Christ.

ADORED BY ANNA

In [Luke 2:36-39](#) we have Anna's adoration of the child Jesus. [Verse 36](#) says, "And there was Anna, a prophetess, a daughter of Phanuel, of the tribe of Asher. She was well advanced in years, having lived with a husband seven years from her virginity." Anna was a widow "up to the age of eighty-four, who did not depart from the temple, serving with fastings and petitions night and day" ([v. 37](#)). [Verse 38](#) says, "At that very hour she came up and returned thanks to God, and spoke concerning Him to all those looking for the redemption of Jerusalem." Here the word "redemption" indicates that the Man-Savior is the redemption of God's people. Anna returned thanks to God for the Man-Savior and spoke concerning Him as the redemption of God's people.

GROWING AND ADVANCING

[Luke 2:40](#) says, "And the little child grew and

became strong, being filled with wisdom, and the grace of God was upon Him.” He grew in stature of body ([v. 52](#)), and He became strong in spirit (see [1:80](#)).

[Verse 40](#) says that as the Man-Savior was growing, He was being filled with wisdom. This wisdom which came from the Savior’s deity ([Col. 2:2-3](#)) was revealed in proportion to the measure of His bodily growth.

[Verse 40](#) also tells us that the grace of God was upon Him. As a Man, even Jesus needed the grace of God for His human life. He was filled with wisdom from His deity, and He needed the grace of God for His humanity. As human beings, we all need God’s wisdom and grace. Wisdom is related to the way of doing things, and grace, to the power, the ability, to carry out those things.

CARING FOR GOD’S INTEREST AT THE AGE OF TWELVE AND SUBJECTING HIMSELF TO HIS PARENTS

In [Luke 2:41-51](#) we see that the Lord Jesus cared for God’s interest at the age of twelve and also subjected Himself to His parents. [Verse 42](#) says, “And when He became twelve years old, they went up according to the custom of the

feast.” At the age of twelve, a boy was called by the Jews “son of the law,” and first incurred legal obligation (Alford). The number twelve also signifies eternal perfection in God’s administration. Hence, “twelve years old” indicates that what the Lord did here was perfectly related to God’s administration.

This verse says that they went up “according to the custom of the feast.” This custom was ordained by God for one to be a legal male in Israel ([Deut. 16:16](#)).

According to [verses 43 through 48](#), the boy Jesus remained behind in Jerusalem, and His parents did not know it. When they realized that He was not with them in the caravan, they returned to Jerusalem searching for Him. When they found Him, His mother said to Him, “Child, why did You treat us like this? Behold, Your father and I are greatly distressed seeking You” ([v. 48](#)). The Lord replied, “Why is it that you were seeking Me? Did you not know that I must be in the things of My Father?” ([v. 49](#)). This indicates that the boy Jesus was caring for the interests of God. The words “My Father” in [verse 49](#) point to the deity of the boy Jesus ([John 5:18](#)). In His humanity He was the son of His parents; in His deity He was the Son of God the Father.

Verse 51 says that the Lord Jesus “went down with them and came to Nazareth, and was subject to them.” Here we see the subjection of His humanity to His human parents.

In 2:41-51 we again see the Lord’s dual status, His status as the Son of God and the Son of Man. As the Son of God, He cared for God’s interests. As the Son of Man, He was obedient in His humanity to His human parents.

ADVANCING IN WISDOM AND STATURE AND IN FAVOR WITH GOD AND MEN

In Luke 2:52 we have the conclusion of the section concerning the youth of the Man-Savior: “And Jesus kept advancing in wisdom and stature and in favor with God and men.” As in verse 40, this wisdom of the Savior’s deity was revealed in proportion to the measure of His growth. The Greek word for “stature” denotes not only stature as in Luke 19:3, but also age.

We are told in verse 52 that the Man-Savior advanced in favor with both God and men. He advanced in favor with God because He was growing in the expression of God according to God’s desire. He advanced in favor with men because He was growing in human virtues, which

are gracious to men. Hence, He was growing as a God-man before God and men. Both God and men were pleased with Jesus, happy with Him.

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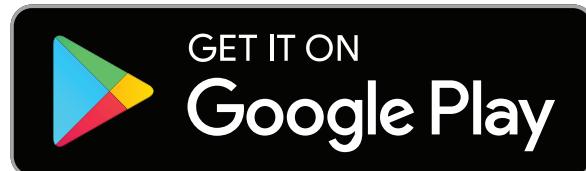
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