

Nuggets and Gems from the Bible

THE
MAN-SAVIOR'S
GOD-MAN
LIVING

WITNESS LEE

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Living Stream Ministry
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THE MAN-SAVIOR'S GOD-MAN LIVING

In order to save us, God had to live in a man for thirty-three and a half years. Have you ever thought about this? In creating the universe God used only six days, and on the seventh day He rested. Why, then, did God need to live on earth in a man for so many years in order to save us?

Shortly after I was saved, I began to consider God's way of saving us. I said to myself, "God is almighty. If He wanted to, He could save us by snatching us out of hell and bringing us to heaven. Why did He become a man and live on earth?" Another question we had concerns the application of Christ's redemption. The Man-Savior accomplished redemption more than nineteen hundred years ago. Why did He not immediately apply this accomplished redemption to all His chosen people and thereby not give the enemy the opportunity to do so many evil things?

Consider the situation from the time Christ accomplished redemption until now. Satan, God's enemy, has attacked God's chosen people again

and again. Why does this happen? Why did the Lord not apply His redemption immediately?

In the four Gospels we have a lengthy record of the Lord's life and ministry. In the Gospels we see that the Man-Savior did not grow up miraculously; on the contrary, He grew up in a normal way. But why was this necessary? Because we were fallen and sinful, we needed the Lord Jesus to die for us. But why did He need to suffer so many things during the thirty-three and a half years of His life?

GOD'S WAY OF SAVING US

Let us compare two possible ways of saving people. First, suppose God simply stretches forth His hand, snatches a sinner out of hell, and brings him to heaven. This way of saving a person would be easy. The second way, the way taken by God, is much more difficult. According to His way, God became a man and lived a human life on earth.

Through His incarnation God brought the divine attributes into the human virtues, filling, restoring, recovering, sanctifying, and transforming them. For our salvation the saving God became a man and lived the kind of life on earth that qualified Him to save us. This life also

became the basic factor of the Man-Savior's dynamic salvation. The procedure that qualified the Man-Savior required a long period of time.

The first step of God's salvation was to become a man, live on earth, die on the cross, and be resurrected. In the second step, the Man-Savior comes into the saved ones, lives in us, and grows in us, repeating His life in us.

THE LIVING OF A GOD-MAN

As the Man-Savior lived such a life on earth, the angels and demons could testify that He was man living a human life for the expression of God. This is the Man-Savior's God-man living. The four Gospels tell us of the One who lived the life of a God-man.

In [Luke 2:40-52](#) we see the Man-Savior growing and advancing. When He became twelve years old, He went with His parents to Jerusalem at the feast of the Passover according to custom ([vv. 41-42](#)). Luke also tells us that the Lord Jesus began His ministry when He was about thirty years old ([3:23](#)). Only in the Gospel of Luke are we told what happened to the Lord Jesus at the ages of twelve and thirty. The reason is that Luke presents the Lord Jesus as a genuine and typical man. In the Gospel of Luke we see that the

Lord was a real man, a normal man; He was not a magical person. The Lord grew in a normal, human way. Eventually, at the age of thirty, He had come to maturity for the divine ministry. According to the Old Testament, a Levite had to be thirty years of age before he could enter fully into the priesthood. Likewise, the Man-Savior was fully grown when He entered into His ministry.

A MAN EXPRESSING GOD

The Man-Savior did not live a life expressing man. He lived a man's life, yet this life expressed God. Hence, the Lord's living was a God-man living. He lived a life in which God was expressed through man.

The illustration of a hand and a glove shows how God was expressed through the Man-Savior's humanity. A glove contains the hand and expresses the hand. When the hand in the glove moves, the glove also moves. But as the glove moves, it does not express the glove; it expresses the hand. In a similar way, the Lord Jesus lived on earth as a man, but He did not express man; He expressed God. He lived a life expressing God. When people saw Him, they saw a genuine man. Nevertheless, what they saw in Him was the

expression of God. They did not see a man expressing man; they saw a man expressing God.

When John wrote his Gospel, he was very old, probably in his nineties. He testified that God became flesh and that they beheld His glory ([John 1:14](#)). A man was living and walking with them, and in this One they saw the glory of God.

THE MAN-SAVIOR

The Man-Savior is a genuine man with the real human nature and the perfect human virtues. Here we use three adjectives to describe the Man-Savior in His humanity: genuine, real, and perfect. As a man, the Man-Savior is genuine. His nature is real; that is, He was a real human being, not a phantom. Furthermore, the Man-Savior's human virtues are perfect. In order to be qualified to be man's Savior, the Lord Jesus had to be a genuine man with a real human nature and the perfect human virtues.

The Man-Savior was not only a genuine man; He was also the complete God. As the complete God, He had the true divine nature and the excellent divine attributes. We have seen that with respect to His humanity the Man-Savior is genuine, real, and perfect. Now we need to see that with respect to His divinity He is complete, true,

and excellent. He is the complete God, He has the true divine nature, and He has the excellent divine attributes.

The Man-Savior's divine nature and excellent divine attributes empower and ensure His ability to save man. In His humanity there is the capacity to save us, the capacity for salvation. But this capacity is empowered and ensured by His divinity. His ability to save us is guaranteed by His divinity.

[First John 1:7](#) conveys the thought that the divinity of Christ empowers and ensures the saving capacity within His humanity. This verse says, "The blood of Jesus His Son cleanses us from all sin." Here the name "Jesus" denotes the Lord's humanity, which is needed for the shedding of the redeeming blood, and the title "His Son" denotes the Lord's divinity, which is needed for the eternal efficacy of the redeeming blood. Thus, "the blood of Jesus His Son" indicates that this blood is the proper blood of a genuine man for redeeming God's fallen creatures with divine surety for its eternal efficacy, an efficacy that is all-prevailing in space and everlasting in time.

THE GOD-MAN

As a genuine man and the complete God, the

Man-Savior is the God-man. He has the human nature with its virtues to contain God and express Him. No one has ever contained as much of God as the Lord Jesus does. With His human virtues He contained God and expressed Him. In the Olympic games athletes try their best to display their ability. But the God-man did not need to exert Himself to display His ability to contain and express God. No one can compare with Him in having the human nature with its virtues to contain and express God.

As the God-man the Lord Jesus has the divine nature with its divine attributes to be His content and reality for the expression of God. Once again we may use the illustration of a glove. A glove expresses the hand. But if a glove is to express the hand, it must have the hand as its content and reality. The God-man is both the “glove” and the “hand,” for He has both humanity as the container and divinity as the content.

Today the Man-Savior is still both man and God. He is man as the container, and He is God as the content. In Him we have the real human nature and the true divine nature. In Him we have the perfect human virtues and the excellent divine attributes. These two categories meet in

Him and are mingled in Him to become one composition. Hence, He is the God-man.

THE GOD-MAN LIVING

Let us now go on to consider the Man-Savior's God-man living. This is the living of a genuine man, but not by man's life—man's mind, will, and emotion—to express man in man's virtues.

Two verses from the Gospel of John are helpful in understanding this. In [John 5:30](#) the Lord Jesus says, "I can do nothing from Myself; as I hear, I judge; and My judgment is just, because I do not seek My own will, but the will of Him who sent Me." In [John 6:38](#) He goes on to say, "I have come down from heaven, not to do My own will, but the will of Him who sent Me." In these verses we see that the Lord Jesus did not do or seek His own will.

In a very real sense, our will represents our whole being. Yes, in one sense our being is represented by our mind. The mind, however, represents our being only in thought; the will represents our being, or our soul, in its doings. You may have thought about many things, but how many of those things have you done? Perhaps out of a hundred matters we have thought, only two have been accomplished.

The fact that the Lord Jesus did not seek or do His own will indicates that while He was living as a man, He was not living by His own mind, will, and emotion. This means that He was not living by His own life.

The Lord Jesus had a genuine man's living by God's mind, will, and emotion—to express God in God's attributes. The Lord did not seek His own will but God's will. He came not to do His own will but to do God's will. This means that He came to live as a man not by man's life, but by God's life. He lived by God's mind, will, and emotion to express God in God's attributes. These attributes are contained in and mingled with His human virtues.

In the Gospel of Luke we have many examples of the Man-Savior's God-man living. Consider the case of the good Samaritan (10:25-37). In the human living of the good Samaritan God was expressed. God was there empowering Him. The love expressed was not simply the Samaritan's human love; it was a human love strengthened, empowered, and enriched by the divine love.

Consider also the case of Zaccheus (Luke 19:1-10). In the Man-Savior's coming to Zaccheus and His dealing with him we see something divine. It is hard to explain what we see

expressed in the man Jesus. Within Him there is something more than the divine omniscience. In Him the excellent divine attributes are present strengthening His human virtues. The Lord Jesus lived in the way of having His human virtues empowered by the divine attributes.

This was true of the Lord Jesus even at the age of twelve. When the Lord Jesus was twelve, He was a human child. But as we read the account in [Luke 2](#), we see that in this child there was the divine element. God's attributes were expressed in His human living.

The Lord Jesus lived a genuine human life, yet in His life we see the divine element and also certain divine factors. This life did not express man; it expressed God. This is the God-man's life and living.

In the living of the Lord Jesus, man's mind, will, and emotion became the organs to contain God's life. We may compare these organs to the fingers of a glove. Just as the fingers of a glove contain the real fingers, so the Man-Savior's mind, will, and emotion contain God's life. The five fingers of a glove are not real fingers but contain the five fingers of a human hand. In a similar way, the Lord's mind, will, and emotion are organs

containing God's mind, will, and emotion. This was His God-man living.

In the Man-Savior's God-man living man's virtues became a shell, an image, to express God's attributes so that God may be expressed in man's living. If we see this, we shall have the answer to the question why it was necessary for the Lord Jesus to live on earth for thirty-three and a half years before He died to accomplish redemption. If He had lived on earth only a short time, there would have been only a momentary expression of the divine attributes in His living. Such a brief expression could be compared to a rainbow, which appears for a while and then vanishes. The Man-Savior lived a full human life for thirty-three and a half years. During those years He was proved to be without defect or imperfection. He did not fail in any way. His virtues were an image for an expression of God's attributes. Therefore, God was expressed in His living.

The Lord's God-man living constituted His qualification to be the Man-Savior. At the same time, this living constituted a prototype to His believers. This prototype is for the "mass production," the reproduction, of the God-man in the believers. In a factory, a great deal of time

may be spent to produce a prototype. Once the prototype has been produced, it is then used for mass production. In a similar way, the Man-Savior's God-man living constituted Him a prototype so that He may now be reproduced in us. Praise the Lord for the prototype and for the mass production!

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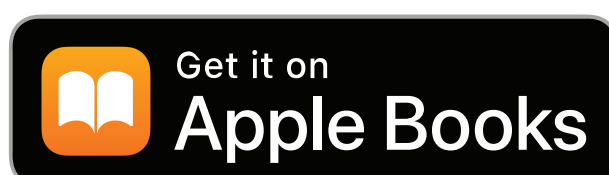
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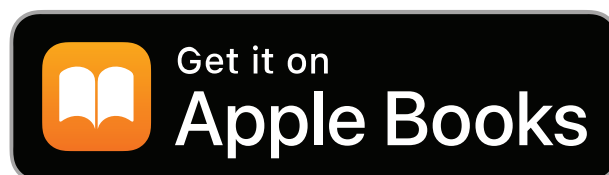
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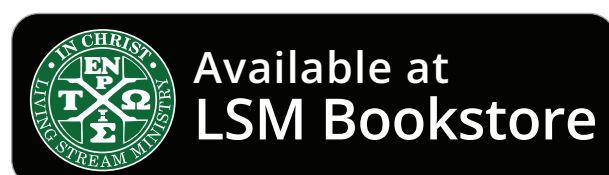
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