

A Move by Move and Event by Event Account of The Life of Christ

(Arranged chronologically)

#	The move of Jesus	Place	Matthew	Mark	Luke	John
00b	Birth of Jesus 耶穌基督降生	Bethlehem 伯利恆			02:01-21	

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SCRIPTURE LISTING

Luke 2:1-21

¹And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed.

當那些日子，該撒亞古士督有旨意下來，叫天下人民都報名上冊。

²(And this taxing was first made when Cyrenius was governor of Syria.)

這是居里扭作敘利亞巡撫的時候，頭一次行報名上冊的事。

³And all went to be taxed, every one into his own city.

眾人各歸各城，報名上冊。

⁴And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

約瑟也從加利利的拿撒勒城上猶太去，到了大衛的城，名叫伯利恆，因他本是大衛一族一家的人，

⁵To be taxed with Mary his espoused wife, being great with child.

要和他所聘之妻馬利亞一同報名上冊。那時馬利亞的身孕已經重了。

⁶And so it was, that, while they were there, the days were accomplished that she should be delivered.

他們在那裡的時候，馬利亞的產期到了，

⁷And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

就生了頭胎的兒子，用布包起來，放在馬槽裡，因為客店裡沒有地方。

⁸And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

在伯利恆之野地裡有牧羊的人，夜間按著更次看守羊群。

⁹And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

有主的使者站在他們旁邊，主的榮光四面照著他們；牧羊的人就甚懼怕。

¹⁰And the angel said unto them, “Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

那天使對他們說：不要懼怕！我報給你們大喜的信息，是關乎萬民的；

¹¹For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

因今天在大衛的城裡，為你們生了救主，就是主基督。

¹²And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.”

你們要看見一個嬰孩，包著布，臥在馬槽裡，那就是記號了。

¹³And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 忽然，有一大隊天兵同那天使讚美神說：

¹⁴”Glory to God in the highest, and on earth peace, good will toward men.”

在至高之處榮耀歸與神！在地上平安歸與他所喜悅的人（有古卷作：喜悅歸與人）！

¹⁵And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

眾天使離開他們，升天去了。牧羊的人彼此說：我們往伯利恆去，看看所成的事，就是主所指示我們的。

¹⁶And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

他們急忙去了，就尋見馬利亞和約瑟，又有那嬰孩臥在馬槽裡；

¹⁷And when they had seen it, they made known abroad the saying which was told them concerning this child.

既然看見，就把天使論這孩子的話傳開了。

¹⁸And all they that heard it wondered at those things which were told them by the shepherds.

凡聽見的，就詫異牧羊之人對他們所說的話。

¹⁹But Mary kept all these things, and pondered them in her heart.

馬利亞卻把這一切的事存在心裡，反復思想。

²⁰And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

牧羊的人回去了，因所聽見所看見的一切事，正如天使向他們所說的，就歸榮耀與神，讚美他。

²¹And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

滿了八天，就給孩子行割禮，與他起名叫耶穌；這就是沒有成胎以前，天使所起的名。

CONNECTION

Six months have slipped by and we find Joseph and Mary arriving in Bethlehem of Judea. They left Nazareth in a southeasterly direction and crossed the Jordan somewhere north of the Samaritan border, because a devout Jew would not so much as set his foot upon Samaritan soil, where lived his half brothers of polluted blood.

From this point they moved south and recrossed the Jordan near Jericho, entering Bethlehem by way of Jerusalem. Because it had become necessary for Jews to assemble at Bethlehem at this time upon the demand of Augustus, the Inn (caravansary) had become crowded long before the arrival of Joseph and Mary, and there was no room left for them.

We must not confuse this hostelry客棧 with our great modern hotels, for it was merely a corral畜欄 in which the pack animals of travelers were kept overnight. There was a shed for shelter over the end of this corral where the traveler might wrap himself in his own blanket for the night, and where he might prepare his own meals since there was no buffet service offered by the inn-keeper.

Merely because we are told that Jesus was cradled in a manger馬[牛]槽 need not indicate the necessity of a stable廄, 馬棚. This word is not found in the text. The manger was a stone trough from which the pack animals fed, and there is one such trough built into the altar in a crypt教堂地下室 in the Church of the Nativity in Bethlehem, claimed by many of the devout to be the identical one in which Jesus was cradled.

A field below the city -- a mile or more away-- is pointed out as the place where shepherds kept watch over their flocks the night Jesus was born, and more interest is lent to the place because the field once belonged to Boaz and Ruth; and here Samuel anointed David king of Israel, while he was shepherding his father's flock. Beyond peradventure可能 here is where the shepherds heard the music of the angelic hosts and from whence they were directed to seek Jesus in the corral of Bethlehem's inn.

Again only Luke gives any details in connection with the birth of Jesus.

DISCUSSION

The world has known many important events, many "red letter days," many happenings which have changed the trend of affairs for years to come; but nothing can ever compare in importance with the birth of our Lord Jesus Christ, and its far-reaching effects involving both heaven and earth. This event of the ages had been long predetermined in the council chambers of Heaven, for it was planned "before the foundation of the world."[\(1 Pet. 1:20\)](#) On that first Christmas day, over nineteen hundred years ago, when God sent forth His Son into the world to be our Saviour, to provide eternal redemption for the human race, it was not an afterthought事後的_{想法}, something forced upon Him by the crisis in which He found Himself when man failed and rebelled against Him. No, the incarnation of the Spirit of God, in Jesus Christ, the "sublime崇高的 stoop降低身分 of the Godhead," [\(Col. 2:9\)](#) was in the mind and heart of the Eternal before the beginning of the ages—"His own purpose in Christ Jesus before the world began" [\(2 Tim. 1:9\)](#). Jesus said to His disciples: "The things

concerning Me have an end" (Lk. 22:37); there is a purpose in them. He came into the world with an express purpose: to give "His life a ransom for many." (Mt. 20:28; Mk. 10:45)

It was planned "Before the foundation of the world"

1 Peter 1:20	Who verily was foreordained <u>before the foundation of the world</u> , but was manifest in these last times for you, 基督在創世以前是預先被神知道的，卻在這末世才為你們顯現。
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The "sublime stoop of the Godhead"

Colossians 2:9	For in him dwelleth all the fulness of the <u>Godhead</u> bodily. 因為神本性一切的豐盛都有形有體的居住在基督裡面，
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"His own purpose in Christ Jesus before the world began"

2 Timothy 1:9	Who hath saved us, and called us with an holy calling, not according to our works, but according to <u>his own purpose</u> and grace, which was given us <u>in Christ Jesus before the world began</u> , 神救了我們，以聖召召我們，不是按我們的行為，乃是按他的旨意和恩典；這恩典是萬古之先，在基督耶穌裡賜給我們的，
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[Move #48] "The things concerning Me have an end"

Luke 22:37	For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors (Isaiah 53:12): <u>for the things concerning me have an end</u> . 我告訴你們，經上寫著說：他被列在罪犯之中。這話必應驗在我身上；因為那關係我的事必然成就。
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To give "His life a ransom for many"

Matthew 20:28	Mark 10:45
Even as the Son of man came not to be ministered unto, but to minister, and to give <u>his life a ransom for many</u> . 正如人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。	For even the Son of man came not to be ministered unto, but to minister, and to give <u>his life a ransom for many</u> . 因為人子來，並不是要受人的服事，乃是要服事人，並且要捨命作多人的贖價。

A man is not a father because he has sons; he desires sons because he is a father. The father heart of God yearned for "many sons" (Heb. 2:10) to share his nature and return His love, and so His only begotten One, the Son of His love, left the bosom of the Father and the glories of heaven, for a hostile world, knowing that He was to be a "Lamb slain" (Rev. 13:8); He left the form of God, although it was not robbery for Him to be equal with God, for He was God; and took another form, in the likeness of our sinful flesh, humbling Himself in order that He might carry out His Father's purpose and lift man out of the depths to which he had fallen, back into the light and liberty of the children of God. (Phil. 2:6-8)

"many sons"

Hebrews 2:10	For it became him, for whom are all things, and by whom are all things, in bringing <u>many sons</u> unto glory, to make the captain of their salvation perfect through sufferings. 原來那為萬物所屬為萬物所本的，要領許多的兒子進榮耀裡去，使救他們的元帥，因受苦難得以完全，本是合宜的。
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"Lamb slain"

Revelation 13:8	And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the <u>Lamb slain</u> from the foundation of the world. 凡住在地上、名字從創世以來沒有記在被殺之羔羊生命冊上的人，都要拜他。
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Philippians 2:6-8

⁶Who, being in the form of God, thought it not robbery to be equal with God:

他本有神的形像，不以自己與神同等為強奪的；

⁷But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

反倒虛己，取了奴僕的形像，成為人的樣式；

⁸And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

既有人的樣子，就自己卑微，存心順服，以至於死，且死在十字架上。

A far different motive was the incentive for that first Christmas, than that which apparently possesses men today. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9) He became poor to enrich us! How tragically true that the season purportedly^(supposedly) set aside to commemorate^{紀念} His appearance among men has been lowered to the level of out-and-out ^(complete; total) commercialism! How much of the sacred and blessed meaning of Christmas has been lost beneath a covering of tinsel, glittering baubles^{小玩意}, twinkling lights and the giving and receiving of presents, with the Gift of divine grace, the "unspeakable Gift" (2 Cor. 9:15) of God in the person of our Lord, thrust farther and farther into the background!

"...that ye through His poverty might be rich..."

2 Corinthians
8:9

For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

你們知道我們主耶穌基督的恩典：他本來富足，卻為你們成了貧窮，叫你們因他的貧窮，可以成為富足。

The "unspeakable Gift" of God

2 Corinthians
9:15

Thanks be unto God for his unspeakable gift.

感謝神，因他有說不盡的恩賜！

Let us further examine the great eternal purpose underlying this tremendously significant event. "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law" (Gal. 4:4). God the Father had a set time for the coming of His Son in human flesh. From the initial promise of a coming Messiah, in Genesis 3:15, throughout the centuries His purpose moved steadily forward. The race through which He was to come was prophesied (Shemitic, Gen. 9:26); the nation (descendant of Abraham, Gen. 12:3; 18:18); the tribe (Judah, Gen. 49:10; Micah 5:2); the family (House of David, Isa. 9:7; Jer. 23:5); the birthplace (Bethlehem, Micah 5:2); the mother (a virgin, Isa. 7:14).

God had a set time for the coming of His Son

Galatians
4:4

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，

The initial promise of a coming Messiah

Genesis
3:15

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

我又要叫你和女人彼此為仇；你的後裔和女人的後裔也彼此為仇。女人的後裔要傷你的頭；你要傷他的腳跟。

The race through which He was to come (Shemitic)

Genesis 9:26	And he <i>(Noah)</i> said, Blessed be the LORD God of Shem; and Canaan shall be his servant. 又說：耶和華——閃的神是應當稱頌的！願迦南作閃的奴僕。
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The nation (descendant of Abraham)

Genesis 12:3	Genesis 18:18
And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. 為你祝福的，我必賜福與他；那咒詛你的，我必咒詛他。地上的萬族都要因你得福。	Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 亞伯拉罕必要成為強大的國；地上的萬國都必因他得福。

The tribe (Judah)

Genesis 49:10	Micah 5:2
The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. 圭必不離猶大，杖必不離他兩腳之間，直等細羅（就是賜平安者）來到，萬民都必歸順。	But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. 伯利恆、以法他啊，你在猶大諸城中為小，將來必有一位從你那裡出來，在以色列中為我作掌權的；他的根源從亙古，從太初就有。

The family (House of David)

Isaiah 9:7	Jeremiah 23:5
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 for ever. The zeal of the LORD of hosts will perform this. 他的政權與平安必加增無窮。他必在大衛的寶座上治理他的國，以公平公義使國堅定穩固，從今直到永遠。萬軍之耶和華的熱心必成就這事。	Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 耶和華說：日子將到，我要給大衛興起一個公義的苗裔；他必掌王權，行事有智慧，在地上施行公平和公義。

The birthplace (Bethlehem)

Micah 5:2	But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. 伯利恆、以法他啊，你在猶大諸城中為小，將來必有一位從你那裡出來，在以色列中為我作掌權的；他的根源從亙古，從太初就有。
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The Mother (a virgin)

Isaiah 7:14	Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. 因此，主自己要給你們一個兆頭，必有童女懷孕生子，給他起名叫以馬內利（就是神與我們同在的意思）。
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Then one day it came to pass! "The Word was made flesh and dwelt among us," ([Jn. 1:14](#)) John wrote. And as if in confirmation, Paul writes to Timothy, "Without controversy great is the mystery of godliness: God was manifest in the flesh." ([1 Tim. 3:16](#)) Striding down the corridors of time, from one eternity to another, we see the Lord of glory ([1 Cor. 2:8](#); [Jame 2:1](#)): Son of God and Son of Man; the alpha and omega ([Rev. 1:8,11](#);

21:6; 22:13); the dayspring from on high (Lk. 1:78), the glorious Sun of righteousness with healing in His wings (Mal. 4:2); the Lamb slain, the Lion of Judah (Rev. 5:5), coming to break every chain and give us the victory again and again; the Creator of all worlds, from Whose presence the heavens fled away (Rev. 20:11), made Himself of no reputation (Phil. 2:6); appointed heir of all things (Heb. 1:2), He had not where to lay His head (Mt. 8:20; Lk. 9:58); the brightness of God's glory (Heb. 1:3), but made in the likeness of sinful flesh (Rom. 8:3); the express image of God's person, but His face was more marred than any man's (Isa. 52:14); upholding all things by the Word of His power, He laid aside His glory and became . . . a little Babe, the "weakness of God." (1 Cor. 1:25) Eternal paradox: God became a baby!

Then one day it came to pass – God was manifest in the flesh

John wrote...	Paul wrote to Timothy...
John 1:14	1 Timothy 3:16
<p>And <u>the Word was made flesh, and dwelt among us</u>, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.</p> <p>道成了肉身，住在我們中間，充充滿滿的有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。</p>	<p>And <u>without controversy great is the mystery of godliness: God was manifest in the flesh</u>, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.</p> <p>大哉，敬虔的奧秘！無人不以為然：就是神在肉身顯現，被聖靈稱義（或作：在靈性稱義），被天使看見，被傳於外邦，被世人信服，被接在榮耀裡。</p>

The Lord of glory

1 Corinthians 2:8	James 2:1
<p>Which none of the princes of this world knew: for had they known it, they would not have crucified <u>the Lord of glory</u>.</p> <p>這智慧世上有權有位的人沒有一個知道的、他們若知道，就不把榮耀的主釘在十字架上了。</p>	<p>My brethren, have not the faith of our Lord Jesus Christ, <u>the Lord of glory</u>, with respect of persons.</p> <p>我的弟兄們，你們信奉我們榮耀的主耶穌基督，便不可按著外貌待人。</p>

The Alpha & Omega

Revelation 1:8	Revelation 1:11	Revelation 21:6	Revelation 22:13
<p>I am <u>Alpha and Omega</u>, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.</p> <p>主神說：我是阿拉法，我是俄梅戛，（阿拉法，俄梅戛：是希利尼字母首末二字），是昔在、今在、以後永在的全能者。</p>	<p>Saying, I am <u>Alpha and Omega</u>, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.</p> <p>你所看見的當寫在書上，達與以弗所、士每拿、別迦摩、推雅推喇、撒狄、非拉鐵非、老底嘉、那七個教會。</p>	<p>And he said unto me, It is done. I am <u>Alpha and Omega</u>, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.</p> <p>他又對我說：都成了！我是阿拉法，我是俄梅戛；我是初，我是終。我要將生命泉的水白白賜給那口渴的人喝。</p>	<p>I am <u>Alpha and Omega</u>, the beginning and the end, the first and the last.</p> <p>我是阿拉法，我是俄梅戛；我是首先的，我是末後的；我是初，我是終。</p>

The dayspring from on high

Luke 1:78	Through the tender mercy of our God; whereby <u>the dayspring</u> from on high hath visited us, 因我們神憐憫的心腸，叫清晨的日光從高天臨到我們，
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The Sun of righteousness

Malachi 4:2	But unto you that fear my name shall <u>the Sun of righteousness</u> arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. 但向你們敬畏我名的人必有公義的日頭出現，其光線（原文是翅膀）有醫治之能。你們必出來跳躍如圈裡的肥犢。
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The Lion of Judah

Revelation 5:5	And one of the elders saith unto me, Weep not: behold, <u>the Lion of the tribe of Judah</u> , the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. 長老中有一位對我說：不要哭。看哪，猶大支派中的獅子，大衛的根，他已得勝，能以展開那書卷，揭開那七印。
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The Creator of all worlds, from Whose presence the heavens fled away

Revelation 20:11	And I saw a great white throne, and him that sat on it, <u>from whose face the earth and the heaven fled away</u> ; and there was found no place for them. 我又看見一個白色的大寶座與坐在上面的；從他面前天地都逃避，再無可見之處了。
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Appointed heir of all things

Hebrews 1:2	Hath in these last days spoken unto us by his Son, whom he hath <u>appointed heir of all things</u> , by whom also he made the worlds; 就在這末世藉著他兒子曉諭我們；又早已立他為承受萬有的，也曾藉著他創造諸世界。
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He had not where to lay his head

Matthew 8:20	Luke 9:58
And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man <u>hath not where to lay his head</u> . 耶穌說：狐狸有洞，天空的飛鳥有窩，人子卻沒有枕頭的地方。	And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man <u>hath not where to lay his head</u> . 耶穌說：狐狸有洞，天空的飛鳥有窩，只是人子沒有枕頭的地方。

The brightness of His glory, the express image of His person

Hebrews 1:3	Who being <u>the brightness of his glory</u> , and <u>the express image of his person</u> , and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: 他是神榮耀所發的光輝，是神本體的真像，常用他權能的命令托住萬有。他洗淨了人的罪，就坐在高天至大者的右邊。
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in the likeness of sinful flesh

Romans 8:3	For what the law could not do, in that it was weak through the flesh, God sending his own Son <u>in the likeness of sinful flesh</u> , and for sin, condemned sin in the flesh: 律法既因肉體軟弱，有所不能行的，神就差遣自己的兒子，成為罪身的形狀，作了贖罪祭，在肉體中定了罪案，
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His face was more marred than any man's

Isaiah 52:14	As many were astonished at thee; <u>his visage was so marred more than any man</u> , and his form more than the sons of men: 許多人因他（原文是你）驚奇；他的面貌比別人憔悴；他的形容比世人枯槁。
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1 Corin. 1:25	Because the foolishness of God is wiser than men; and <u>the weakness of God</u> is stronger than men. 因神的愚拙總比人智慧，神的軟弱總比人強壯。
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*Oh could I speak the matchless worth,
Oh could I sound the glories forth
Which in my Saviour shine!*

The coming of the Son was God's last word to man: "God hath in these last days spoken unto us by His Son" (Heb. 1:2). All heaven must have been stirred and the angels of God hushed as they prepared to send forth the beloved One on His mission to earth; but only the Father-heart of God knew the depths of what was before Him. "None of the ransomed ever knew how deep were the waters crossed," (*Hymn: "The Ninety and Nine" by Elizabeth Clephane*) nor did the angels of heaven who sang His glory above the Judean plains where shepherds kept their watch by night.

It is significant that the glorious announcement of His advent fell first upon the ears of common people at their humble daily task, typical of those who afterward "received Him gladly." (Lk. 8:40) And the sign given the shepherds was that they should find Him "wrapped in swaddling clothes and lying in a manger. For there was no room for them in the inn." (Lk. 2:12, 7) No room for Him whose baby Hand held the destiny of worlds! So it is today in the hearts of men. Born in poverty, reared in obscurity無名的人, He enriched all mankind. "For your sakes He became poor." (2 Cor. 8:9) Too often in our consideration of what is commonly called the Christmas Story, we grasp only the beginning of the divine purpose. Many never see beyond the Babe of Bethlehem, the manger and the lowing kine母牛; and we must reverently but pointedly say that there is no salvation in the cradle, no redemption in the stall. Christ was indeed "sent forth . . . made of a woman," (Gal. 4:4) but here is only a comma: we must go farther—"to **redeem** them that are under the law, that **we** might receive the adoption of sons." (4:5)

"received Him gladly"

Luke 8:40	And it came to pass, that, when Jesus was returned, the people <u>gladly received him</u> : for they were all waiting for him. 耶穌回來的時候，眾人迎接他，因為他們都等候他。
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"wrapped in swaddling clothes..." "For there was no room for them in the inn"

Luke 2:12, 7	¹² And this shall be a sign unto you; Ye shall find the babe <u>wrapped in swaddling clothes, lying in a manger.</u> 你們要看見一個嬰孩，包著布，臥在馬槽裡，那就是記號了。 ⁷ And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because <u>there was no room for them in the inn.</u> 就生了頭胎的兒子，用布包起來，放在馬槽裡，因為客店裡沒有地方。
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Christ was indeed "sent forth...made of a woman" to "redeemthat we might receive the adoption of sons"

Galatians 4:4-5	⁴ But when the fulness of the time was come, God <u>sent forth</u> his Son, <u>made of a woman</u> , made under the law, 及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下， ⁵ <u>To redeem them that were under the law, that we might receive the adoption of sons.</u> 要把律法以下的人贖出來，叫我們得著兒子的名分。
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Christmas is incomplete without Calvary. The birth was in order to the Cross, and the resurrection. While gazing enraptured 狂喜 at Bethlehem bright star, one must bear in mind the darkness of Golgotha, and beyond that the dazzling glory of the Easter morn.

"And she shall bring forth a son, and thou shalt call his name JESUS: for He shall **save his people from their sins.**" (Mt. 1:21)

Matthew 1:21	And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." 他將要生一個兒子，你要給他起名叫耶穌，因他要將自己的百姓從罪惡裡救出來。
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MEDITATION

"He became poor, that ye through His poverty might be rich." (2 Cor. 8:9) The very nature of God is set forth: it tells of gracious love, and love ever gives to others in distress. What greater need is there than man's need of a Saviour? What greater helplessness than that of man in his inability to save himself? This was the opportunity love sought and found, and Bethlehem and Calvary, inseparably connected, was the result. "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33)

Romans 11:33	O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 深哉，神豐富的智慧和知識！他的判斷何其難測！他的蹤跡何其難尋！
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With Caesar Augustus on a throne of imperial splendor and Cyrenius governing pretentiously 妄自尊大 in Syria, the King of kings was born in epically (*impressively great*) humble circumstances—yet His glory surpasses all.

Rome's ruthless authority was matched by the honest patriotism of Joseph and Mary, who at personal risk and costly inconvenience traveled eighty long, hard miles to obey the oppressor's law.

These shepherds were obedient to the heavenly vision (Acts 26:19); obeying it, they found its perfect verification in the events at Bethlehem.

Acts 26:19	Whereupon, O king Agrippa, I was not disobedient unto <u>the heavenly vision</u> . 亞基帕王阿，我故此沒有違背那從天上來的異象；
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No Christian who has found Christ will lose time in telling others, like the shepherds who made their thrilling experiences "known abroad." (Lk. 2:17)

Luke 2:17	And when they had seen it, they made <u>known abroad</u> the saying which was told them concerning this child. 既然看見，就把天使論這孩子的話傳開了。
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The words "unto you" in vs. 11 should stand out in letters of gold. Jesus is not a general Saviour, connected in some distant way with my life. No! True, the angel told the shepherds the tidings were for all people," but *specifically* the little baby was born for *each* of these simple shepherds. And Jesus was born for *me*, lived for *me*, died for *me*, rose for *me*, ascended for *me*, and now lives to make intercession for *me*. The

greatest event of all time, the coming of the great God in human flesh, into His own world, was an event specially for *me*. Ah yes, the Lord is *my* Shepherd. How satisfying! Jesus is *mine*, all *mine*, and I am His. Can we each say, "I am His, all His"?

"unto you"- Jesus was born for me...

<p>Luke 2:10-11</p>	<p>¹⁰And the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 那天使對他們說：不要懼怕！我報給你們大喜的信息，是關乎萬民的；</p> <p>¹¹For <u>unto you</u> is born this day in the city of David a Saviour, which is Christ the Lord. 因今天在大衛的城裡，為你們生了救主，就是主基督。</p>
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From the Greek: "Room" in [vs. 7](#) is the same word as "place" in [Eph. 4:27](#). The enemy says, "Give no place to Jesus", but God says the opposite. It must be one or the other. Which?

Luke 2:7	Ephesians 4:27
<p>And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no <u>room</u> for them in the inn. 就生了頭胎的兒子，用布包起來，放在馬槽裡，因為客店裡沒有地方。</p>	<p>Neither give <u>place</u> to the devil. 也不可給魔鬼留地步。</p>

STUDY

Who was Caesar Augustus? Why could the Roman emperor tell the people in Palestine what they must do? Do you believe the prophet made it perfectly clear that the Messiah must be born in Bethlehem? How would you explain (Mt. 2:6) that Jesus shall "rule my people Israel"? How would you prove that the fifth chapter of Micah is meant to describe the birth and reign of the Messiah? Do you suppose Joseph and Mary went to Bethlehem because they knew their coming child must be born there? Would they have gone at that time if Augustus had not demanded that they go? Do you think, then, that some kind of holy influence was responsible for Augustus' "decree"? If so, why do you suppose God chose this unusual method to bring this great event to Bethlehem? Does the fact, "there was no room in the inn" have any spiritual significance? Does the word "manger" indicate there must have been a stable? (Look up khan 商棧 or caravansary.) Why do you suppose an angel announced the birth of Jesus to the shepherds rather than anyone else? Do you think the accompanying "heavenly host" were also angels? Did these first seekers for Jesus find Him? In finding Jesus does it always follow that one "glorifies and praises God"? May the shepherds have rejoiced because they found what these messengers had told them, or was it because they had discovered the Messiah? Could they have found Jesus but failed to see the Christ? Was He just another baby to them, or was He more? Do you think there was any physical distinction, in their estimation, between Him and a baby in one of their own homes? Did Mary understand the meaning of all these things? Do you think she believed her baby was the Christ, the promised Messiah?

Matthew 2:6	Micah 5:2
<p>And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall <u>rule my people Israel</u>.</p> <p>猶大地的伯利恆阿，你在猶大諸城中並不是最小的；因為將來有一位君王要從你那裡出來，牧養我以色列民。</p>	<p>But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.</p> <p>伯利恆、以法他啊，你在猶大諸城中為小，將來必有一位從你那裡出來，在以色列中為我作掌權的；他的根源從亙古，從太初就有。</p>

Thoughts to Ponder

(Selected Quotes from the Lesson)

- “The father heart of God **yearned for ‘many sons’** (Heb. 2:10) to share his nature and return His love, and so His only begotten One, the Son of His love, left the bosom of the Father and the glories of heaven, for a hostile world, knowing that He was to be a ‘Lamb slain’ (Rev. 13:8);” (page 4)
- “He left the form of God, although it was not robbery for Him to be equal with God, for He was God; and took another form, in the likeness of our sinful flesh, humbling Himself in order that He might carry out His Father's purpose and lift man out of the depths to which he had fallen, back into the light and liberty of the children of God. (Phil. 2:6-8)” (page 4)
- “...the Lion of Judah (Rev. 5:5), coming to **break** every chain and give us the victory again and again;” (page 7)
- “...but only the Father-heart of God knew the depths of what was before Him.” (page 9)
- “**Christmas is incomplete without Calvary.** The birth was in order to the Cross, and the resurrection. While gazing enraptured 狂喜 at Bethlehem bright star, one must bear in mind the darkness of Golgotha, and beyond that the dazzling glory of the Easter morn.” (page 10)
- “What greater need is there than man's need of a Saviour? What greater helplessness than that of man in his inability to save himself?” (page 10)
- “With Caesar Augustus on a throne of imperial splendor and Cyrenius governing pretentiously 妄自尊大 in Syria, the King of kings was born in epically (impressively great) humble circumstances—**yet His glory surpasses all.**”
- “Ah yes, **the Lord is my Shepherd.** **How satisfying!** Jesus is *mine*, all *mine*, and I am His. Can we each say, ‘I am His, all His’?” (Page 11)

REVIEW

Questions	Answers
1. Where was Jesus born?	Bethlehem
2. How far is Bethlehem from Nazareth?	80 miles
3. Why did Joseph and Mary go to Bethlehem at this time?	Upon the demand of Augustus to be taxed in his own city.
4. Do you suppose it entered their minds the Messiah should be born in Bethlehem, as predicted by the prophets?	While we can never know for sure what is in someone's mind, I believe the answer to the question could be "yes". Mary was steeped in Scripture, as is evidenced by her expressions given in the Magnificat (Lu 1:46-55). She was therefore undoubtedly familiar with Micah's prophecy concerning where Christ would be born (Micah 5:2). So, when circumstances caused them to have to travel to Bethlehem, as the Child's birth drew near, she could well have seen this turn of events as another confirmation that the Child she was carrying was the Messiah. <i>(from Bro. John Munsinger 9/12/13)</i>
5. Which gospel writer relates the story of Jesus' birth?	Luke
6. Does he tell us Jesus was born in a stable?	No
7. Why do you suppose there was no room in the inn for them?	Because it had become necessary for Jews to assemble at Bethlehem at this time upon the demand of Augustus, the Inn had become crowded.
8. Who were the first to be informed of Jesus' birth?	The shepherds
9. Who brought the message?	The angel of the Lord
10. What announcement was made?	A Saviour is born
11. Who joined the angel in praising God?	The heavenly host
12. What did the shepherds decide to do?	Go to Bethlehem to find the Baby
13. Did they find the Babe where they had been directed to go?	Yes
14. What sign did they have to identify Him?	A baby wrapped in swaddling clothes, lying in a manger
15. Did they make known what they had heard and seen?	Yes
16. How did the people receive their story?	People wondered at those things
17. Do you think the town was a stir about the event?	No
18. Were the shepherds enthusiastic over what they had seen?	Yes
19. What occurred when the Baby was eight days old?	He was circumcised

Questions	Answers
20. What was the meaning of circumcision?	Separation to the Lord
21. Why was He named Jesus?	He will save His people from their sins

