

1490

Great Chapters of the Bible
Luke ii.

Date	Name	Place	Date	Name	Place
Nov 22 1834 Nov 24 1837 Nov 1 1838	Kensington Bristol Bristol	" " " " " "			

Date	Down	Place	Date	Down	Place
May 1, 1931	Philadelph. Pa.	" Takonaco "			
Sept 4 1931	Orinon.	" Westminster "			
Mar 23 1934	"	"			

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 0242 0243 0244 0245
 " " " "

GREAT CHAPTERS.

LUKE II.

"For there is born to you this day in the city of David a Saviour, Who is Christ the Lord." ii. 11.

INTRODUCTION.

The greatness of this chapter consists in the fact that it contains the Record of the first thirty years in the life of Jesus; and it is the only record we have of those years.

Its scheme is scientific and artistic.

Scientific. Chronicles the Birth. * 1-39
Describes the Growth. 40
Portrays Adolescence. 41-51
Records the Advance. 52.

Artistic. Surrounds the Birth with the colors and glories attending it.
Reveals the Beauty of the Boy's character at twelve.

All its light is focussed in the Text. 11.

From the standpoint of the Economy of God, that was the Historic Fact.
"There is born a Saviour."

The Chapter surrounds that declaration with Details; and then succinctly traces the progress from Babyhood to Maturity.

Let us survey it in that way.

- A. The Fact-- The Saviour born.
- B. The Development.

Of the Saviour to be born.

* Linked to Ch. I as to Pre-natal facts

A. THE FACT--THE SAVIOUR BORN. 1-39

NOTE.

Our attempt will be to catch the impression of the whole narrative, rather than to examine it in detail.

I. Observe the Alternations.

- Rome. 1-7. Caesar Augustus.
All the economy.
- Heaven. 8-14. God in the Highest.
The Messengers of His Economy.
- Jerusalem. 15-39. The Temple.

That is general, but inclusive.

II. Rome. "In those days."

- i. The first Roman Emperor. Autocracy.
- ii. Mary and Joseph.
Under Roman Authority.
Reached Bethlehem.
- iii. The Son of God.
Entered the World Order.

"No Room in the Inn."

A Mother & A Manger.

III. Heaven.

i. Its Messengers.
"An Angel".

"A Multitude of the heavenly Host."

ii. Announcing the Fact. *THE SAVIOUR.*

iii. Celebrating its Significance. *THE NEW RACE.*

IV. Jerusalem.

i. The Shepherds.
The Temple Sacrifices.

ii. The Temple.

a. The Rites.

1. Circumcision.

Entry into the National Life.

2. Presentation.

Entry into Priesthood.

b. The Recognition.

1. Simeon.

2. Anna.

B. THE DEVELOPMENT.

I. Growth. *40*

i. Under Human Care.

Waxed strong.

Becoming filled with Wisdom.

ii. Under Divine Care.

The Grace of God was upon Him.

II. Adolescence. *41-51.*

i. A Volitional Action.

Apart from earthly suggestion.

ii. That of Submission to the Law.

"Hearing".

"Asking."

iii. The Motive.

"The Things of My Father."

III. Advance. *(PROKOPTO) 52*

i. Mental.

Facing Problems.

Seeking Knowledge.

ii. Physical.

Observing Laws.

Culture and Restraint.

iii. Spiritual.

Abiding in Grace.

The double Fellowship. "Para"
God and Man.

CONCLUSION.

This is The SAVIOUR.

*"When the fulness of the time came;-
GOD SENT FORTH HIS SON,
Born of a Woman ~ ~ ~
Born under the Law ~ ~
That He might redeem them that were under
- the Law
That He might receive the adoption of Sons.
And because of our sins,
GOD SENT FORTH THE SPIRIT OF HIS SON
into our hearts, crying,
Abba Father."
Gal iv. 4-6.*

"The world did not want an adviser. The world had advised itself almost into hell. The world did not ask for a speculator. Everything that man could do had been done, and men sat in the darkness of their own wisdom. The world did not want a reformer, a man who could change his outward and transient relations, an engineer that would continually devote his time (for appropriate remuneration) to the readjustment of the wheels and the pulleys and the various mechanical forces of society. The world wanted a Saviour. "Saviour" is a pathetic name. It is not an official title; it is not an image you could robe in scarlet, and bow down before on account of its majesty and haughtiness; "Saviour" is an angel with tears in his eyes; arms mighty as the lightnings of God, but a heart all tenderness. "Saviour" is a complex word. It has in it all human nature, all divine nature, all the past of history, all the possibility of prophecy, all the mystery of the apocalypse; the tenderness outvying the love of women, the majesty humbling the haughtiness of kings."

Parker Vol. XX. Page 202.