

# The Gospel of Luke

## Chapter 2 (Luke 2:1-52)

### Outline of the Chapter:

- I. Preface: The Method and Purpose of Writing, **Luke 1:1-4.**
- II. The Identification of the Son of Man with Men, **Luke 1:5-4:13.**
  - A. The Announcement of the Birth of John the Baptist, **Luke 1:5-25.**
  - B. The Announcement of the Birth of the Son of Man, **Luke 1:26-56.**
  - C. The Advent of John the Baptist, **Luke 1:57-80.**
  - D. **The Advent of the Son of Man, Luke 2:1-20.**
  - E. **The Adoration of the Baby, Luke 2:21-38.**
  - F. **The Advancement of the Boy, Luke 2:39-52.**
  - G. The Baptism of the Son of Man, **Luke 3:1-22.**
  - H. The Genealogy of the Son of Man, **Luke 3:23-38.**
  - I. The Temptation of the Son of Man, **Luke 4:1-13.**

We begin with the first section of our Lord's birth narrative by Luke:

- II. **The Identification of the Son of Man with Men, Luke 1:5-4:13.**
  - D. **The Advent of the Son of Man, Luke 2:1-20.**
    - 1. **The birth narrative, vs. 1-7.**



This chapter begins as **Chapter 1** began, cf. **Luke 1:5a**, (“during the reign of king Herod,” 27-4 B.C.), with Luke giving an historical and chronological marker for the time frame in which these events occur, **vs. 1-2**. Luke will do this again to begin **Chapter 3**, in **vs. 1-2**

### Vs. 1

**Luke 2:1, “Now in those days a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth.”**

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A “**decree**” (the noun DOGMA δόγμα, “decree, edict, or ordinance”) was sent out to all the people in the Roman Empire by “**Caesar Augustus**,” (Kaisar Καῖσαρ, “Caesar or Emperor” Augoustos, Αὐγοῦστος “Augustus,” September 63 B.C. – August 14 A.D., who was born Gaius Octavius Thurinus who), was the first Emperor of the Roman Empire who reigned from 27 B.C. to 14 A.D. He was the great-nephew and adopted son and heir of Julius Caesar. Our month August is named for him.

“**Census**” is the Present, Middle, Infinitive Verb APOGRAPHO ἀπογράφω that means, “record, to enroll, or inscribe in a register.” It is used here and in vs. 3, 5; Heb 12:23. The Noun APOGRAPHE ἀπογραφή that means, “registration, a record, or enrollment” is used in vs. 2 and Acts 5:37. Although, not directly mentioned, the typical reason for taking a census was to ensure proper taxation of the people or to ascertain the military strength of the various provinces.

“**Inhabited earth**” is the Greek OIKOUMENE οἰκουμένη that means, “the inhabited earth, the world,” and used for the Roman Empire. This passage is noteworthy as defining the usual N.T. use of OIKOUMENE as the sphere of Roman rule at its greatest extent. It was one of the great Gentile world-monarchies, Dan 2:7f., which is peculiarly the sphere of prophecy. Romans regarded their great empire as the Orbis Terrarum or “orb of the earth.” All lands beyond its boundaries were considered outer barbarism.

*“I am thrilled when I read this simple, historically accurate passage with tremendous spiritual truth behind it. Caesar Augustus attempted to make himself a god. He wanted to be worshiped. He signed a tax bill which caused a woman and man, peasants, living in Nazareth, to journey to Bethlehem to enroll. That woman was carrying in her womb the Son of God! This is tremendous! This Caesar Augustus tried to make himself God, but nobody today reverences him or pays taxes to him. But that little baby in Mary's womb -- many of us worship Him today and call Him our Savior.”* (Thru the Bible with J. Vernon McGee.)



Therefore, in vs. 1, the birth of Jesus Christ took place during the reign of “Caesar August.” He was merely the tool in God’s hand to bring to pass the prophecy.

### Vs. 2

**Luke 2:2, “This was the first census taken while Quirinius was governor of Syria.”**

Now, in vs. 2, the birth also took place, “**while Quirinius was governor of Syria.**”

“**Quirinius**” (KURENIOS Κυρήνιος, “Kyrenios,” 51 B.C. – 21 A.D.) was apparently the “**governor**” (HEGEMONEUO ἡγεμονεύω; a verb that means, “be leader, rule, or to govern”) of “**Syria**” (Συρία) twice: from 4 B.C. to 1 A.D., when this census was taken, and again from 6-11 A.D., as confirmed archaeologically. His full name is Publius Sulpicius Quirinius. The province of Syria included Judaea as a political subdivision.

*“The Greek word HEGEMON, which Luke uses for governor, would be used for either of the Roman titles, viz.: Proprætor, or senatorial governor; or Quæstor, or imperial commissioner. Quirinius may have commenced the enrollment as Quæstor and finished it ten years later as Proprætor. He was a well-known character in that age. Harsh and avaricious as a governor, but an able and loyal soldier, earning a Roman triumph for successes in Cilicia, and being honored by a public funeral in A.D. 21.”* (A Harmony of the Four Gospels.)

The Jews hated their pagan conquerors and censuses were forbidden under Jewish law. The resultant taxation assessment was greatly resented by the Jews, and open revolt was prevented only by the efforts of the high priest Joazar, according to the Jewish Encyclopedia. Despite efforts to prevent revolt, the census did trigger the revolt of Judas of Galilee and the formation of the party of the Zealots, according to Josephus.

Though neither knew it, God used Caesar and Quirinius to fulfill what He promised long ago in **Micah 5:2**, seven hundred years before the birth of Christ.

Because of the death of King Herod in 4 B.C., and the beginning of Quirinius' Governorship in the same year, most place the birth of Jesus Christ at around 4 B.C.

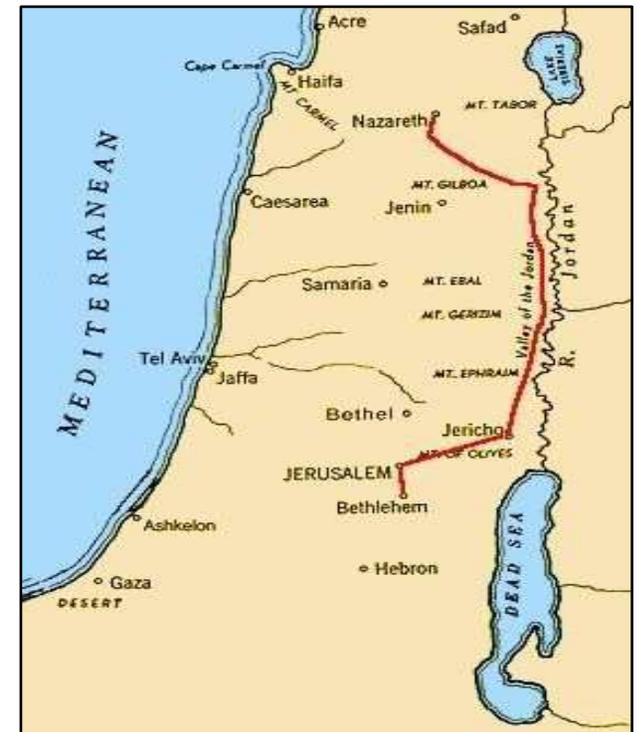
### Vs. 3

**Luke 2:3, “And everyone was on his way to register for the census (APOGRAPHO), each to his own city.”**

In vs. 3, “everyone to his own city.” The Romans enrolled each person at the place where he was then residing; but the Jews were to return to their ancestral or tribal cities and enroll themselves as citizens of these cities. This was the city where Joseph’s ancestors had been settled by Joshua when he divided the land, **Joshua 13**, and was the home town of David, the ancestor of Joseph and Jesus.

### Vs. 4

**Luke 2:4, “Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and family of David.”**



Although Joseph and Mary lived in Nazareth and Mary was possibly in her last trimester of pregnancy, they journeyed about 100 miles from Nazareth to Bethlehem.

Regardless of the demands of the Roman census and tax law, Luke includes this narrative to once again focuses our attention on the establishment of Davidic ancestry for Jesus through His legal father Joseph. cf. **1 Sam 17:12**.

**1 Sam 17:12, “Now David was the son of the Ephrathite of Bethlehem in Judah, whose name was Jesse, and he had eight sons. And Jesse was old in the days of Saul, advanced in years among men.”**

In addition, Joseph and Mary may have been well aware of the prophecy of the birthplace of the Messiah from **Micah 5:2-3**, that the Christ was to be born in Bethlehem, providing them with an even greater motivation for going to the city of David, cf. **Mat 2:1, 5-6, 8, 16; Luke 2:15; John 7:42**.

**Micah 5:2, “But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity.”**

**Micah 5:3, “Therefore He will give them up until the time when she who is in labor has borne a child. Then the remainder of His brethren will return to the sons of Israel.”** This prophecy was written well after David had perished.

“**Bethlehem**” (Βηθλέεμ BETHLEEM) located 5 miles south of Jerusalem means, “house of bread.” It was the later or Jewish name for the old Canaanitish village of Ephrath, the Ephrath near where Rachel, the wife of Jacob, died while giving birth to Benjamin, **Gen 35:19**. It sat 2,350 feet above sea level, surrounded by fertile farmland and grass-covered hillsides.

**Gen 35:19, “So Rachel died and was buried on the way to Ephrath (that is, Bethlehem).”**

And as you know, Jesus is the “Bread of Life,” **John 6:35, 48**.

## Vs. 5

**Luke 2:5, “In order to register (APOGRAPHO) along with Mary, who was engaged to him, and was with child.”**

Roman law did not necessitate Mary’s presence with Joseph during the enrollment process. But, due to her advancement of pregnancy, and the potential ridicule she might continue to endure if she stayed behind, Joseph brought her with him.

“**Engaged**” is the Verb MNESTEUO μνηστεύω that means, “betroth or become engaged.” It is only used here and in **Mat 1:18, Luke 1:27**. In the other two usages of this word, it was the time frame before Mary became pregnant by the Holy Spirit overshadowing her.

Yet, from our passage, we would think that Mary and Joseph were not yet married. But, in **Mat 1:24-25**, it tells us “**And Joseph awoke from his sleep and did as the angel of the Lord commanded him, and took Mary as his wife,** <sup>25</sup>**but kept her a virgin until she gave birth to a Son; and he called His name Jesus.**”

In Matthew, “**wife**” is the Noun GUNE that means just that. But we have to view this from the Jewish perspective. From a legal perspective, engagement was as good as being married today with the one caveat of not yet having sexual relations. Sexual relations occurred after the wedding ceremony took

place. After the wedding ceremony, the husband and wife would consummate the marriage through sexual relationships.

In Joseph's and Mary's case, Joseph did not have sexual relationship with Mary until after the birth of Jesus. So, whether they had a wedding ceremony or not is not told to us in Scripture. Nevertheless, the marriage was not consummated because they had not had sexual relations yet, and it was like they were still engaged.

Therefore, Matthew approaches it from the Jewish legal perspective of marriage and Luke from the Jewish perspective of not having consummated the marriage yet, to emphasize the virgin pregnancy once again. Given the dual language, we can assume that the marriage ceremony was performed and Joseph took Mary to their new home as husband and wife back in Nazareth. But he did not have sexual relations with her.

In addition, having had the wedding ceremony made it possible for Joseph to take Mary with him to Bethlehem. Otherwise, they would not have been able to travel together to Bethlehem. And, as noted above, if he had left her behind, it may have stirred up more ridicule with some possibly thinking he abandoned her.

Therefore, we can conclude that Joseph and Mary had completed their marriage vows and were husband and wife, yet because Joseph was a righteous man, he kept her as a virgin until after the birth of Jesus Christ, which is what Luke emphasizes. This fulfilled prophecy, **Isa 7:14; Mat 1:23**.

**Isa 7:14, "Therefore the Lord Himself will give you a sign: behold, a virgin will be with child and bear a son, and she will call His name Immanuel, (God with us)."**

The fact that Mary had children with Joseph after the birth of Jesus is noted in **Mat 12:46; 13:55-56; Mark 6:3; John 2:12; 7:3-10; Acts 1:14; 1 Cor 9:5; Gal 1:19**. His stepbrothers were: James, Joseph Jr., Simon, and Judas or Jude, and He had at least two stepsisters that are unnamed in the Bible.

## Vs. 6

**Luke 2:6, "While they were there, the days were completed for her to give birth."**

**"To give birth"** is the Aorist, Active Infinitive of the Verb TIKTO that means, "to bring forth, bear children, generate, etc." We noted it in Chapter 1 for the birth announcement of Jesus, **vs. 31** and the birth of John, **vs. 57**. In Chapter 2, we will see it again in **vs. 7**, in the Aorist, Active, Indicative for Mary having given birth to Jesus, and **vs. 11**, in the Aorist, Passive, Indicative at the birth announcement to the shepherds.

The text does not affirm or deny the popular image of the couple arriving in Bethlehem just as the baby was about to be born. They most likely were there for some time before. Luke simply states that the birth took place. So, it was during their stay in the city of David that Mary's pregnancy reached full term; the time had come for her to deliver the Messiah to the world.

Also, as far as the time of year that this took place, we have no information. The early church did not record it, nor do the Scriptures. Our celebration held on December 25<sup>th</sup> is only a place holder for the celebration. It is most likely not the actual date.

*"The early Christians made no record of the date of Christ's birth; we find no mention of December 25 earlier than the fourth century. The Eastern Church celebrated Christ's birth by a feast called Epiphany, which means manifestation. They chose January 6 as the date for this feast, for they reasoned that if the first Adam was born on the sixth day of creation, the second Adam must have been born on the sixth day of the year. The Western church celebrated Christ's birth on the 25th of December by a feast called Natalis, which means Nativity. But Pope Julius I. (A.D. 337-352) designated December*

*25 as the proper day, and the Eastern churches soon united with the Western churches in observing this day; and the custom has become universal. We do not observe this day because of the Pope's decree, but because of the tradition on which the Pope's decree was founded.*" (The Fourfold Gospel: or A Harmony of the Four Gospels.)

In this passage we see that Jesus was born of a woman, but was uniquely the Seed of a woman, **Gen 3:15**, without earthly father, truly virgin born.

**Gal 4:4, "But when the fullness of the time came, God sent forth His Son, born of a woman, born under the Law."**

### Vs. 7

**Luke 2:7, "And she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn."**

"**First born**" is the Accusative Singular of the Adjective PROTOTOKOS πρωτότοκος. It is used 8 times in the NT. It is also used in some ancient manuscripts in **Mat 1:25**, but the oldest and most reliable texts do not include it there.

Luke notes that this was Mary's firstborn son to continue the emphasis of the virgin birth. This leaves open the possibility that she had other children, as she did, as we noted in **vs. 5**. Otherwise, Luke would have stated that Jesus was her "only begotten son" MONOGENES HUIOS.

Now, we see in Scripture that there is more to this title. Within ancient Israel there were basically two understandings of "firstborn."

1. The first is the understanding as the "firstborn of the inheritance." The ancient Jews regarded the firstborn male child as the "firstborn of the inheritance," because the first male child usually received a double portion of the father's inheritance and assumed the role of the father as head of the family upon his death.
2. The second understanding is the "firstborn of the sanctuary." This is because the firstborn child of the mother was consecrated to the Lord and had to be redeemed through an offering. Joseph and Mary made such an offering for her firstborn child Jesus in **vs. 22-24**. In theory a lamb was to be offered, but in practice the poor were allowed a smaller sacrifice of two doves or two young pigeons. The offering they made for Jesus was a typical poor person's offering.

Therefore, upon Jesus' birth, He was consecrated, set apart, unto God the Father for a special work and service as the sacrificial Lamb, who would receive a great inheritance as the head of the Church!

Being "firstborn" was also a part of and in fulfillment of prophecy. Jesus is the "firstborn" Son of God the Father, Who in **Psa 89:27**, prophesied that His firstborn son would be a great king. **Psa 89:27, "I also shall make him My firstborn, the highest of the kings of the earth."** Thus, being the firstborn involved some measure of status and inheritance in this messianic prophecy, as we will note below.

Of the 8 usages of PROTOTOKOS in the NT, all but one refers to Jesus. The other usage refers to the firstborn of the Egyptians who were destroyed on Passover night, **Heb 11:28**. Of the other 7, (the number of spiritual perfection), only one refers to His birth to Mary, our passage, which is the first time it is used in the NT. The other six, (the number of man), refer to Him being the Son of God.

Each of the instances of PROTOTOKOS referring to Jesus Christ as the firstborn of God can be classified in 4 groups that essentially capture every

understanding.

1. Christological, **Col 1:15-17**.

**Col 1:15, “He is the image of the invisible God, the firstborn of all creation. <sup>16</sup>For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.”**

Jesus Christ is the image of the invisible God, cf. **Heb 1:1-3**, the firstborn over all creation. By Him all things were created, and they were created for Him as well. With respect to the rest of creation, He is the firstborn, thus heir over all things. With respect to God, He has been designated the only begotten of the Father, **John 1:18**. Thus, He is the first and the only Son of God. The meaning of PROTOTOKOS in **Col 1:15** is a statement about the rights, privileges, and prerogatives of Jesus, the Divine Son of God. In addition, neither in this verse, nor in any other containing the word “firstborn” regarding His relationship to God, is there a suggestion that the 2<sup>nd</sup> Person of the Trinity was literally born, created, or generated, as God is eternal and never born. Therefore, this first category speaks to the Person of Jesus Christ as the Son of God, who is God, the Creator and Sovereign of the heavens and the earth.

2. Soteriological, **Col 1:18-20; Rev 1:5**.

**Col 1:18, “He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.”**

**Rev 1:5, “And from Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood.”**

Christ is also the “firstborn of the dead.” He is the first “in order” from the perspective of salvation history, to have risen from the dead. He rose victoriously, triumphing over death and having broken the power of death. Because His death was substitutional, it was also representational. He redeemed believers from sin through His death providing salvation for all who would believe in Him. Therefore, those who have believed in Him have been justified through His resurrection, **Rom 4:25**.

**Rom 4:25, “He who was delivered over because of our transgressions, and was raised because of our justification.”**

Christians are dead and buried to sin with Him; in like manner, they have been raised to the new life in and with Him, **Rom 6:4; Eph 2:5f**.

**Rom 6:4, “Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.”**

3. Ecclesiastical, **Rom 8:29; Heb 12:23**.

**Rom 8:29, “For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren.”**

**Heb 12:23, “To the general assembly and church of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect.”**

Since Christians have been raised with Christ, they are also members of the body of the firstborn Son from the dead. We walk to be conformed to His image as the Son of God. This does not mean that we will be made Divine into gods. It means we have been placed into the family of God as brothers and sisters, which comprise His Church or the “general assembly” of the firstborn of God, cf. **Acts 20:28**. As such, we are co-heirs in and with Christ, firstborn heirs, those to whom a double portion of the inheritance is due.

**Rom 8:17, “And if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.”**

#### 4. Eschatological, **Heb 1:6**.

**Heb 1:6, “And when He again brings the firstborn into the world, He says, ‘AND LET ALL THE ANGELS OF GOD WORSHIP HIM’.”**

This text recalls that God first brought His firstborn Son into the world called the 1<sup>st</sup> Advent, and then all the angels will worship Him, which speaks of His 2<sup>nd</sup> Advent. At His first coming, Christ was clothed in humility, but when He comes again, He will come with multitudes of angels who worship Him as the sovereign Lord on His throne, **Heb 1:6-9; Rev 19:11-16**. Likewise, “the world” is part of the inheritance of the firstborn which He will share with His brothers and sisters at His 2<sup>nd</sup> Advent, **Rom 8:17; 1 Cor 3:21-23**. The One whose head suffered under a crown of thorns will become King of kings and Lord of lords, **Rev 19:16; Dan 2:37**. Then the prophecy, **“I will make Him My firstborn, higher than the kings of the earth,” Psa 89:27**, will see its eternal fulfillment.

Therefore, the title, “firstborn,” has a Christological, Soteriological, Ecclesiastical, and Eschatological meaning. These tell us of the person and work of Jesus Christ who has redeemed mankind to build a church unto God that will be glorified and blessed for all of eternity.

“**Wrapped him in cloths**” is the Aorist, Active, Indicative of the Verb SPARGANOO *σπαργανώω* that means, “To wrap in swaddling clothes, or to swathe.” SPARGANOO is used for strips of cloth like bandages, wrapped around young infants to keep their limbs straight, and to help the baby transition from the womb (a very snug place) to the outside world. It was a word that appeared in ancient medical writings. In NT times, the baby was wrapped in a large square of cloth and strips of cloth were tied around the square to keep it in place. In ancient times, like today, a swaddled infant was safe if wrapped and watched properly.

In the LXX, the word occurs just twice, both times metaphorically. In **Ezek 16:4**, wicked Jerusalem is compared to a newborn; uncared for, cast out, not wrapped in swaddling clothes. In **Job 38:9**, the Lord speaks of His creation of the sea as though it were a newborn which He wrapped in the swaddling clothes of the mist. In light of the OT usage, this probably carries the unspoken implication that the baby Jesus was treated with love and properly cared for.

Another instance of SPARGANOO occurs in the Apocryphal book Wisdom of Solomon 7:4 that reads, “I was nursed in swaddling clothes, and that with cares.” This is Solomon recounting his birth as the future king of Israel, being the son of David, as he was born in a humble state just as all are born, vs. 5-6, “For there is no king that had any other beginning of birth. <sup>6</sup>For all men have one entrance into life, and the like going out.” With this we see another allusion to the birth of Jesus Christ: humbly born, as the king of Israel, as the Son of David.

SPARGANOO is only used in the NT here and in **vs. 12**, at the angel of the Lord’s announcement to the shepherds in the field as a “sign” of the baby born **“today in the city of David,”** who was **“Savior, who is Christ the Lord,” vs. 11**.

Some believe there was an additional emphasis to this, in that the wrapping of the baby was a further sign to the shepherds who were watching over the

sacrificial lambs. They are called “Levitical shepherds,” who upon the birth of a lamb would wrap them with cloth to keep them “without spot or blemish,” so that they would qualify as sacrificial lambs cf. **Num 6:14**. Thus, this ties Jesus’ birth with His sacrifice upon the Cross as THE sacrificial lamb, **Heb 9:14; 1 Peter 1:19**.

Some also believe the swaddling clothes were a foreshadowing, a prophetic reference, of Jesus’ burial cloths. Although it may have symbolism, it cannot be shown linguistically, as the Greek word SPARGANOO is only used here and in **vs. 12**, and it is never used in the NT to refer to burial cloth. In the descriptions of Jesus’ burial, we see variations on the phrase “wrapped in linen cloth,” and different Greek words are used like ENTULISSO for “wrap,” and SINDON or OTHONION for “linen or cloth.” The swaddling clothes could prefigure Jesus’ burial, as the Magis’ gift of myrrh in **Mat 2:11** did, but the link cannot be proved linguistically.

Other than the symbolism of being loved and cared for, Luke is laying the foundation for the “sign” the Jewish shepherds would receive to know that this baby was the one foretold to them by the Angel of the Lord, **vs. 8-12**, as this word is only used here and in **vs. 12**.

“**Laid him in a manger**” uses the Aorist, Active, Indicative of the Verb ANAKLINO ἀνακλίνω for “laid” that typically means, “to recline or sit down at a table, (to share in a meal),” as in all the other instances of this word in the NT, **Mat 8:11; 14:19; Mark 6:39; Luke 7:36; 9:15; 12:37; 13:29**. It has further eschatological implications in **Mat 8:11**, the first use, and **Luke 12:37; 13:29** the last usages.

**Mat 8:11, “I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven.”**

But here, it is used for “lying down” the baby Jesus in the manger, which was a feeding trough, as we will see next. Therefore, given that Jesus was the “Bread of Life,” who has come into the world for people to dine upon for salvation, **John 6:51, “I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.”** This image of “lying” Him in a manger, is the image of an invitation for all to come and dine upon and with the “Bread of Life,” for salvation.

As the “Bread of Life,” Jesus was laid down in a “**manger**” PHATNE φάτνη that means, “manger, stall, or feeding trough.” Mangers were often made of stones laid like blocks, then plastered over with a substance to make them waterproof. These feeding troughs could also be carved from a single block of stone or wood, or simply made of dried mud. The animals ate from them.

It is used for the birth of our Lord here and in **vs. 12, 16**, when the angel of the Lord gave this as a “sign” to the shepherds that they had found the newborn king of Israel. These outcast shepherds would not have been allowed to visit Him in a palace. But they could come where possibly some of their own children had been laid.

This word is also used once more when Jesus used PHATNE to refute the legalistic Pharisees regarding the Sabbath Day in **Luke 13:15**, as Jesus is the “Lord of the Sabbath,” **Mat 12:8, “For the Son of Man is Lord of the Sabbath.”** cf. **Mark 2:27-28; Luke 6:5f; 14:3f; John 5:16**. Therefore, we also see the fulfillment of the Law in Jesus, who provides rest (Sabbath) for all who believe in Him, **Heb 4:3, 11**, cf. **Heb 3:11, 18; 4:5**.

**Heb 4:3, “For we who have believed enter that rest, just as He has said, ‘As I swore in My wrath, they shall not enter My rest,’ although His works were finished from the foundation of the world.”**

**Heb 4:11, “Therefore let us be diligent to enter that rest, so that no one will fall, through following the same example of disobedience.”**

The reason Jesus was laid in the manger was because, “**there was no room for them in the inn.**”

“**No Room**” is the Greek negative OUK with the Noun TOPOS τόπος that means, “place, location; area, region; room; station, office; possibility, or even opportunity.” It is used extensively in the NT. In **Luke 14:9-10, 22**, he used it for a “place” of seating at a banquet. Here, Luke uses it with the negative OUK to indicate there was “no place” for Jesus to be born, as the Greek Lexicon BDAG says *it can be used in our passage for “an abode: a place, room to live, place to stay or sit, etc.”* cf. **Luke 14:22; John 14:2**.

The place that had no room for them was “**the inn,**” the Noun KATALUMA κατάλυμα that means, “lodging place, inn,” or more typically, “guest room.” It is a compound Noun of the Verb KATALUO “to unloose.” Therefore, KATALUMA has the derived meaning of “a place of unyoking or rest,” for animals.

It is only used here and in **Luke 22:11; Mark 14:14**. The latter two verses are the same scene, **Luke 22:11**, “**And you shall say to the owner of the house, 'The Teacher says to you, 'Where is the guest room in which I may eat the Passover with My disciples?'**” This is the scene of the last supper. The context also permits the sense of a dining-room.

Notice that for the last supper, they were not looking for an inn or hotel, as we would call it, or even a stable that houses animals, but an upper room or guest room of someone’s house, so that they could dine together for the Passover.

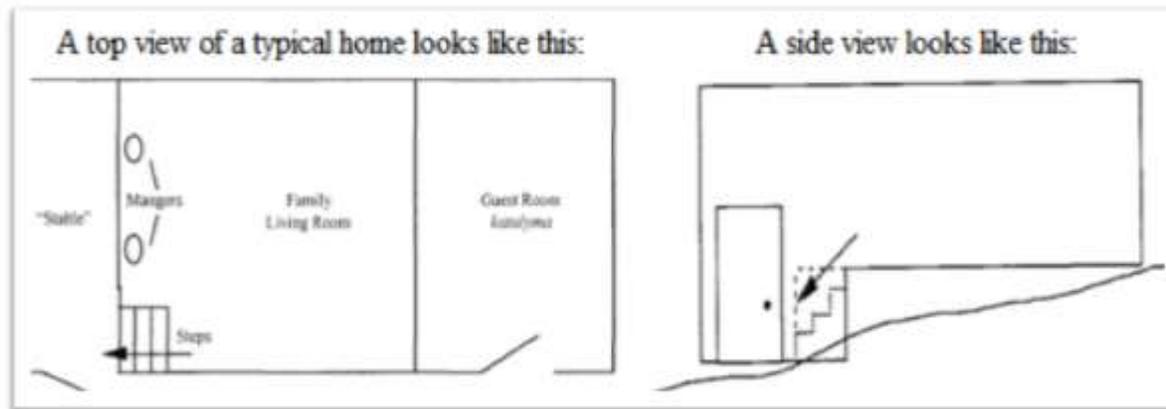
In addition, KATALUMA is not the usual Greek word for an inn, which is PANDOCHEION πανδοχεῖον that means, “inn or lodge,” and is used once by Luke in **Luke 10:34** for the place the Good Samaritan took the robbery victim. Another word is XENIA ξενία that means, “hospitality, guest room, or lodging,” used in **Acts 28:23; Philemon 1:22**.

As such, in our passage, we see that this is not a hotel where they will “keep the light on for you,” lol. It is the “guest room,” of someone’s house that was most likely a relative, even a poor relative, of either Joseph or Mary. Remember, Joseph and Mary were of the “Family and house of David,” and had relatives in that town. They were of the royal line and would not be left out on the streets knocking on door after door to be turned away. They were welcomed into a relative’s home. This relative’s house might have had several other guests staying with them because of the census being taken. Therefore, we do not know if she gave birth in the guest room or the stall / stable at the front of the house where the animals were brought in at night to rest and feed. But we do know that after His birth, Jesus he was laid in a manger, a feeding trough, which was in the front room that was used for housing the animals.

As such, our typical vision of where Jesus was born as seen in the following pictures is not accurate. He was not born in a lean-to or a cave, as has been popularized in our Nativity scenes over the years. He was laid in the manger at the front of the house that was the holding place for animals.



Therefore, because the guest room(s) of the house were full of family and/or guests who were in town to partake of the census, after his birth, Jesus was laid in a manger, which was a feeding trough for animals, in the front end of the house that was a stall or stable, as shown in these schematics, because the guest room or rooms were full with other people staying there.



Luke could have painted a sordid picture, had he so desired. Instead, he uses the general word for a lodging place and states the simple fact that when Mary's time came, the only available place for the little family was one usually occupied by animals. In addition, the eating trough or "manger," was ideal for use as a crib. Even today in many places around the world, farm animals and their fodder are often kept in the same building as the family quarters.

Therefore, Luke does not portray a dismal situation with an unfeeling innkeeper as villain. Rather, he is establishing a contrast between the proper rights of the Messiah in His own "town of David" and the very ordinary and humble circumstances of His birth. Whatever the reason, even in His birth, Jesus was excluded from the normal shelter others enjoyed, cf. **Luke 9:58**.

**Luke 9:58, "And Jesus said to him, 'The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head'."**

This is consistent with Luke's realistic presentation of Jesus' humanity and servanthood, as he "*gets right down to the little human details in this passage. How perfectly human He was -- God manifest in the flesh!*" (Thru the Bible with J. Vernon McGee).

This reminds us of the principle, "humility comes before glory." Before there is glory, there must first be humility. That is the way the kingdom of God operates, **Mark 10:31; James 4:6, 10; 1 Peter 5:5**.

**Mark 10:31, "The first will be last, and the last will be first."**

**James 4:6, 10, "God is opposed to the proud but gives grace to the humble... <sup>10</sup>Humble yourself before the Lord, and He will exalt you."**

In the kingdom of God, first comes humility then comes glory. We see this modeled for us right from the Savior's birth. True greatness is not always visible greatness. The incarnation of the Son of God in an animal's feeding trough puts our glory-craving hearts in check.

*"He well knew how unwilling we are to be meanly lodged, clothed, or fed; how we desire to have our children decorated and indulged; how apt the poor are to envy the rich, and how prone the rich to disdain the poor. But when we by faith view the Son of God being made man and lying in a manger, our vanity, ambition, and envy are checked. We cannot, with this object rightly before us, seek great things for ourselves or our children."* (Christ-Centered Exposition)

*"That is the way the Savior came into the world. He did not lay aside His deity; He laid aside His glory. There should have been more than just a few shepherds and angels to welcome Him -- all of creation should have been there. Instead of collecting taxes, that fellow Caesar should have been in Bethlehem to worship Him. Jesus Christ could have forced him to do that very thing, but He did not. He laid aside, not His deity, but His prerogatives of deity. He came a little baby thing."* (Thru the Bible with J. Vernon McGee).

**D. The Advent of the Son of Man, Luke 2:1-20.**

**2. The announcement to and adoration of the shepherds, vs. 8-20.**

**Part I, The announcement to the shepherds, vs. 8-14.**

**Vs. 8**

**Luke 2:8, "In the same region there were some shepherds staying out in the fields and keeping watch over their flock by night."**



The first announcement to the general population about the Messiah coming into the world was given to “**shepherds,**” which is the Noun POIMEN that means “shepherd or herdsman.” It signifies one who cares for or tends a herd of animals, usually consisting of sheep, goats, and sometimes oxen. They did not merely feed the sheep; they cared for them and tended them. Typically, the shepherd’s day began at dawn and ended at dusk. When the flock was pasturing far from the home village, the shepherd remained with the sheep and spent the night in the sheepfold. In this way, uninterrupted care and protection was given to the flock.

*“Beyreuther describes the task of the shepherd: ‘It was expected that the shepherds, and the servants who worked with them, would show caution, patient care and honesty. In the dry summer on poor soil, it was not easy to find new pasture at the right time as the flocks passed through lonely regions, or to balance properly grazing, watering, rest and travel. The shepherd had to care tirelessly for the helpless beasts (cf. Ezekiel 34:1ff.). Devotion to duty was proved in the nightly guarding of the flock against wild animals and thieves. In this respect, hired shepherds frequently disappointed their employers’.” (“Shepherd,” Colin Brown, 3:564).*

Despite the difficulties and hazards of their profession, shepherds were often looked down upon in Jewish society. Because the leaders of Israel often failed in their task as “shepherds” of people, the OT notion of shepherd frequently expressed a negative idea. The Pharisees particularly seemed to despise shepherds, grouping them with the publicans and depriving them of certain rights in the community. For example, they could not be used as judges or even testify in a law court. However, when the Messiah was born, it was the despised shepherds in the fields nearby who were the first to receive the angelic announcement and the first to witness His glory.

Luke uses this word only in this narrative for the shepherds who received the announcement of the Messiah’s birth, **vs. 8, 15, 18, 20**. The other gospel writers used it for Jesus Christ as the “Good Shepherd” and for various analogies of the people and their leader, **Mat 9:36; 25:32; 26:31; Mark 14:27; John 10:2-16**.

**Mat 26:31, “Then Jesus said to them, “You will all fall away because of Me this night, for it is written, ‘I will strike down the Shepherd, and the sheep of the flock shall be scattered’.”** cf. **Mark 14:27**. This was a quote and prophecy found in **Zech 13:7**.

Jesus referred to Himself as the “Good Shepherd,” **John 10:11, 14**, in that He is the messianic Shepherd promised in the OT. Jesus fulfilled the role of the messianic Shepherd by gathering the lost sheep of Israel (and the nations); by giving His life for the sheep, unlike the hireling, and who on the Day of Judgment will separate the sheep from the goats, **Mat 25:32-33**. As the Good Shepherd, Christ gathers His flock and cares for them. The sheep know the Shepherd, and no one can snatch them out of His hand, **John 10:27f**.

Paul used POIMEN for Jesus as the “Great Shepherd” who was resurrected, **Heb 13:20**, and for the gift and office of Pastor-Teacher, **Eph 4:11**, who

have a dual role: that of shepherding and teaching the flock of God

One day the Great Shepherd will call His under-shepherds to account for the sheep they have been entrusted with, **1 Peter 5:2-4**. As such, Peter also used POIMEN for Jesus Christ as the “Chief Shepherd,” ARCHIPOIMEN, who is the “**Shepherd and Guardian of our souls,**” **1 Peter 2:25**.

That Jesus would be the “Great Shepherd” was prophesized in **Ezek 34:23; 37:24**.

**Ezek 34:23, “Then I will set over them one shepherd, My servant David, and he will feed them; he will feed them himself and be their shepherd.”**

**Ezek 37:24, “My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances and keep My statutes and observe them.”**

This term was also used in ancient times for leaders and rulers caring and providing for their people. So, it carried a kingly connotation to it. *“From the early Middle Kingdom of Egypt (in the first interim period) the image of the king as the shepherd of his subjects is then a favourite one in literature; he is, e.g., a “herd for all the people” or the “herd who watches over his subjects”. The same metaphor is used for the gods; thus, Amun is “the strong drover who guards his cattle” (hymn of the 18th dynasty).”* (Theological Dictionary of the New Testament

These shepherds were “**staying out in the fields,**” the Verb AGRAULEO, “to live outside, to be under the open sky,” “**keeping watch,**” which is the Verb PHULASSO, “guard, defend, watch over, protect, keep safe, or guard against,” with the Noun PHULAKE, “guarding, a guard, a watch, etc.,” “**over their flocks**” EPI AUTOS HO POIMNE, “flock or literally sheep,” “**by night**” NUX

This narrative describes the customary work and responsibility of shepherds. Flocks were kept out in the open during the temperate seasons, and watches had to be established to protect the sheep from thieves and wild animals. Here we have a double emphasis on the guardianship and protection the shepherds gave to their flocks; just as Jesus does for His.

This narrative clearly illustrates Luke’s picture of Jesus as the Messiah who has come to the outcasts of society. Shepherding was considered ceremonially unclean, and shepherds were generally considered to be people of questionable character. That the good news should come to them first provides a striking picture of the mission of Christ, cf. **Luke 5:31-32**, cf. **Mat 9:12; Mark 2:17**.

**Luke 5:31-32, “And Jesus answered and said to them, ‘It is not those who are well who need a physician, but those who are sick. <sup>32</sup>I have not come to call the righteous but sinners to repentance’.”**

## **Vs. 9**

**Luke 2:9, “And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened.”**

Interestingly, the word for “**shone around**” in regard to the “**glory of the Lord**” DOXA KURIOS is the Verb PERILAMPO περιλάμπω that means, “to shine around, to shine about.” It comes from PERI “around or about,” and LAMPO “to shine, shine forth, illumine” that originally emphasized the source of the light and later came to stress the function or effect of the light coming from an object. This is where we get our word lamp from. PERILAMPO is only used here and by Luke in **Acts 26:13**, when Paul was describing to King Agrippa, how Jesus first appeared to him on the road to Damascus. In both instances it described the visible effect of the “glory of the Lord” on those who were supernaturally visited. So, it means “to surround with light.”

We do not know the name of this “angel of the Lord.” It was most likely Gabriel who was involved by name in the announcements to Zachariah and Mary, **Chapter 1**, and most likely Joseph, **Mat 1:20**, but going unnamed there.

Given that the only other time PERILAMPO is used in the NT is for the Lord Jesus Christ Himself, it gives rise to the thought that this angel might have been Jesus Himself. In fact, the “**glory of the Lord**” DOXA KURIOS that accompanied the visiting angel is equivalent to the Hebrew concept of the KABHODH, the manifest presence of God, **Ex 40:34f; 2 Chron 7:1ff; Psa 26:8; Ezek 1:28**, that is also called “the Shekinah glory.” This glory is God’s power, His position, and His honor as expressed in many ways. More specifically though, the “glory of the Lord” is something that belongs immediately to the Lord and is a part of His supernatural being.

Similarly, the “star in the east,” that led the Magi to Jesus’s birth place in Matthew’s gospel, may have been a manifestation of the Lord Jesus Christ, who is the “bright morning star.” As such, this “angel” might be Jesus. Nevertheless, we see this angel being surrounded by the light and glory of our Lord Jesus Christ, which was as a manifestation of Him. If it were just an angel, he was given a stamp of authenticity by having this light shining around him, as a sign to the shepherds that he was from God.

“**Terribly frightened**” is the Aorist, Passive Indicative of the Verb PHOBEO, “Fear, be afraid, become terrified; worship, reverence, respect,” with the Accusative Noun PHOBOS and the Accusative Adjective MEGAS, “great.” Here we have a double emphasis of the fear that gripped them, just as it did to Zachariah and Mary, when the angel Gabriel appeared to them. It literally means, “they feared a great fear.” Remember, this type of fear also includes reverence and respect.

### Vs. 10

**Luke 2:10, “But the angel said to them, “Do not be afraid; for behold, I bring you good news of great joy which will be for all the people.”**

Just as the angel did with Zachariah and Mary, **Luke 1:13, 30**, the first thing he does is calm their fear, “**do not be afraid**,” using the Greek negative ME and the Verb PHOBEO in the Present, Middle or Passive Deponent, Imperative for a command.

“**Good news**” is the Present, Middle, Indicative of the Verb EUANGELIZO εὐαγγελίζω that means, “bring or announce good news, proclaim, or preach (the gospel).” Which we noted in **Luke 1:19**, at the announcement to Zachariah. It occurs significantly more often in Luke than in any of the Gospels, and its appearance in Luke and Acts accounts for nearly one half of all NT uses. It implies that the proclamation of the gospel, the news brought by the angel, was certainly good news of the greatest kind.

The angel indicates that this news will bring them, “**great joy**” MEGAS CHARA. Therefore, we see that the gospel message of Jesus Christ brings great joy. Joy is the response of those who see God at work through His servant Jesus or through His followers, **Luke 10:17; 19:37; Acts 8:8; 15:3**; cf. **Luke 13:17**. Christianity is a religion of present joys, and leads onward to eternal joy. It characterizes those who put their faith in Him, **Luke 8:13**, and it is a by-product of repentance.

This joy was first intended for the shepherds but then for “**all the people**” PAS HO LAOS, meaning first, all of Israel, and secondly, every member of the human race. This also supports the doctrine of unlimited atonement. That is because Jesus came into the world to pay for the sins of every member of the human race, providing them eternal salvation. This gives great joy to those who believe, just as the shepherds did and thereby received this joy in their hearts.

### Vs. 11

**Luke 2:11, “For today in the city of David there has been born for you a Savior, who is Christ the Lord.”**

This announcement is one of the most packed verses in the Bible. In these few words, we have volumes of information, and a complete Christology. This information, though heavy in doctrine, was spoken in simple and easy to understand terms, so that the shepherds, and us today, would understand their meaning. This is no better shown than in the 1965 Christmas cartoon, “A Charlie Brown Christmas,” and the speech Charlie Brown’s friend, Linus van Pelt, gives so that Charlie Brown could understand the true meaning of Christmas. As the famous saying goes, “oh from the mouths of babes.” Play video: <https://youtu.be/c1odLOHFX7o>

This narrative follows a standard form that we have seen in the announcements to Zachariah and Mary; 1) appearance, **vs. 9a**, 2) fear, **vs. 9b**, 3) a “do not be afraid” remark, **vs. 10-11**, and 4) the announcement of a verifying sign, **vs. 12**.

Here, we have the cause for the shepherd’s joy, as the angel tells them the Messiah has been born and gives the location where His birth occurred. As we noted above, Christianity is a religion of present joys, and leads onward to eternal joy.

Notice that the birth of the Lord and the announcement to the shepherds happened on the same day, as the angel used the Adverb, “**today**” SEMERON σήμερον. This is unlike the Magi, who witnessed the babe up to two years after His birth. Luke is saying the time has come “today” for the fulfillment of the prophetic expectation of Messiah’s coming.

The location of the babe is given, “**city of David**,” which doubled as the name for the town of Bethlehem, cf. **vs. 4**. “*Bethlehem was not formally called this. In fact, most people would have considered Jerusalem the city of David. But the shepherds would have recognized the angel’s reference in connection with their hometown hero. Furthermore, the announcement deliberately connects the birth of Christ with the bloodline of David in fulfillment of Micah’s prophecy (Mic. 5:2) and God’s promise (2 Sam. 7:12-13). The Lord’s covenant promise to David was immediately fulfilled in the reign of Solomon, but ultimately in the Messiah.*” (Swindoll’s Living Insights New Testament Commentary.)

**Micah 5:2, “But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity.”**

Note, that this babe was “**born**,” using the Aorist, Passive, Indicative of TIKTO, “to bring forth, bear children, or generate” that we noted in **Luke 1:31, 57; 2:6-7**. This speaks to the humanity of Jesus Christ, as God is not born or generated. He has always existed. It also indicates the fulfillment of prophecy, **Isa 7:14; 9:6; Micah 5:2**.

**Isa 7:14, “Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.”**

**Isa 9:6, “For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.”**

“**For you**” is the Dative of Advantage of the Personal Pronoun HUMEIS in the 2<sup>nd</sup> Person, Plural. It tells us that the Messiah was specifically born for you “shepherds;” the one’s being addressed. This emphasizes that Jesus is the personal Messiah for every member of the human race. That He is the Messiah for the entire human race is emphasized in **vs. 10**, with the phrase, “**for all the people**,” using the Dative of Advantage, 3<sup>rd</sup> Person, Plural. Therefore, Jesus came for every individual in the world, so that He could redeem all of humanity. Whereas, Matthew presents Jesus as the Jewish Messiah, establishing a worldwide monarchy in which individuals may take refuge, Luke emphasizes His role as the “personal” Savior of the world: He is our Savior both individually and collectively.

Now, we have three important titles that the angel told the shepherds belonged to this babe. The angel omits the name of Jesus, but gives the meaning of His name, “**Savior, who is Christ, the Lord.**” This is the only time in the Gospels this phrase is used. It is the only time in the Gospels that we see all the titles of Jesus brought together. The combination of the terms continues to affirm the Deity of Jesus in His role as Messiah-Lord. He is deliverer, Messiah, and the One who has authority over salvation and the earth. These three titles also appear together in **Phil 3:20**.

**Phil 3:20, “For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ.”**

- “**Savior**,” speaks to Jesus as the redeemer or deliverer from our sins.
- “**Christ**,” speaks to Him being God’s anointed Messiah.
- “**Lord**,” speaks to Him as being the sovereign God.

1. The first title given is “**Savior**,” which is the anarthrous Noun SOTER σωτήρ that means, “avior, redeemer, deliverer, or preserver.” It occurs 24 (8x3) times in the NT. It is used 8 times in relation to God, and 16 (8x2) times for who Jesus Christ is; as in our verse. The number 8 speaks of new beginnings, regeneration, and resurrection. All of which Jesus brought to mankind as our Savior.

This title is applied to God in **Luke 1:47**, but its use here of Jesus was prepared for by **Luke 1:69**. In relation to the Godhead, the Father designed the plan for our salvation and Jesus Christ carried out that plan as The Savior, cf. **Acts 5:31; 13:23**.

**Acts 13:23, “From the descendants of this man, according to promise, God has brought to Israel a Savior, Jesus.”**

**Acts 5:31, “He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins.”**

This is one of only two places in the gospels where Christ is referred to as “Savior,” the other being **John 4:42**, where Samaritan men confessed Him as “Savior of the world.” cf. **Mat 1:21; John 1:29; Acts 13:23; 1 Tim 4:10; 1 John 4:14**.

**John 4:42, “And they were saying to the woman, ‘It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world’.”**

“**Savior**” reflects the call of Jesus to deliver His people, as Mary’s and Zechariah’s hymns had declared, **Luke 1:46-55, 67-79**. This term is rich in OT roots, especially as a figure for Divine deliverance, **Deut 20:4; Joshua 22:22; Psa 24:5; 25:5; Isa 25:9**. In Greek culture, all types of figures were called saviors, from doctors and rulers to philosophers.

This was the Good News the angel was announcing. Not that God had sent a soldier or a judge or a reformer, but that He had sent a Savior to meet man’s greatest need, i.e., salvation from our sins. It was a message of peace to a world that had known and continues to know much war.

Jesus Christ is the Savior sent from God. He would not become a Savior; He was born a Savior. He is the Savior proclaimed by the prophets. That is why the angel of the Lord announced to Mary that the baby she carried was the promised Savior by calling Him Jesus that means, “Savior,” **Luke 1:31**. The shepherds outside Bethlehem were told of the birth of the Savior. Later, Jesus Himself bore witness to His calling as Savior, **Luke 19:10** and His apostles declared Him to be Savior, **1 Tim 1:15**; cf. **Acts 4:12**.

Jesus as Savior delivers those who believe in Him from the guilt of sin, as well as from sin’s power, including death, as He is the Redeemer. Everyone

who believes in Him, has been justified by faith, cf. **Rom 5:1**, and is delivered from the guilt of sin.

**Rom 5:1, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.”**

Being made holy in Christ, believers are freed from sin’s power. The first is an act of God that gives us Positional Sanctification, the second is a process that we enact through the intake of Bible Doctrine, (the mind of Jesus Christ), and the filling of the Holy Spirit throughout our lives, (called the Balance of Residency), that give us Experiential Sanctification, which culminates at Jesus’ return when believers will be transformed into His likeness and their bodies will be redeemed by the Savior that is called Ultimate Sanctification, **Phil 3:20-21**. The Savior Jesus provides for us Past, Present, and Future Salvation and Sanctification.

**Phil 3:20-21, “For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; <sup>21</sup>who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.”**

“Savior” is the true title and description of who and what Jesus Christ is. This title was falsely used by many of the ancient world in Satan’s counterfeit to the true Savior, as the term ordinarily occurred in the Greek language in connection with men or gods and only rarely in connection with objects. Of the gods, Zeus was especially honored as SOTER. At times a physician or a philosopher was called a SOTER, but normally the title was reserved for politicians and rulers. Philip of Macedon was honored as SOTER, and the Grecian kings of the Orient often adopted the title THEOS SOTER or “divine savior,” for themselves. This custom was also adopted by the Roman emperors. Caesar was called SOTER TES OIKOUMENES that means, “savior of the inhabited world,” and the Roman Emperor Hadrian, AD 76-139, was termed SOTER TOU KOSMOU or “the savior of the world.” The famous Roman orator and senator Cicero says: “*SOTER . . . how much this word contains! So much that it cannot be expressed by just one Latin word.*” (In Verrem 2.2.63.154).

In the Septuagint, SOTER is used 35 times for the Hebrew word YESHUAH in its various forms. First and foremost, it was used for the Lord God as Savior; as only He can claim this title in the absolute sense. He revealed Himself as the Savior of His people when He delivered them from their bondage in Egypt and led them into the Promised Land, **Isa 63:7-9**. During times of natural disaster and catastrophe, the people of Israel trusted in the Lord, the Savior of Israel, **Jer 14:1-8**. In addition, when David reflected upon his life of victory in battle and personal attacks, He worshiped the God of Israel as his personal Savior, **2 Sam 22:3**.

**2 Sam 22:3, “My God, my rock, in whom I take refuge, my shield and the horn of my salvation, my stronghold and my refuge; my savior, You save me from violence.”**

God demonstrated His great wisdom and His power as Savior when He freed the captives in Babylon who were in captivity for 70 years, **Isa 43:3, 11**.

**Isa 43:3, “For I am the LORD your God, The Holy One of Israel, your Savior; I have given Egypt as your ransom, Cush and Seba in your place.”**

**Isa 43:11, “I, even I, am the LORD, and there is no savior besides Me.”**

Ultimately, in the last days, the Lord will reappear as the Savior of His people, **Isa 49:22-26**; He will gather Israel from all the nations of the earth to their homeland. He will grant them unbelievable prosperity, abundant life, and happiness, **Isa chapter 60**.

**Isa 49:25-26, “Surely, thus says the LORD, ‘Even the captives of the mighty man will be taken away, and the prey of the tyrant will be rescued; for I will contend with the one who contends with you, and I will save your sons.’ <sup>26</sup>And I will feed your oppressors with their own flesh, and they will become drunk with their own blood as with sweet wine; as all flesh will know that I, the LORD, am your Savior, and your Redeemer, the**

**Mighty One of Jacob’.**”

**2 Peter 3:2, “That you should remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior spoken by your apostles.”**

In Israel, there were two prevailing thoughts regarding the Savior.

1. That God himself would save and lead His people.
2. That He would accomplish this through a human instrument.

These two intersect in **Ezek 34**, that clearly depicts a union between the Divine and the human. Notice that this is a passage about shepherds and the Great Shepherd. In **vs. 23-24**, both lines of thought converge: **“Then I will set over them one shepherd, My servant David, and he will feed them; he will feed them himself and be their shepherd. <sup>24</sup>I the Lord will be their God, and my servant David a prince among them.”** In the God-man Jesus Christ, we distinctly note this internal unity and relationship as Savior

**1 John 4:14, “We have seen and testify that the Father has sent the Son to be the Savior of the world.”**

**2 Peter 3:18, “But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory, both now and to the day of eternity. Amen.”**

Jesus’ role as Savior is qualified by the following titles, “Christ” and “Lord.”

2. Next, we have the second title, **“is Christ,”** the Present. Active, Indicative of EIMI, **“is”** for a dogmatic state of His being and existence at all times, with the Nominative Masculine of CHRISTOS Χριστός that means, “Christ, anointed, the Anointed One.” It is synonymous with the Hebrew MASHIACH “Messiah.” “Messiah” is the Hebrew and “Christ” is the Greek for our English word “anointed.” Jesus is confirmed as Messiah in the NT at least 280 times. The double title Jesus Christ is actually a confession: Jesus is the Christ, that is, the Messiah.

This was the oldest Christological confession of a Jewish background. From a Gentile perspective, the title was so unfamiliar that “Christ” was soon regarded as more of a proper name. Even though many came before, and many have and will come after, **Mat 24:5, 23-24**, Jesus of Nazareth is the one and only Christ, **John 20:31**, cf. **Acts 18:5, 28**.

**John 20:31, “But these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.”**

In ancient Greek, CHRISTOS was used literally for the application of ointment or those anointed with oil. But, as Bauer notes, *“in the NT, it is used only as a noun, either as an appellative, i.e., “the Anointed One, the Christ,” or as a personal name, i.e., “Jesus Christ” or “Christ.”* CHRISTOS is used over 500 times in the NT, in every book except **3 John**, to refer to the anticipated Messiah, and as a reference to Jesus, either as Jesus Christ, Christ Jesus, or Christ the Lord. Therefore, it is actually a title for Jesus with meaning, **Acts 5:42; Acts 17:3**.

**Acts 5:42, “And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ.”**

**Acts 17:3, “Explaining and giving evidence that the Christ had to suffer and rise again from the dead, and saying, ‘This Jesus whom I am**

**proclaiming to you is the Christ'."**

"Christ" as the "Anointed One," is indicative of His role as the promised Messiah. **Psa 2:2** is the main technical regal use, cf. **John 1:41**, and Luke's usage here looks back to **Luke 1:27, 31-35, 68-72, 79; 2:4**.

**Psa 2:2, "The kings of the earth take their stand and the rulers take counsel together against the LORD and against His Anointed (MASHIACH)."**

**John 1:41, "He (Andrew) found first his own brother Simon and said to him, "We have found the Messiah" (which translated means Christ)."**

Prophets, priests, and kings were anointed in ancient times. Jesus held and holds all three of these offices for the entire human race and for all eternity. He combined in His person the offices of prophet, **John 6:14; Mat 13:57; Luke 13:33; 24:19**, of priest, **Heb 2:17**, etc., and of king, **Luke 23:2; Acts 17:7; 1 Cor 15:24; Rev 15:3**.

"Christos" occurs mainly in the Gospels to mean the Messiah, as the Messiah/Christ title occurs about 60 times in the Gospels. So, we see that the Messiah came to be both the Good Shepherd, **John 10**, and the Lamb of God sacrificed for the sins of the world, **John 1:29**, as presented to the Shepherds in the fields while tending their flocks. What wonderful imagery God gave them and us today!

**John 1:29, "The next day he saw Jesus coming to him and said, 'Behold, the Lamb of God who takes away the sin of the world!'"**

Every other name associated with Messiah is subordinate to this title. As such, we speak of "Christology" as the study of the doctrine and person of Christ. And, this verse reveals that the title "Christ" was so closely identified with Jesus of Nazareth that it soon became part of his name: Jesus Christ.

The overall "religion" of the followers of Jesus is also characterized by this title, for we are first of all "Christians," because we confess Jesus is Messiah, **Acts 11:26**. In our passage, **Luke 2:11**, He is noted as the ultimate Deliverer, the Savior from sin.

The baptism of Jesus was His historical anointing, **Luke 3:22; 4:1, 14, 18, 21; Acts 10:38**, matching on earth what God had already ordained in heaven.

Interestingly, the translators of the Septuagint (LXX), chose the cognate CHRĪŌ as the replacement of the verb MĀSHACH, "to rub, anoint, or spread a liquid," and the Adjective CHRISTOS for MASHIACH that means, "anointed or Messiah." Like the NT that transliterates the Greek CHRISTOS to the English "Christ" in the OT, MASHIAH is transliterated "Messiah," and all mean, "anointed or Anointed One."

Consequently, the designation CHRISTOS for the Messiah was not originally a Christian understanding. Rather, it was adopted from the OT. As such, this term would not have been offensive to Jewish ears, as it was to Greek ears, as they used it for a word used of derision. Peter, who wrote to Jewish Christians in the Diaspora, told them not to be ashamed of being called Christians; instead, they should praise God, **1 Peter 4:16**.

As far as the understanding of "anointing" is concerned, it meant the identification of someone selected or ordained by God to perform His will and plan. It meant the setting apart of someone for God's special purpose, and it consecrated someone or something for God's purpose, and as being acceptable to Him. As such, it had a fourfold significance:

1. Separation unto God.
2. Authorization by God.
3. Divine enablement.

#### 4. The coming Deliverer.

**Psalm 72**, provides an almost total summary of all of the messianic prophecies of the OT.

1. It is a prayer for God to send Israel a king from the lineage of David who will mirror God's own merciful intentions.
2. It is a request for a righteous descendant of David, such as the one prophesied by Isaiah, **Isa 11:2f.**; cf. **2 Sam 23:3f.**
3. It says that the Messiah-King will gain followers because of His mercy and love, **vs. 8-14.**
4. It says He is a "prince of peace" who cares for the poor and destitute, **vs. 4, 12-14.**
5. It also notes the effect of Messiah upon all of existence, **vs. 16**, in that all peoples are blessed through Messiah, **vs. 17**, just as the blessing of Abraham foretold, **Gen 22:18.**

Unfortunately, the two centuries leading up to the appearance of Christ were marked by strong messianic expectation. In virtually every level of society, it was thought that Messiah would be a national-political king who, like His forefather David, would wield great power. This messiah was expected to redeem Israel from the yoke of the Gentiles, i.e., Rome, and reestablish the throne of David's kingdom in the Holy City of Jerusalem. There would not be any question as to when He appeared; His external glory would legitimize Him. This "popular" and earthly figure was completely foreign to Jesus', as it should be to our understanding of His role as Messiah, especially in His First Advent.

With His Messiahship in view as the legitimate and eternal King of Israel, "Christ" also refers to His Divine commission. As we have noted, Christ simply means, "anointed," and in the ancient world they did not give you a commission on paper; they put oil on your head. As such, CHRISTOS is part of Jesus' three royal patents. His three royal titles are emphasized in His name "Lord Jesus Christ." Two of the three are given to us in this verse.

1. His first royal patent is seen in His title as "**Lord**" KURIOS, which we will note below, and refers to His Divine Royalty as "the Son of God" or JEHOVAH (YHWH) ELOHIM in the Hebrew of the OT. This is the royalty of His deity, by virtue of the fact that He is eternal and infinite God.
  - a. This is Christ's eternal and infinite relationship with the godhead. Jesus Christ is eternal God. He has all the attributes of God the Father and God the Holy Spirit. He is coequal and coeternal with them. As the manifest person of the Trinity, our Lord wears the crown of Divine royalty, **1 Tim 6:14-16**; cf. **John 1:18; 6:46; 10:38; 14:10-11; 1 John 4:12.**
  - b. The title for His Divine royal patent is Son of God. This royalty has no beginning and no end. All Bible doctrine comes from His Divine royalty.

**1 Tim 6:14-16, "...until the appearing of our Lord Jesus Christ, <sup>15</sup>which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords, <sup>16</sup>who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him be honor and eternal dominion! Amen."**

2. His second royal patent is seen in His name "**Jesus**," which like SOTER means Savior; emphasizing the strategic victory of the cross, resurrection, ascension, and session, **Heb 1**. This is His Human Royalty as "the Son of Man" that also refers to His Battlefield Royalty: the royalty of His hypostatic union by virtue of His strategic victory at the Cross.
  - a. This royalty is a result of the strategic victory of Christ in the Angelic Conflict.
  - b. By living in the prototype Divine power system, our Lord was qualified by impeccability to go to the cross and be judged for our sins. That judgment is the beginning of the strategic victory of our Lord. It was followed by His resurrection, ascension, and session at the right hand of the Father. The

cross was the greatest battlefield in history!

c. This battlefield royalty makes Jesus Christ the ruler of elect angels and regenerate mankind, **Col 1:20; 2:14-15; Heb 2:14-15.**

d. The battlefield royalty was given to our Lord Jesus Christ as a verbal commission: “Sit down at my right hand.”

**Heb 2:14-15, “Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, <sup>15</sup>and might free those who through fear of death were subject to slavery all their lives.”**

3. His third royal patent is seen in His title CHRISTOS translated “**Christ**” meaning, “Anointed one / Messiah.” This is His Jewish Royalty as “the Son of David,” who is the legitimate and eternal King of Israel. This is the royalty of His humanity by virtue of the virgin birth, incarnation, and First Advent.

a. The royal patent of our Lord’s humanity is the virgin birth, resulting in His humanity.

b. At the point of His virgin birth, our Lord Jesus Christ became Jewish royalty, directly descendant from David and Bathsheba in the tribe of Judah, the family of Jesse. Mary is descendant from their son Nathan. Joseph is descendant from their son Solomon; Joseph being Jesus’ legal but not real father. Mary’s line from Nathan is recorded in Luke; Joseph’s line is recorded in Matthew.

c. As Jewish Royalty, our Lord fulfilled the Davidic covenant. In resurrection body in hypostatic union, Jesus Christ will reign forever as the Son of David.

Therefore, the royalty of the Lord Jesus Christ is seen in His name KURIOS IESOUS CHRISTOS. The three emphasize His Divine, Human, and Jewish Royalty; as the Son of God, the Son of Man, and the Son of David; as the Sovereign, Savior, Messiah with emphasis on His authority as the “King of kings, Lord of lords; the bright morning star,” **1 Tim 6:15; Rev 17:14; 19:16; cf. Deut 10:17; Psa 136:1-26.** “King of kings” gives Christ precedence over human rulers; “Lord of lords” gives Christ precedence over angelic rulers.

Jesus, the Son of Man, united to His name the figure of the Christ, (the Messiah, the Son of David), that was also a Divine title of exaltation in OT apocalyptic thought. The people were familiar with the title “the Son of Man.” To them it was a designation of the Christ / the Messiah / the anointed One. Jesus used the title “Christ” to shatter the national-political concept of Messiah of His day. Our Lord used this expression to make them realize that He had indeed come to rule over the world. But, before coming as the Ruler, He had to come as the Suffering Servant who laid down His life for the sins of mankind, cf. **Mat 25:31ff; Mark 8:38; 9:9, 12, 31; 10:33; 13:26; 14:21, 41, 62.** Throughout His ministry, Jesus worked to develop His disciples’ faith in this kind of Messiah, **Mat 16:13f; Mark 8:27f; Luke 9:18f; John 4:25-26; 15:13.**

**John 4:25-26, “The woman said to Him, ‘I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.’ <sup>26</sup>Jesus said to her, ‘I who speak to you am He’.”**

Paul preached Christ, “**that He is the Son of God,**” **Acts 9:20.** This title is used in its Messianic and official sense, founded on **Psa 2:7; cf. Mat 16:16; John 1:49.**

**Psa 2:7, “I will surely tell of the decree of the LORD: He said to Me, ‘You are My Son, today I have begotten You’.”**

**Mat 16:16, “Simon Peter answered, ‘You are the Christ (*Messiah*), the Son of the living God’.”**

**John 1:49, “Nathanael answered Him, ‘Rabbi, You are the Son of God; You are the King of Israel’.”**

**Acts 9:22**, implies that in **Acts 9:20**, Paul preached in order to prove that the Son of God is none other than the Christ, the Messiah. cf. **Mark 8:29; Luke 9:20**.

**Acts 9:20, “And immediately he began to proclaim Jesus in the synagogues, saying, ‘He is the Son of God’.”**

**Acts 9:22, “But Saul kept increasing in strength and confounding the Jews who lived at Damascus by proving that this Jesus is the Christ, (*Messiah*).”**

The characteristic description of a redeemed individual is that he is a person “**in Christ**” EN CHRISTOS; e.g., **2 Cor 12:2; Eph 1:1, 3; 2:6, 10**. This speaks to our eternal union with Christ, being a member of His body, as He is the head. Being “in Christ,” gives us privilege to live the unique spiritual life of the Church Age.

Finally, all the prophecies of “the Christ,” look toward historical fulfillment in Jesus, at either His First or Second Coming. As such, the historical Lord Jesus Christ is, “**King of kings, and Lord of lords,**” **Rev 19:16**, and “**the Alpha and Omega, the beginning and the end,**” **Rev 22:13**.

Therefore, the name “Christ” points to Him as the fulfillment of the promises of God and the One who was anointed in perfect manner by God Himself to be the great Prophet, Priest, and King: The Divine Messiah and Savior in hypostatic union. As such, He is also “the Lord.”

3. The third title for Jesus in this passage is “**Lord.**” Therefore, the Anointed Messiah and Savior is also the Lord. “Lord,” speaks to Jesus being sovereign God. “Lord” is the Greek Noun KURIOS κύριος that means, “owner, master, supreme ruler, or lord.” It is from the noun KUROS that means, “might or power.” BDAG notes, “*its primary meaning relates to possession of power or authority, in various senses: ‘strong, authoritative, valid, ruling’; then to that which is preeminently important principal, essential.*” (A Greek-English Lexicon of the New Testament.) They also note several subset definitions: 1) One who is in charge by virtue of possession: owner; 2) One who is in a position of authority: lord or master.

In the ancient world, as is today, KURIOS was an expression of profound respect. It often was used in antiquity for emperors. In classical Greek, KURIOS was sometimes applied to the gods, but it was not usually a divine title. That did not happen until the later Hellenistic period when the Oriental emperors over the Greek people took the title for themselves, according to their custom. Later, some Roman emperors also employed the title KURIOS to themselves, as they also promoted the notion of emperor worship and considered themselves divine. Here is where the term came to have religious connotations. For the early church, since they were unable to acknowledge such “gods” like the Roman Emperors, they often met severe persecution from the official government of Rome.

Nevertheless, this was a title used for Jesus Christ in a unique sense in the NT, **Acts 2:36; 10:36**.

**Acts 10:36, “The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all).”**

In reference to Jesus Christ, “Lord” refers to His deity with emphasis on His authority as the “**Lord of lords and King of kings,**” **Deut 10:17; Psa 136:1-26; 1 Tim 6:15; Rev 17:14; 19:16**.

The Lord Jesus Christ was referred to by Israel in the words of **Deut 4:6**, “**SHAMA ISRAEL, ADONAI ELOHENU, ADONAI ECHAD**,” translated, “**Hear O Israel, the Lord (*Jesus Christ*) is our God, the Lord (*Jesus Christ*) is one.**” Not only referring to Jesus Christ, it also emphasizes the Trinity. In the Bible, both OT and NT, Lord is used for all three members of the Trinity, who are one God because of their shared and equal essence, yet three persons in the Father, Son, and Holy Spirit. Each person of the Godhead, the Father, Son, and Holy Spirit, is called KURIOS.

In the Septuagint, LXX, HO KURIOS “The Lord” was used for the Hebrew Tetragrammaton, “four letters,” YHWH. It uses KURIOS more than 9,000 times. The term is also equivalent to the Hebrew ’ĀDHON, and BA’AL, and the Aramaic term MARE, which all mean, “lord.” But first and foremost, KURIOS denotes God’s name as is depicted by the tetragrammaton YHWH. As such, KURIOS occurs more than 6,000 times in the Septuagint of the OT for YHWH, “Lord.

First in Genesis, we see all three in one speaking at the creation of man, **Gen 1:26**, “**Let Us make man in Our image.**” Therefore, more than one person in the godhead is involved. Then in **Gen 3:22**, at the fall of man we see the three in one speaking again, “**Then the LORD God said, ‘Behold, the man has become like one of Us, knowing good and evil; and now, he might stretch out his hand, and take also from the tree of life, and eat, and live forever’.**”

Later, in **Psalms 110**, we see David speaking regarding his offspring that would be Lord and the relationship between God the Father and God the Son as they both are “Lord.”

**Psa 110:1**, “**The LORD (*God the Father*) says to my (*David’s*) Lord (*Jesus Christ*): ‘Sit at My right hand until I make Your enemies a footstool for Your feet’.**”

So, we see that God the Father is Lord, **Isa 48:16**, “**Come near to Me, listen to this: From the first I have not spoken in secret, from the time it took place, I was there. And now the Lord GOD (*God the Father*) has sent Me (*God the Son*), and His Spirit (*God the Holy Spirit*).**” cf. **Psa 2:7**.

Scripture also calls God the Holy Spirit Lord:

**Gen 6:3**, “**Then the LORD said, ‘My Spirit shall not strive with man forever, because he also is flesh; nevertheless his days shall be one hundred and twenty years.’**”

**2 Cor 3:17**, “**Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.**”

**Judges 3:10**, “**The Spirit of the LORD came upon him, and he judged Israel. When he went out to war, the LORD gave Cushan-rishathaim king of Mesopotamia into his hand, so that he prevailed over Cushan-rishathaim.**” cf. **Judges 6:34; 11:29; 13:25; 14:6, 19; 15:14; 1 Sam 10:6; 16:13-14.**

**Jer 1:9**, “**Then the LORD (*YHWH*) [*God the Holy Spirit*] stretched out His hand and touched my mouth and said to me, ‘Behold, I have put words in your mouth’.**”

The prophesy of the ministry of the Spirit to Christ is found in **Isa 11:2**, “**The Spirit of the LORD will rest on Him (*Jesus Christ*), the Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and the fear of the LORD.**” cf. **Isa 61:1.**

**Acts 5:9**, “**Then Peter said to her, ‘Why is it that you have agreed together to put the Spirit of the Lord to the test? Behold, the feet of those who**

**have buried your husband are at the door, and they will carry you out as well’.**”

**Acts 8:39, “When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, but went on his way rejoicing.”**

And, in our study, we see that Jesus Christ, the Son of God and the Son of Man is also Lord.

Thomas called Jesus both Lord and God when he saw Him in His resurrection body in **John 20:28, “Thomas answered and said to him, ‘my Lord, and my God’.**”

In many of the opening and closing salutations, Jesus is called Lord.

**2 Cor 13:14, “The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.”**

In the giving of our spiritual gift by the Holy Spirit, we see our ministry, in which we apply our gift, is given to us by the Lord Jesus Christ and must be executed in response and respect to Him, **1 Cor 12:4-6.**

**1 Cor 12:4-6, “Now there are varieties of gifts, but the same Spirit. <sup>5</sup>And there are varieties of ministries, and the same Lord (*God the Son*). <sup>6</sup>There are varieties of effects, but the same God (*God the Father*) who works all things in all persons.”**

In the NT, calling upon the name of the Lord Jesus, **Acts 2:21; 22:16; Rom 10:13; 1 Cor 1:2**, was the same language ascribed to those who believed in and worshiped the true God of the OT, **Gen 4:26; 12:8; 2 Kings 5:11; Joel 2:32a.**

**Gen 4:26, “To Seth, to him also a son was born; and he called his name Enosh. Then men began to call upon the name of the LORD.”**

**Joel 2:32, “And it will come about that whoever calls on the name of the LORD will be delivered; for on Mount Zion and in Jerusalem there will be those who escape, as the LORD has said, even among the survivors whom the LORD calls.”**

**Acts 2:21, “And it shall be that everyone who calls on the name of the Lord will be saved.”**

**Rom 10:13, “For whoever will call on the name of the Lord will be saved.”**

**1 Cor 1:2, “To the church of God which is at Corinth, to those who have been sanctified in Christ Jesus, saints by calling, with all who in every place call on the name of our Lord Jesus Christ, their Lord and ours.”**

When the angel used this title to announce the birth of Jesus, it carried with it all the OT connotations of the Lord God of Israel, who Jesus was. The entire Gospel of Luke and the book of Acts serve to explain the nature of Jesus’ authority and Lordship, as well as the extent of the exercise of His power in overcoming sin and the forces of evil, showing the power and authority of our Lord over sin, Satan, and the angelic forces.

In the NT, of the more than 700 times “Lord” occurs, over 200 are in Luke’s writings and nearly 280 in Paul’s. Sometimes it refers to men as masters and owners. But, like the OT, it functions as the title of God who Jesus is. That is why of all His titles or names, KURIOS is the one most frequently applied to Jesus Christ.

When we have “**Lord Jesus**,” it chiefly refers to the elevated and glorified Christ. The title is used in the NASB 100 times in the NT. Of that 63 are “**Lord Jesus Christ**,” leaving 37 references to just “**Lord Jesus**.” It is a title which God has given Him in response to His saving work, **Phil 2:5-11**.

**Phil 2:9-11**, “For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, <sup>10</sup>so that at the name of Jesus EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, <sup>11</sup>and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.”

In comparing **Mat 17:4**; **Mark 9:5**; **Luke 9:33**, “Lord” is also used for Jesus in regard to being our master and teacher, where it is equivalent to RABBI. This is the scene post “Transfiguration.” cf. **John 13:13-14**.

**Mat 17:4**, “Peter said to Jesus, ‘Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah’.”

**Mark 9:5**, “Peter said to Jesus, ‘Rabbi, it is good for us to be here; let us make three tabernacles, one for You, and one for Moses, and one for Elijah’.”

**Luke 9:33**, “And as these were leaving Him, Peter said to Jesus, ‘Master, (*EPISTATES*) it is good for us to be here; let us make three tabernacles: one for You, and one for Moses, and one for Elijah’—not realizing what he was saying.”

**John 13:13-14**, “You call Me Teacher (*DIDASKALOS*) and Lord; and you are right, for so I am. <sup>14</sup>If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet.”

Through the resurrection and ascension of Jesus Christ to the right hand of the Father, God has, “made that same Jesus . . . both Lord and Christ,” **Acts 2:36**.

**Acts 2:36**, “Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified.”

Ever since His resurrection and ascension, Jesus has assumed the role of Lord. The fact that Jesus Christ is seated at the right hand of God identifies Him as the authoritative arm of God. He is Lord in the ultimate sense of the word. Although the realization of the authority found in the titles “Christ” and “Lord” would await the resurrection, **Acts 2:36**, Jesus at His birth was already both Christ and Lord, for the one born to Mary in Bethlehem is the same person who is raised in glory and given the authority to be Lord and Christ.

As Lord, Jesus Christ created and controls the universe. Prior to the incarnation, Jesus Christ created the universe, **John 1:3**; **Col 1:16**; **Heb 1:10**. As God, and now as the God / Man, our Lord Jesus Christ continues to hold the universe together, **Col 1:17**; **Heb 1:3**.

**Heb 1:3**, “And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.”

**Heb 1:10**, “And, ‘You, Lord, in the beginning laid the foundation of the earth, and the heavens are the works of Your hands’.”

**Col 1:16-18**, “For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. <sup>17</sup>He is before all things, and in Him all things hold together. <sup>18</sup>He is also

**head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything.”**

As such, we are to be strong in faith in Him. If God could raise Jesus, He can handle our problems too, **Eph 6:10**.

**Eph 6:10, “Finally, be strong in the Lord and in the strength of His might.”**

As we walk faithfully our Lord, we are to do all unto Him, especially in our prayer life, as we are to pray with confidence in His name, **John 14:13-14; 15:16; 16:23-26; Col 3:17; 1 Thes 2:19; 4:2; 2 Thes 1:12**.

**John 14:13-14, “Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. <sup>14</sup>If you ask anything in My name, I will do it.”**

**John 15:16, “You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you.”**

**Col 3:17, “Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.”**

**1 Thes 2:19, “For who is our hope or joy or crown of exultation? Is it not even you, in the presence of our Lord Jesus at His coming?”**

**1 Thes 4:2, “For you know what commandments we gave you by the authority of the Lord Jesus.**

**2 Thes 1:12, “So that the name of our Lord Jesus will be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.”**

In **Eph 4:5, “One Lord,”** refers to the unique person of Jesus Christ as the God / Man. His uniqueness began with His First Advent.

1. “One Lord” means Jesus Christ is the basis for our unity because of His substitutionary spiritual death.
2. “One faith” means we are all saved in exactly the same way, by faith in our Lord.
3. “One baptism” refers to God the Holy Spirit entering us into union with our Lord forever at the point of salvation. We will always be in union with our Lord, documented throughout the NT by the prepositional phrase “in Christ,” EN CHRISTOS.

In the phrase, EN KURIOS “**in the Lord,**” it refers to the fact that believers are represented as one with Christ, as members of His body, cf. **Eph 5:30; 1 Cor 12:27**, one spiritual body of which He is the Head, **Eph 2:20-21**.

**Eph 2:20-21, “Having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, <sup>21</sup>in whom the whole building, being fitted together, is growing into a holy temple in the Lord.”**

As such, EN KURIOS means:

1. We are to rejoice as we trust in the Lord, **1 Cor 1:31; Phil 2:19; 3:1**.

2. We are walk in the Lord by His power and authority, by means of His Word, **Eph 4:17; 1 Thes 4:1**.
3. We are to perform our ministry in or through the Lord, meaning through His aid and influence, and by His help, **1 Cor 15:58; 2 Cor 2:12; Gal 5:10; Col 4:17**.
4. The basis of our spiritual work is the Lord; in the gospel work of the Lord, because we are one in the Lord, united with Him being His follower, a Christian, **Rom 16:8, 11, 13; 1 Cor 4:17; 9:2; Eph 6:21; Phil 4:1; 1 Thes 5:12; Philemon 1:16**.
5. We are to do all things in a manner worthy of the Lord, that is, doing things that are becoming of the Lord as Christians. In other words, having honesty and integrity in all that we do, emulating the Lord, **Rom 16:2, 22; 1 Cor 7:39; Eph 4:1; 6:1; Phil 2:29; Col 1:10; 3:18**.

The Lordship of Jesus is especially related to the Church as the supreme Lord of the Dispensation of the Church. He is the **“head over all things to the church,” Eph 1:22; cf. Rom 10:12; Rev 17:14**. Christ is, above all else, the Lord of His people, His body. He is “our Lord Jesus Christ,” one of Paul’s most frequently used descriptions of Jesus’ relationship to His people. The Bible constantly encourages us to place every aspect of our life under the Lordship of Christ. **“But in your hearts set apart Christ as Lord,” 1 Peter 3:15**. To confess Christ as Lord one must be willing to faithfully carry out His perfect will, **Luke 6:46-49**.

A false doctrine prevalent today is called “Lordship Salvation,” which says that, “if Jesus Christ is not Lord of all, He is not Lord at all.” This is similar to the old Wesleyan adage, “Christ saves us from sin, not in sin.” This belief is a mixture of justification and experiential sanctification from the Arminian viewpoint held by many Reformers and Covenant Theologians today who are anti-Dispensationalist. This false doctrine claims that if you do not keep Jesus Christ as number one priority in your life, as demonstrated through good works, you are not saved and / or will lose the salvation you once had. Scripture incorrectly used to make these claims include: **John 14:15; Heb 12:14b; Eph 5:5; 1 Cor 6:9-10; James 2:14, 17**.

We understand these Scriptures as having a context that admonishes unfaithful but truly saved people to live their lives as an example to others faithfully in obedience to God’s commands. Lordship salvation is contrary to the grace Plan of God for salvation and a heresy that says Christ’s work on the Cross is not all sufficient for your salvation. It subtly and falsely states you must demonstrate works in order to be saved.

Jesus is the Lord of all, whether man thinks Him to be or not, because of His saving work upon the Cross. Having Jesus Christ as Lord in your life means you have believed upon Him and are obedient to His Word on a consistent basis, **2 Cor 10:5; Eph 4:17; 5:8, 10, 17, 19; 6:7; 1 Peter 1:15**.

Just as the servant must be obedient to the master or the worker is to be obedient to his boss, so too should the believer be obedient to the Word of Jesus Christ, i.e., Bible Doctrine. The goal of Christian exhortation is to encourage the believer to place every aspect of his or her life under the Lordship of Christ.

**1 Peter 3:15, “But sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence.”**

The one confessing Christ as Lord and not doing His will post salvation has built his faith on sand, **Luke 6:49**. Nevertheless, Jesus Christ is Lord of all regardless of our thoughts and actions. In fact, He is Lord of all members of the human race, believers and unbelievers, and is Lord of all angelic creatures too. That is why Scripture tells us, **“At the name of Jesus Christ every knee shall bow,” Isa 45:23; Rom 11:36; 14:11; Phil 2:10-11; Rev 5:11-13**, and that He is the **“King of kings and Lord of lords,” 1 Tim 6:5; Rev 17:14; 19:16**. The reality is that Jesus Christ is Lord whether you keep Him in that position or not.

As Lord, the final judgment of evil and good rests in the hands of Jesus as the Lord of the universe, the world, the Church, the individual, the living, and the dead, **2 Thes 1:7-12**. He is Lord of all!

It is also interesting to note that as in the cases of Moses, Gideon, and Zechariah, God spoke to people who were busy carrying out their daily work, **Luke 1:11-20; Exo 3:1-10; Judges 6:11-24**. God loves to see His child active, not idle!!

## Vs. 12

**Luke 2:12, “This will be a sign for you: you will find a baby wrapped in cloths and lying in a manger.”**

Here, the Angel of the Lord gives the shepherds “**a sign**” made up of two clues, so that they would know which new born baby in Bethlehem was Jesus. The clues he gave are called “**signs**” SEMEION σημεῖον a noun that means, “sign, token, signal, miracle, or portent.” This is the first time Luke uses this word in his Gospel. We will see it again in **vs. 34**, where Jesus is prophesied to be a “**sign that is opposed**,” meaning many in Israel would reject Him as the Savior, Christ, and Lord.

SEMEION is used 75 times in the NT, the Gospels and Acts are the dominant books that use it, although Paul used it 8 times, John’s Revelation 7 times, and **Hebrews 2:4**, once. “Signs” were used by God to authenticate and confirm His prophets, His Deity, Divine power, and His Word. Here it is used to authenticate that Jesus is the Savior, Christ the Lord.

**Heb 2:4, “God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.”**

SEMEION denotes the “mark” by which something is known, or a “sign,” especially in the sense of what will happen in the future. Many times, SEMEION includes a supernatural or wondrous dimension, and might be described as a miracle. Yet, it is a visual sign or proof by which something is distinguished and regarded as certain.

Luke uses it here in the sense of a “proof, confirmation, or indication.” The baby wrapped in clothes and lying in a manger was the “confirmation” of the angelic testimony about the good news of the Savior’s birth.

As the Scriptures tell us, “**Jews ask for signs**,” **1 Cor 22**, as proof of what God has said or is doing, and in the grace of God, He gave these Jewish shepherds several so that they could absolutely identify and know who was the “**Savior, who is Christ the Lord**.”

This “sign” would allow them to “**find**,” (the Future, Active, Indicative of the Verb HEURISKO εὐρίσκω, “find, discover, obtain, ascertain,” where we get our word “eureka” from), “**the baby**” BREPHOS; see **Luke 1:41, 44; 2:16; 18:15; Acts 7:19; 2 Tim 3:15; 1 Peter 2:2**. This is the third sign in the birth narrative, cf. **Luke 1:19-20, 36**.

This sign is broken down into two images, which we noted in **vs. 7**, “**wrapped in cloths**” SPARGANOO σπαργανόω, and “**lying in a manger**” PHANTE, “a feeding trough.” We noted the various potential and actual symbolisms these images gave from being the sacrificial lamb to His burial cloths, and being loved and cared for to eating the Bread of Life.

In **vs. 7**, they “**laid**” Him in the manger, ANAKLINO, “to recline or lie down.” Here, Jesus is “**lying**” in the manger, the Present, Middle Deponent, Participle of the verb KEIMAI κείμαι that means, “lie, be laid, recline, set; appoint, enact, or establish.”

Although, carrying the connotation of “reclining,” as we noted in **vs. 7**, this verb has a greater sense of “being laid (down), appointed, or established.”

The Baby Jesus was “lying” in a manger, **vs. 12, 16**, just as Jesus was “laid” in a tomb, “in which no one had yet been laid,” **Luke 23:53**. It is the same word used for lying Jesus’ body in the tomb. More so than being the “Bread of Life” to be eaten by all in **vs. 7**, here we have the vision and projection of His finished work, being laid in a tomb having won the strategic victory of the Angelic Conflict upon the Cross.

In addition, from the standpoint of being “appointed,” we see God’s anointing of Jesus, as His title Christ indicates: He is the anointed Messiah, the King of Israel. Yet, comparing with **vs. 34**, “appointed,” we see that this great sign / anointing will be “opposed,” or rejected by many in Israel and throughout the world.

Nevertheless, for those who believe upon Him, they become a “**city set (KEIMAI) upon a hill,**” **Mat 5:14**, because they are established in the “**firm foundation laid (KEIMAI), which is Jesus Christ,**” **1 Cor 3:11**.

Thus, these signs served a dual purpose: to identify who the Christ is and to substantiate the proclamation of the good news they were given by the angel.

### Vs. 13

**Luke 2:13, “And suddenly there appeared (GINOMAI, *be made know*) with the angel a multitude of the heavenly host praising God and saying.”**

Here, we see that the advent of Jesus was marked by a display of the Divine glory that highlighted the supernatural nature of the event. The events described here were a final, overwhelming sign that this glorious news from God, for which Israel had waited over 2,000 years, had finally come to pass.

The phrase, “**multitude of the heavenly hosts**” PLETHOS STRATIA OURANIOS, comes from the Septuagint where STRATIA στρατιά, “army or host,” and the Adjective OURANIOS that means, “heavenly,” to denote the heavenly company that surrounds the throne of God, e.g., **1 Kings 22:19; Jer 8:2**. STRATIA is only used here and **Acts 7:42** in the NT.

Interestingly, in the Greek language, STRATIA commonly meant, “army.” So, this is the army of heaven that accompanied the angel who appeared to the shepherds. It was a large group of angels. This is the army Jesus referred to when speaking to Pontius Pilate in **John 18:36**.

In its only other use in the NT, **Acts 7:42**, it represents the “false gods” that Stephen designated as the idolatrous host of heaven worshiped by the unfaithful Israelites while wandering 40 years in the desert, which is a similar use to **Jer 8:2**. Behind those false gods were demonic fallen angels.

But here, it is speaking of elect angels who were around the throne of God in heaven, like **1 Kings 22:19**, as portrayed in **Rev 4:4-11**.

**1 Kings 22:19, “Micaiah said, ‘Therefore, hear the word of the LORD. I saw the LORD sitting on His throne, and all the host of heaven standing by Him on His right and on His left’.”**

STRATIA once again represents that Jesus Christ is “King of kings and Lord of lords,” both elect and fallen.

This army of elect angels were “**praising God,**” AINEO αινέω, THEOS. It means they were “praising or extoling” God. Luke used it seven of the nine times it is found in the NT, **Luke 2:13, 20; 19:37; 24:53; Acts 2:47; 3:8-9**; cf. **Rom 15:11; Rev 19:5** with **Psa 117:1**. It is only used in the NT for praising God.

## Vs. 14

**Luke 2:14, “Glory to God in the highest, and on earth peace among men with whom He is pleased.”**

This is the praise the angels sang.

“**Glory**” is DOXA. “*As a theological expression doxa uniquely capsulizes the essence of the divine existence. It describes the revelation of God’s glory in Christ Jesus and the essential nature of the kingdom of God in the eschatological consummation (Ephesians 1:6, 17, 18; 1 Timothy 1:11).*” (Complete Biblical Library Greek-English Dictionary).

It is used to praise and hold in high regard God the Father and His great plan of salvation in sending His Son Jesus Christ into the world to become a man. Throughout this birth narrative in Luke’s Gospel, God’s glory is seen and praised, **vs. 9, 32.**

The angels’ praise uses the Adjective HUPSISTOS, “**highest** or most high,” to signify the ultimate Sovereignty of God. He is “God Most High.”

**Psa 57:2, “I will cry to God Most High, to God who accomplishes all things for me.”**

**Luke 8:28, “Seeing Jesus, he cried out and fell before Him, and said in a loud voice, ‘What business do we have with each other, Jesus, Son of the Most High God? I beg You, do not torment me’.” cf. Mark 5:7.**

**Heb 7:1, “For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him.” cf. Gen 14:18-22.**

“**And on earth peace**” KAI EPI GE EIRENE. This peace with God, the realization of the OT concept of SHALOM, is to be “**among men**” EN ANTHROPOS, in the Dative of Advantage. Those who will benefit from this peace are all those who dwell on the earth. Once again Luke reemphasizes the universal scope of the good news. The “peace” here is that which the Messiah brings, cf. **Luke 1:79**, to those whom Jesus healed or forgave on the basis of their faith, who could “go in peace,” **Luke 7:50; 8:48.**

**Luke 7:50, “And He said to the woman, ‘Your faith has saved you; go in peace’.”**

**Luke 8:48, “And He said to her, ‘Daughter, your faith has made you well; go in peace’.”**

“**With whom He is pleased**” is simply the Genitive Noun EUDOKIA εὐδοκία that means, “goodwill, favor, good pleasure, wish, desire, purpose, or choice.” It is a compound word for EU, “good,” and DOKEO, “To think, imagine, consider, or suppose.” Also, it means, “to consider as probable” or “to appear to one’s understanding, seem, or be recognized as.” It is the subjective mental estimate or opinion formed concerning a matter. Combined with EU, “good,” it is “good thinking,” or a positive mental attitude.

This is not an endorsement that God is pleased with mankind, instead it is a reference to God’s Divine favor or grace that is bestowed toward mankind because of who God is. It is also used in **Mat 11:26; Luke 10:21; Rom 10:1; Eph 1:5, 9; 2:13; 2 Thes 1:11.**

It means God’s grace or “divine favor” has been poured out towards mankind by sending His Son to be the Savior, the Christ, and the Lord. It is praising God, not man. Therefore, “**with whom He is pleased**,” is a terrible translation. This is a praise of God not man. It is a praise of who God is and what He

is doing, and why. It is another way of saying by His good grace!

EUDOKIA is used in **Mat 11:26** and **Luke 10:21** in a similar way that it is in our verse for God's favor/pleasure to disclose the "hidden things." There, it is the union of the ideas of "choice or will" and "favor."

**Luke 10:21, "At that very time He rejoiced greatly in the Holy Spirit, and said, 'I praise You, O Father, Lord of heaven and earth, that You have hidden these things from the wise and intelligent and have revealed them to infants. Yes, Father, for this way was well-pleasing in Your sight'."**

The NIV gets closer than most English translations by saying, "**Glory to God in the highest, and on earth peace to men on whom His favor rests,**" as does the NAB. The ISV uses "**to people who enjoy His favor.**" Kenneth Wuest translates it, "**Peace among men of good will.**" The Mace NT uses, "**To men on earth felicity in the Divine favor.**" Young and Wesley translated it "good will" toward or among men.

EUDOKIA appears to have been coined by the translators of the Septuagint to translate some usages of the Hebrew term RATSON that implies Divine grace, cf. **Psa 5:12; 51:18; 106:4.**

**Psa 5:12, "For it is You who blesses the righteous man, O LORD, You surround him with favor as with a shield."**

**Psa 51:18, "By Your favor do good to Zion; Build the walls of Jerusalem."**

**Psa 106:4, "Remember me, O LORD, in Your favor toward Your people; Visit me with Your salvation."**

Based on no merit of our own, God delighted to grace us out with a Savior. Therefore, glory should be given to God in the most exalted of ways. While on earth, we should see that this child means peace for all of mankind, i.e., "**on whom His favor rests.**" This tells us that the love of God is poured out onto all of mankind through His Son who is Savior, Christ, the Lord, for even the vilest of sinners, **Rom 5:8; 1 Tim 1:15.** Yet, His peace comes upon those who have accepted His Son.

**Rom 5:8, "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us."**

*"The whole purpose of the plan of salvation is "glory to God" (see **Eph. 1:6, 12, 14**). God's glory had dwelt in the tabernacle (**Ex. 40:34**) and in the temple (**2 Chron. 7:1-3**), but had departed because of the nation's sin (**1 Sam. 4:21; Ezek. 8:4; 9:3; 10:4, 18; 11:22-23**). Now God's glory was returning to earth in the person of His Son (**John 1:14**). That lowly manger was a holy of holies because Jesus was there!" (Bible Exposition Commentary)*

The picture of being a person that received God's favor was a Jewish way of saying that someone was numbered among God's chosen people, much like the "God-fearers" of **Luke 1:50-53**. This remark makes it clear that salvation and its fullness are not automatic for everyone. Only those who respond to God's grace and follow the path illuminated by the "Rising Sun," will experience the peace into which that path leads, **Luke 1:78-79**. Jesus came for all, but unfortunately not all respond to and benefit from His coming.

This is the same picture painted for the people of Israel in the life of Jesus as noted in **Acts 10:36**, "**The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all).**" Therefore, the angelic message meant that peace in the highest sense becomes a reality among men who are blessed by God's good favor or grace.

**Luke 5:24, "But, so that you may know that the Son of Man has authority on earth to forgive sins,'—He said to the paralytic—'I say to you, get**

up, and pick up your stretcher and go home’.” cf. **Mat 9:6; Mark 2:10.**

**Rom 5:1, “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.”**

When Christ came in His 1<sup>st</sup> Advent, He brought peace for salvation from our sins. At His 2<sup>nd</sup> Coming, He will come as the Prince of Peace; and will put down unrighteousness and rebellion in the world. He will establish peace on the earth. But until He comes again, the peace we have is peace with God and walking inside of His Plan for our lives.

**Part II, The adoration of the shepherds, vs. 15-20.**

### Vs. 15

**Luke 2:15, “When the angels had gone away from them into heaven, the shepherds began saying to one another, ‘Let us go straight to Bethlehem then, and see this thing that has happened which the Lord has made known to us.’”**

Once the announcement to the shepherds was complete, the angels went back to their abode, “**heaven**” OURANOS οὐρανός, which is the equivalent to the Hebrew SHAMAYIM, a region without boundaries, a region in which God and the angels reside and from which they descend.

In the Bible, there are three “heavens,” **2 Cor 12:2, “I know a man in Christ who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a man was caught up to the third heaven.”**

1. The atmosphere that surrounds the earth, **Mat 6:26; 16:2-3.**
2. The cosmos, “our stellar universe,” and is mentioned with the earth to express God’s creation, **Mat 5:18; Acts 4:24; Rev 14:7.**
3. The spiritual habitations outside of our universe. It is the place of God’s throne, **Mat 5:34,** and temple, **Rev 11:19.**

The believer’s hope is “**laid up...in heaven,**” **Col 1:5,** where an imperishable inheritance is reserved for him, **1 Peter 1:4.** In addition, the believer is presently seated in the heavenly places in Christ Jesus, **Eph 2:6,** where our great rewards and treasures are laid up in heaven for us, **Mat 6:20; Luke 6:23,** as well as a resurrected body that will one day clothe us, **2 Cor 5:1-2.**

At the end of the millennial reign of Jesus Christ, a new heaven and a new earth will be created, **Rev 21:1.** Currently, this earth groans from the corruption of sin, **Rom 8:21ff.,** and will be destroyed, **2 Peter 3:10; Rev 20:11.** Yet, it will be replaced by a new heaven and earth, characterized by righteousness, **2 Peter 3:13; Rev 21:1.**

Heaven is the abode of the elect angles and most of the fallen angels, at this time, cf. **Luke 2:13-15; 10:18; Rev 5:11; 12:4.**

The second image we take from this passage is the brief discussion and subsequent resolution of the shepherd to immediately go to see the babe in Bethlehem. In the discussion, they said, “**let us go,**” which is the Aorist, Active, Subjunctive of the Verb DIERCHOMAI διέρχομαι that means, “go through, come, go, go about.” It is a Hortatory Subjunctive where the shepherds were urging each other to unite upon a course of action that has already been decided. Therefore, the shepherds were encouraging each other to leave immediately to go see the babe lying in the manger. The Ingressive Aorist is used to show the shepherds beginning the discussion to go. This same structure is use for, “and see this thing,” **EIDON.**

Here, we have two actions, “going and seeing.” At the end of this narrative, we will see two more actions, “glorifying and praising,” because of “what

they heard and had seen.” Taking in the Word of God through the ear and/or eye gate leads to application, with the result of “glorifying and praising.” “Going” is our response to God’s Word by taking action to apply it. “Seeing” is God’s blessing back to us when we apply His Word. It is confirmation that what He says is true. When we take in the Word through the ear gate and/or eye gate, and apply it to our lives, we are blessed. Blessings should then cause us to rejoice by glorifying and praising Him.

“**Which the Lord has made known to us.**” This is the shepherds reasoning for leaving in haste to see the babe. Notice that they do not say, “the angel” or “the angels” made known to us. Instead, they realize the author of this great miracle and message being God Himself, KURIOS, the Lord.

### Principle:

- We must always realize the true author behind the messages God’s messengers give to us. When we receive the truth of the God’s Word through an angelic or human messenger, we give ultimate credit to God.

Another Lukan theme appears in this text, i.e., that the message of the kingdom always carries with it a challenge to respond, which the shepherds did beautifully.

**2 Kings 7:9, “Then they (four lepers of Samaria) said to one another, ‘We are not doing right. This day is a day of good news, but we are keeping silent; if we wait until morning light, punishment will overtake us. Now therefore come, let us go and tell the king's household’.”**

### Vs. 16

**Luke 2:16, “And they came in haste and found their way to Mary and Joseph, and the baby as He lay in the manger.”**

“**They came in haste,**” uses the Aorist, Active, Participle of the Verb SPEUDO σπεύδω that means, “to hurry, hasten, desire earnestly, or strive (for).” It is only used here and in **Luke 19:5-6; Acts 20:16; 22:18; 2 Peter 3:12**. It gives us a sense of moving with promptness, eagerness, and quickness to obey. This is how we should be responding to God’s Word in our lives too; with excitement and eagerness.

“**Found**” here is ANEURISKO ἀνευρίσκω, a cognate and intensive form of HEURISKO that we noted in **vs. 12** that means, “finding after diligent searching.” It is only here and in **Acts 21:4**. Therefore, it indicates they had to search quite a bit before finding the right baby. They might have done a house-to-house search looking for him, and they did not find Him right away. There was no beam of light shining down on the house Jesus was in. They had to investigate.

That too is a principle of the spiritual life. When God gives us His Word, we should diligently seek how to apply it and not be lazy about using it in our lives. God, in His grace, gave us that information to help us, to encourage us, to empower us. If we do not use it, we lose out. Therefore, we must not take His Word lightly, but it must be acted on immediately and without hesitation.

These shepherds apply God’s Word in their lives and found Mary and Joseph, and Jesus, as described by the angel, “**as He lay in the manger,**” KEIMAI EN HO PHATNE. See **vs. 7** and **12** for the symbolism of these words and phrase.

*“The image of the Christ being born in a holding pen for cattle and being first visited by the outcasts of society was quite different than the popular expectations of the Messiah who would come as a powerful political/religious leader to deliver Israel from the oppression of Rome. It was not to the religious aristocracy that the birth of the Messiah was told, but it was to those in humble circumstances.”* (Complete Biblical Library Commentary).

And, we see that these shepherds were welcome at the manger. The unclean were judged to be clean. The outcasts became honored guests, and they were the first evangelists.

*“Among the heralds of Christ, we note one great prophet, John the Baptist, and one learned Pharisee, Paul; the rest are shepherds, fishermen, and publicans, yet their gospel has triumphed over the wisdom of men, (1 Cor 1:26-29; 2 Cor 4:7).”* (The Fourfold Gospel: or A Harmony of the Four Gospels.)

### Vs. 17

**Luke 2:17, “When they had seen this, they made known the statement which had been told them about this Child.”**

Like vs. 15, **“made known”** is GNORIZO γνωρίζω that means, “make known, reveal, declare, or give to understand.” Used 24 times in the NT, it means, “causing someone to know something that he previously did not know, comprehend, or understand.”

Here we see the principle of paying it forward. As the shepherds received God’s Word and responded positively to it, they shared His Word with others, in this case, Mary and Joseph. As was the case in John’s birth, **Luke 1:65**, the news of the miraculous nature of this birth was carried throughout the area. Not only was the news of the Messiah’s coming first given to the outcasts of society, to those who were of no public or religious position, but it was through these same people that God chose to publicize this message to the entire known world, cf. **Luke 5:10; 5:27; 8:2f; 8:39; Acts 2:7; 4:13**.

**“Child”** here is PAIDION παιδίον that means, “an infant, little or young child,” instead of BREPHOS that we saw in **Luke 1:41, 44; 2:12, 16**. This is a transitional term as we draw closer to the Jesus’ upcoming circumcision,” cf. **Luke 2:21, 27** with **Gen 17:12**.

### Vs. 18

**Luke 2:18, “And all who heard it wondered at the things which were told them by the shepherds.”**

This verse makes us think that there were more than just Mary and Joseph around the babe lying in the manger. Certainly, the family they were staying with where there, as well as any other house guests, and potentially others from the village.

When they heard the report of the shepherds, they all **“wondered at the things told them.”** **“Wondered”** is the Greek Verb THAUMAZO θαυμάζω that means, “to wonder, admire, be astonished, or be amazed.” We noted this word in **Luke 1:21, 63**, regarding the events of John the Baptist’s birth, and will see it again in this narrative in vs. 33. It occurs 46 times in the NT, 33 of those in the Gospels as a description of human reaction to the activities and miraculous things of Jesus. When these people heard the shepherds, they were amazed at what God had told them and did.

In two accounts, we see Jesus being amazed during His First Advent: the unbelief of Nazareth citizens, **Mark 6:6**, and the faith of the centurion, **Mat 8:10; Luke 7:9**. We do not know which amazement the people had, but we should assume one of faith.

### Vs. 19

**Luke 2:19, “But Mary treasured all these things, pondering them in her heart.”**

Here, we see Mary **“treasured”** and **“pondered”** God’s Word **“in her heart,”** KARDIA. Luke includes several references to Mary’s perplexity and ponderings about these amazing witnesses concerning Jesus, **Luke 1:29; 2:48, 50**.

“**Treasured**” is somewhat of a transliteration, as we have the Verb SUNTEREO συντηρέω in the Imperfect, Active, Indicative. It is a compound word from SUN, “together or with,” and TERO that means, “watch carefully, guard, keep, hold in reserve, preserve, observe, obey, or pay attention to.” So, combined, it means, “protect, save, hold, or keep.” The Progress Imperfect is used to describe this action in progress in past time from the viewpoint of Luke’s writing, and speaks of simultaneous action; in this case with “pondering.”

In the Active Voice, as it is in our verse, it means, “to protect” or “to defend,” while in the passive it means, “to be saved” or “to be preserved.” It is used in the LXX for Daniel who “kept” his Divine vision to himself. It was certainly a way of “protecting” or “keeping safe” some very private and disturbing information. Likewise, Mary actively kept, protected, and defended this information within her heart, the right lobe of her soul.

In other words, she cycled the doctrine from her left lobe, “mind,” to her right lobe, “heart,” the place where we store and retain Bible Doctrine. She learned the Word of God and guarded it within her soul for future application.

SUNTEREO is only used here and in **Mat 9:17; Mark 6:20;** and in a variant addition to **Luke 5:38** that should not be there.

**Mat 9:17, “Nor do people put new wine into old wineskins; otherwise the wineskins burst, and the wine pours out and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.”**

**Mark 6:20, “For Herod was afraid of John, knowing that he was a righteous and holy man, and he kept him safe. And when he heard him, he was very perplexed; but he used to enjoy listening to him.”**

With this we have the simultaneous action where she was also “**pondering**” this doctrine in her heart, using the Greek Verb SUMBALLO συμβάλλω in the Present, Active, Participle, Nominative. It is also a compound word from SUN and BALLO, “to throw or cast.” Combined, it means, “to confer, dispute, ponder, meet with, converse, carry on a discussion, or consider carefully and draw a conclusion.” The latter is the application here. It is only used here and in **Luke 14:31; Acts 4:15; 17:18; 18:27; 20:14**. So, Luke uses it here related to the sense of “pondering” or “considering” to describe the reaction Mary had to the astounding events surrounding the birth of Jesus.

Mary beautifully reflects the message found in **1 Peter 3:4, “But let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.”**

### **Vs. 20**

**Luke 2:20, “The shepherds went back, glorifying and praising God for all that they had heard and seen, just as had been told them.”**

Once they witnessed the baby Jesus and conveyed all the information that they had received from God, they “**went back / returned**” (HUPOSTREPHO), to their flocks “**glorifying**” (DOXAZO), and “**praising**” (AINEO, see **vs. 13**), “**God**” (THEOS). The correct and right object of their glorification and praise is God for His great plan of salvation and gracious deliverance of this information “Bible Doctrine” to them, i.e., “**for all that they heard and seen**” EPI PAS HOS AKOUO KAI EIDON. In other words, for all the Bible doctrine they took in through the ear gate and the eye gate.

“**Just as had been told them**” tells us that God fulfills His promises and prophecies, and when we see His Word being fulfilled in our life after faithful application of it, we too should glorify and praise Him.

*“Luke can be described as the Gospel of praise, for the author records the praise of people for God's mighty works where the other Gospel writers do not, (e.g., Luke 1:46-55, 68-79; 2:14, 29-32; 5:25-26; 7:16; 13:13; 17:15; 18:43; 19:37; 24:53; Acts 2:47; 3:8-9).”* (Complete Biblical Library)

In our outline of Luke, we find ourselves in **Chapter 2, vs. 21-38**, regarding the adoration of Jesus at the Temple.

**II. The Identification of the Son of Man with Men, Luke 1:5-4:13.**

**D. The Advent of the Son of Man, Luke 2:1-20.**

1. The birth narrative, vs. 1-7.
2. The announcement to and adoration from the shepherds, vs. 8-20.

**E. The Adoration of the Baby, as Jesus is presented at the Temple, vs. 21-38.**

1. The circumcision and later presentation at the Temple, vs. 21-24.
2. The adoration from Simeon, vs. 25-35.
3. The adoration from Anna, vs. 36-38.

**F. The Advancement of the Boy, including the Temple incident at age 12, vs. 39-52.**

We begin this portion with:

**II. The Identification of the Son of Man with Men, Luke 1:5-4:13.**

**E. The Adoration of the Baby, as Jesus is presented at the Temple, vs. 21-38.**

1. The circumcision and later presentation at the Temple, vs. 21-24.

**Vs. 21**

**Luke 2:21, “And when eight days had passed, before His circumcision, His name was then called Jesus, the name given by the angel before He was conceived in the womb.**

Similar to the narrative of John the Baptist’s advent and circumcision, **Luke 1:59-63**, here we see our Lord being given the name Jesus by Joseph and Mary just prior to His circumcision. This is the name the angel Gabriel told them to give to Him, **Mat 1:21, 25; Luke 1:31**.

**Luke 1:31, “And behold, you will conceive in your womb and bear a son, and you shall name Him Jesus.”**

Therefore, Luke reminds us that the name Jesus was the choice of heaven and not of men, so in faith, Joseph and Mary named Him Jesus, which is the Greek transliteration of the Hebrew name Joshua, YESHUA that means, “the Lord saves,” as in the Greek “**Jesus**” is IESOUS Ἰησοῦς that means the same. This indicates that He is both God, as Lord, and Savior. The name and its origin are appropriate, for in ancient days the name expressed the character of the individual.

**Mat 1:21, “She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins.”**

Like John’s parents, Jesus’ were also faithful to abide by God’s Word found in the Law, as they were still under the Law in the Age of Israel, the Jewish Dispensation. According to **Lev 12:3; Gen 17:12; 21:4**.

**Gen 17:12, “Every male among you who is eight days old shall be circumcised throughout your generations, a servant who is born in the house or who is bought with money from any foreigner, who is not of your descendants.”**

**Lev 12:1-3, “Then the LORD spoke to Moses, saying, <sup>2</sup>Speak to the sons of Israel, saying: 'When a woman gives birth and bears a male child, then she shall be unclean for seven days, as in the days of her menstruation she shall be unclean. <sup>3</sup>On the eighth day the flesh of his foreskin shall be circumcised'”.**

As we noted in Chapter 1, the ritual of “**circumcision**” (PERITEMNO - περιτέμνω), was a form of identification with God as a new member of the unique racial species called Hebrew or later Israel. It was a demonstration through the removal of the flesh, which represents the sin and the Old Sin Nature, so that new life may come forth. Circumcision was given to Abraham prior to conceiving Isaac, according to God’s promise, to establish a new racial species. The creation of and identification with the new racial species was a type of the creation of and identification with the new spiritual species the Church Age believer is made and entered into at the moment He believes in Jesus Christ as his Savior, cf. **2 Cor 5:17: Gal 6:15.**

**Gal 6:15, “For neither is circumcision anything, nor uncircumcision, but a new creation.”**

**2 Cor 5:17, “Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new.”**

## Vs. 22

**Luke 2:22, “And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord.”**

**Verses 22-23,** present two events: The purification of Mary and Joseph, along with the presentation of the baby Jesus to God; the latter being more significant. This shows that they responded not only to the supernatural revelation of the angel, but also to the written Word of God.

The purification of the woman after giving birth along with the presentation of Jesus to the Lord was prescribed in the Law in **Lev 12:1-8.** For the woman, if she gave birth to a son, she was ceremonially unclean for 7 days, (*7 meaning spiritual perfection*), and then she stayed at home an additional 33 days, making a total of 40 days, (*40 meaning probation, trial, or chastisement, but not judgment*). For the birth of a daughter, the time of seclusion was extended to 80 days. Therefore, this purification took place on the fortieth day after the nativity of Jesus.

*“By declaring women ritually unclean during menstruation, the Lord blessed women with time off from the daily routine, providing them with privacy and rest long before feminine hygiene products made normal activities possible. And by declaring new mothers ritually unclean for several weeks after childbirth, He protected women and their newborns from potential disease due to contact with the general population.”* (Swindoll's Living Insights New Testament Commentary)

The plural personal pronoun “**their**” may indicate that Joseph needed purification too, most likely because he assisted in the birth, or that he was in daily contact with Mary who was “unclean.” Another possibility is that Luke is alluding to all the sacrifices involved in the ceremonies and that those offerings, some hers and others theirs, are combined.

**Lev 12:6-8, “When the days of her purification are completed, for a son or for a daughter, she shall bring to the priest at the doorway of the tent of meeting a one-year old lamb for a burnt offering and a young pigeon or a turtledove for a sin offering. <sup>7</sup>Then he shall offer it before the LORD and make atonement for her, and she shall be cleansed from the flow of her blood. This is the law for her who bears a child, whether a male or a**

**female. <sup>8</sup>But if she cannot afford a lamb, then she shall take two turtledoves or two young pigeons, the one for a burnt offering and the other for a sin offering; and the priest shall make atonement for her, and she will be clean.”**

So, they presented Jesus to the Lord at the Temple in Jerusalem on the 40<sup>th</sup> day and presented the necessary sin offerings for purification.

By this rite, Jesus was **“made like his brethren,” Heb 2:16-17**, that is, He became a member of the covenant nation, and became a debtor to the law, **Gal 5:3**.

**“Purification”** is the Greek Noun KATHARISMOS καθαρισμός that means, “purification or cleansing.” This was a ritual washing with water, see **Mark 1:44; Luke 5:14; John 2:6; 3:25**, to demonstrate the cleansing of sins Jesus would provide for all of mankind, especially the believer, at the Cross, **Heb 1:3; 2 Peter 1:9**. This Noun is only used in these 7 verses in the NT.

**John 2:6**, **“Now there were six stone waterpots set there for the Jewish custom of purification, containing twenty or thirty gallons each.”** This was the wedding at Cana when Jesus performed His first miracle changing the water into wine. Wine represents His blood sacrifice at the Cross, cf. **1 Cor 11:25; Luke 22:20; Mat 26:28; Mark 14:24**; cf. **Ex 24:6-8**.

**Heb 1:3**, **“And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.”**

**2 Peter 1:9**, **“For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins.”**

The dedication was not a redemptive act which cleansed from sin, but an act of setting someone aside for a special purpose. It also reminded the Jews that God had spared the firstborn Israelites at the Passover in Egypt and had delivered them all from slavery; just as Jesus would deliver us all from the slavery to sin. In this we see another, yet unmentioned, part of the Law that relates to this narrative: the “redemption money” paid for the new born male. Originally, the firstborn or eldest son was priest of the household after his father's death; but God chose the Levites to serve in His sanctuary in the place of these firstborn or household priests, **Num 3:11-13, 49-51; 8:14-19**; but this choosing did not annul the statute which required the payment of redemption money. The redemption money for a male was five shekels of the sanctuary, or about \$3.75, **Lev 27:6**. We do not see this mentioned in the case of Jesus in any of the birth narratives, most likely because Jesus was the High Priest chosen by God, **Heb 2:17; 3:1; 4:14-15; 5:5, 10; 6:20**, etc.

**Heb 2:17**, **“Therefore, He had to be made like His brethren in all things, so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people.”**

### **Vs. 23**

**Luke 2:23**, **“(As it is written in the Law of the Lord, ‘EVERY firstborn MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD’).”**

The circumcision and presentation of the new born was in fulfillment of the Mosaic Law, as noted in **Ex 13:2, 11-15; 22:29; Lev 12:1-8; Num 3:13; 8:16-17; 18:15-16; Neh 10:36**; cf. **Deut 15:19**. From the beginning of His earthly life, even before He could talk, walk, or exercise His will as a human, Jesus fulfilled the requirements of God’s covenant with the Jews.

**Ex 13:2**, **“Sanctify to Me every firstborn, the first offspring of every womb among the sons of Israel, both of man and beast; it belongs to Me.”**

**Num 3:13, “For all the firstborn are Mine; on the day that I struck down all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in Israel, from man to beast. They shall be Mine; I am the LORD.”**

Being called “holy” and being “sanctified” are one and the same. Each firstborn male was considered holy, that is, dedicated to God for the special role of priest. Like the prophet Samuel, Jesus was given over to God’s service, **1 Sam 1:22-24**, which Mary alluded to in the “Magnificat,” that we noted in **Luke 1:46-55**.

As we have noted, the first son was to be presented to the Lord and then, so to speak, bought back with an offering, **Num 18:15**; cf. **1 Sam 1:24-28**, where Hannah actually gives up Samuel to the Lord. Likewise, there is no mention of Joseph and Mary paying the redemption money to redeem Jesus back from the Father in the Gospels, although most assume, they did as part of the presentation ritual. By not mentioning it, Luke is telling us that Jesus was given over to the Father for a special work and service, just as Samuel was.

Yet, if they did pay the redemption money at the time of Joseph’s and Mary’s sacrifice, it would indicate that the life of Jesus was ceremonially redeemed from God the Father, so that Jesus’ consecration of it to do the will of the Father might be voluntary and perfect. As such, when Jesus, the spotless and Holy One, subjected Himself to these requirements, it was not for His own sake, but to show that He was voluntarily placing Himself under the Law and fulfilling the obligations laid upon His people in order to bring about their salvation.

Interestingly, “**opens**” is the Verb DIANOIGO διανοίγω that means, “open fully, explain, expound.” It is a compound word from the Preposition, DIA “through,” and the Verb ANOIGO “to open;” it means to open what before was closed, open as the firstborn opens the womb, **Luke 2:23**, and in the Septuagint, **Ex 13:2; 34:19**.

In addition to our verse, it is used 8 times in **Mark 7:34-35; Luke 24:31-32, 45; Acts 7:56; 16:14; 17:3. Luke 2:23** is the only time it is used for child birth. In all the other verses, it is related to faith with the result of someone gaining healing, knowledge, or understanding. Jesus came to heal the sinner and give them the knowledge of God the Father for salvation. This presentation of the Lord Jesus at the temple was an acknowledgement of His consecration and sanctification to complete the plan of God the Father for salvation to heal the world from sin through the knowledge of God’s salvation.

“**Womb**” is more typically GASTER, “belly, stomach, or womb,” in the NT, as we saw in **Luke 1:31**. But, here it is a unique word, METRA μήτρα, similar to METER “mother,” but does mean “womb,” and is only used here and **Rom 4:19**, recalling Sarah’s dead womb that was opened to provide for a new racial species. Mary’s womb was opened to provide a new spiritual species, **2 Cor 5:17; Gal 6:15**, as we noted regarding the symbolism of circumcision.

## **Vs. 24**

**Luke 2:24, “And to offer a sacrifice according to what was said in the Law of the Lord, ‘A PAIR OF TURTLEDOVES OR TWO YOUNG PIGEONS’.”**

This offering was in recognition of God’s goodness to the parents, and also in recognition of the fact that even little children, as sweet and comparatively innocent as they are, come from a sinful race and need a Savior. Again, this was not a redemptive offering because of Jesus’s sin, because He was born without sin. But it was in recognition of what He would provide through the Cross.

Notice that this is the “**Law of the Lord**” NOMOS KURIOS. The Lord is its author and perfecter. Even though it is called the Law of Moses, Moses was its recipient and communicator to the people. But its author was the Lord, YHWH, **Exo 24:12; 31:18; 32:15; Deut 5:22**.

**Exo 24:12, “Now the LORD said to Moses, ‘Come up to Me on the mountain and remain there, and I will give you the stone tablets with the law and the commandment which I have written for their instruction’.”**

**Exo 31:18, “When He had finished speaking with him upon Mount Sinai, He gave Moses the two tablets of the testimony, tablets of stone, written by the finger of God.”**

Apparently, because Joseph and Mary were not well off, as they offered the lesser but acceptable sacrifice of **“a pair of turtledoves or two young pigeons,” Lev 5:7; 12:8**. This also tells us that it occurred prior to the Magi from the east appearing, because based on the gifts they gave to Jesus, Joseph and Mary could have definitely afforded the more expensive sacrifice of a lamb.

**Lev 12:8, “But if she cannot afford a lamb, then she shall take two turtledoves or two young pigeons, the one for a burnt offering and the other for a sin offering; and the priest shall make atonement for her, and she will be clean.”**

The Burnt Offering was a sacrifice of general atonement, an acknowledgement of the sin nature and a request for renewed relationship with God. The ultimate fulfillment of the burnt offering is in Jesus’ sacrifice on the Cross. His physical life was completely consumed, He ascended to God, and His covering, that is His garment, was distributed to those who officiated over His sacrifice, **Mat 27:35**. But most importantly, His sacrifice, once for all time, atoned for our sins and restored our relationship with God.

The Sin Offering was made for sins committed in ignorance, or unintentional sins, **Lev 4; Num 15**. The sin offering was a poignant picture of the sacrifice of Jesus Christ for the sins of the world. He was a “lamb without blemish,” **1 Peter 1:19**; cf. **Lev 4:32**, whose precious blood was spilled after being publicly slain. He was crucified outside the city of Jerusalem, just as the sin offering was to be burnt outside the camp, **Heb 13:12**; cf. **Lev 4:12**. Therefore, it speaks not only of salvation but to the “Rebound Technique,” of **1 John 1:9**, to confess our sins before God and receive **“cleansing of all unrighteousness.”**

The interesting analogy here is more than just that Joseph and Mary’s bird sacrifices were the “poor man’s” sacrifice, indicating the fact that Jesus rendered Himself poor by depriving Himself of His Deity and became a man, **Phil 2:7**. But, that they were “substitutionary” sacrifices, just as our Lord Jesus Christ was our “substitutionary” spiritual sacrifice upon the Cross, **Rom 5:8-21; 1 Peter 3:18; Gal 3:13**.

**Rom 5:8, “But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.”**

**1 Peter 3:18, “For Christ also died for sins once for all, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit.”**

**“Pair,”** is the Greek Noun ZEUGOS ζεύγος that means, “a couple, yoke, or pair.” Unlike ZUGOS, “yoke,” which describes the device for linking two draft animals, ZEUGOS refers to the number of animals so linked, two. Thus a “yoke” meant “two or a pair.”

It is only used here and **Luke 14:19**, in the parable of the man who threw a great banquet, where all the invited guests declined the invitation. In **vs. 19**, that one’s excuse was he “bought five yoke or pairs of oxen.” So, he had his servant, **“Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame,” vs. 21**, and **“Go out into the highways and along the hedges, and compel them to come in, so that my house may be filled,” vs. 23**. In other words, the man “opened” his house to those who “needed healing.” That is who our Lord particularly came for, **Luke 5:31-32; 10:9; Mat 9:12-13; Mark 2:17**.

**Mark 2:17, “And hearing this, Jesus said to them, ‘It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners.’”**

So, we see that for those who have faith and believe in Jesus, they are healed from their sins and the two, (Jesus and believer), become one and are yoked together for all of eternity.

“**Turtledoves**” is the Noun TRUGON τρυγών in the plural. It is only used here in the NT. When a word is only used once in the NT, it is called a hapaxlegomena. A TRUGON was used as a sacrifice because it was noted for its plaintive cooing and affectionate disposition. It is used in the OT for a sacrifice of sin offering, **Gen 15:9; Lev 12:6**, and represents the love of Christ, as seen in His suffering sacrifice, who would die for our sins, **Psa 74:19**.

**Psa 74:19, “Do not deliver the soul of Your turtledove to the wild beast; Do not forget the life of Your afflicted forever.”**

In the second substitutionary sacrifice, we have “**two**” DUO, “**young**” NOSSOS, “**pigeons**” PERISTERA.

PERISTERA περιστέρα means, a “dove or pigeon.” In the OT, the English word “**dove**” was the bird used by Noah to find land after the flood had subsided, **Gen 8:8-12**, and therefore is a great symbol of peace with God. In the OT, the English word “**pigeon**” is only used in **Gen 15:9; Lev 12:6**, for the sin offering sacrifice, as also could be the turtledove.

In the NT, PERISTERA is used:

1. In this narrative for the substitutionary sacrifice.
2. For the disciples to be innocent as a dove, **Mat 10:16**, as Jesus had no sin of His own.
3. When Jesus turned over the money changing tables in the temple, **Mat 21:12; Mark 11:15; John 2:14-16**.
4. At Jesus’ Baptism to represent the indwelling of God the Holy Spirit and the beginning of His ministry, **Mat 3:16; Mark 1:10; Luke 3:22; John 1:32**.

“**Young**” is the Noun NOSSOS νοσός that is only used here in the NT; another hapaxlegomena. NOSSOS denotes, “a young bird, any young animal, or a young child.” This young child named Jesus who was consecrated to God through circumcision would be our substitutionary spiritual sacrifice.

We also see principles of poverty here found in the “Christ-Centered Exposition Commentary”:

1. Poverty is not a sin.
2. Poverty is not God’s disapproval.
3. Poverty does not prevent a person from worshiping God.
4. Poverty does not necessarily doom a person to poverty forever.
5. Poverty does not excuse unrighteousness.
6. Poverty is not shameful in and of itself.
7. Poverty is a cross that God entrusts to some people for a time.

*“If some teacher or preacher tries to convince you that poverty is a sin, that poverty is God’s condemnation of you, that you have to give a certain amount of money to worship God, or that poverty excuses your sin, then do not listen to that teacher.”* (Christ-Centered Exposition).

Prov 28:6, “Better is the poor who walks in his integrity than he who is crooked though he be rich.”

Eccl 4:13, “A poor yet wise lad is better than an old and foolish king who no longer knows how to receive instruction.”

## II. The Identification of the Son of Man with Men, Luke 1:5-4:13.

### E. The Adoration of the Babe, as Jesus is presented at the Temple, vs. 21-38.

#### 2. The adoration from Simeon, vs. 25-35.

The journey of Jesus’ parents to the temple in **Luke 2:22-24**, combines three separate ceremonies as recorded in God’s law: the purification of a woman forty days after the birth of a child, **Lev 12:2-4, 6**, the presentation of the firstborn to God, **Exo 13:2, 12, 16; 34:19; Num 18:15-16**, and the dedication of the firstborn into the Lord’s service, **1 Sam 1-2**. Though this dedication to service is like many others that took place in Israel for centuries, this one is unique because of the call of this child as now indicated by two proclamations one by Simeon and the other by Anna. Once again Luke uses two witnesses as he does throughout his gospel, recognizing the principle of evidence given by God in **Deut 17:6; 19:15; Mat 18:16**.

#### Vs. 25

**Luke 2:25, “And 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.”**

“**And there was a man in Jerusalem,**” Luke begins once again with a deliberate historical statement, reflecting his methodology of his writing.

The name “**Simeon**” in the Greek is SUMEON Συμεών and means, “hearing, that hears or obeys, or that is heard.” Simeon was a devout Jew who lived in Jerusalem during the time of Jesus’ birth. He was seeking the fulfillment of messianic prophecy when Israel would be restored. Luke neither associates Simeon with a leading sect or party nor calls him a priest. As such, we are not told Simeon’s vocation, but sometime previously in his life, God promised him that he would not die before seeing the Christ. When Joseph and Mary brought Jesus to the Temple for the purification rites, Simeon announced to them God’s plan for the boy, **vs. 34**, as he provided further Divine confirmation to Jesus’ messiahship. He is said, in our verse, to be a “**righteous/just and devout**” man.

There was a Simeon who succeeded his father Hillel as president of the Sanhedrin about A.D. 13, and whose son Gamaliel was the Pharisee who Paul was educated under, **Acts 22:3**. It has been conjectured that he may be that Simeon here, but we do not know for sure. In addition, tradition says that he was a very old man, maybe even 113 years old, but nothing in Scripture supports this and it is only tradition.

“**Righteous/Just**” is the Adjective DIKAIOS widely used in the NT, and is linked to the fulfillment of religious obligations. It indicates one who is ethical. It can be translated as, “just, righteous, right, upright, impartial, lawful, or virtuous.” It is first and foremost a relational term, specifically describing man’s relationship to God. cf. **Luke 1:6**, (Zachariah and Elizabeth); **Acts 10:22**, (the Centurion Cornelius). Therefore, we see Simeon as a very faithful individual who was walking with and waiting on the Lord.

Simeon is also said to be “**devout**,” the Adjective EULABES εὐλαβής that means, “devout, pious, or reverent.” It was used in Greek culture of statesmen. Philo used this word to describe Abraham. As the shepherds symbolized the average person on the street, Simeon represents the testimony of a wise elder who has walked with God.

EULABES is only used here and in **Acts 2:5; 8:2; 22:12**. In other words, only Luke uses this word in the NT. It describes “religious reverence, godliness,

or piety” e.g., Simeon; Jews attending the Feast of Pentecost, **Acts 2:5**; those who buried Stephen, **Acts 8:2**; and Ananias, **Acts 22:12**. Luke used it in an extremely positive sense. Devout Jews were those who responded to the gospel and became believers. Luke did not denigrate Jewish piety, i.e., keeping the Law, because those who truly kept the Law and its spirit responded to the message that Jesus is Messiah, as noted in the next phrase, “**looking for the consolation of Israel.**” Therefore, we see that Simeon was “right” in his outward life and “devout” in his inward life

“**Looking for**” is the Verb, PROSDECHOMAI προσδέχομαι, in the Present, Middle, Participle that means, “receive, admit, welcome, accept, await, expect, or hold.” It is from PROS “face to face,” and DECHOMAI “take, receive, accept, or approve.” In the NT, it predominately means, “to wait” or “await” for something. It is also used with the next character in this narrative, Anna, **vs. 38**, and Joseph of Arimathea, **Mark 15:43; Luke 23:51**, who all were waiting for the coming of the kingdom of God.

### **Principle of Faith:**

Like Zachariah and Mary, Simeon is expectant that God will deliver Israel. He has not given up believing that God will complete His promise, and living in light of that hope brings perspective to his present situation, just as we are to live in the hope of God’s glory each and every day. This corresponds to the promises we are to expectantly wait for, in faith, found in **1 Cor 15:51** and **1 Thes 4:17**.

**1 Cor 15:51, “Behold, I tell you a mystery; we will not all sleep, but we will all be changed.”**

**1 Thes 4:17, “Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.”**

Simeon indicates this waiting for the Kingdom of God in the phrase, “**for the consolation of Israel,**” a beautiful title of the coming Messiah.

“**Consolation**” is the Noun PARAKLĒSIS παράκλησις that means, “exhortation, encouragement, comfort.” The Holy Spirit is sometimes called the PARAKLETOS. Here, Simeon was looking for the “comfort” of Israel meaning that God would provide a redeemer who would give them rest. This is a semitechnical use of this word that refers to the Messiah as the PARAKELISIS. The term “consolation” was a standard rabbinical term used by the Jews for the messianic age, cf. **Isa 40:1; 61:2**. Bauer notes that at a later date the Jews referred to the Messiah as M<sup>c</sup>NACHES, the “comforter,” cf. **Isa 40:1; 51:12; 57:18; 61:2; 66:13**. Therefore, the title of Messiah as, “the consolation of Israel,” is eschatological pointing to Him as the One who brings the predicted and long-awaited comfort to Israel, i.e., Messianic salvation.

**Isa 40:1, “‘Comfort, O comfort My people,’ says your God.”**

**Isa 61:2, “To proclaim the favorable year of the LORD and the day of vengeance of our God; To comfort all who mourn.”**

**Isa 66:13, “As one whom his mother comforts, so I will comfort you; and you will be comforted in Jerusalem.”**

### **Principle:**

- Saints in touch with God’s heart often await expectantly the completion of God’s promises.

Finally, we see that Simeon was empowered by the Holy Spirit at this time, to proclaim the upcoming message, as “**the Holy Spirit was upon**

**him.”** Simeon is associated with the Holy Spirit three times, **vs. 25, 26, 27**. Here was a man endued with the Holy Spirit, **vs. 25**, enlightened by the Holy Spirit, **vs. 26**, and led by the Spirit, **vs. 27**.

This is the enduement of the Holy Spirit that uniquely came upon some OT saints, but not all, and is unlike the NT indwelling of the Holy Spirit that all believers receive and is permanent throughout the rest of the believer’s life.

### **Vs. 26**

**Luke 2:26, “And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.”**

This is the second Spirit led application. Apparently, sometime prior in Simeon’s life, God the Holy Spirit told him he would not die before the coming of the Messiah. The Holy Spirit is the source of all revelation and testimony.

The emphasis on the role of the Holy Spirit continues in Simeon’s witness to Jesus. He is the fourth Spirit-inspired witness to Jesus that appears in the infancy narratives, the others appearing in Chapter 1, John, **vs. 15, 41**; Elizabeth, **vs. 41**; and Zachariah, **vs. 67**.

“**Revealed**” is the Extensive Perfect, Middle, Participle of the Verb CHREMATIZŌ χρηματίζω that means, “be given a revelation, receive a warning, or be named.” It is used here for a Divine “revelation,” a word from God that he had previously received. It is also used in **Mat 2:12, 22**, to designate a Divine communication.

The specific mode of this revelation is not known. Was it a vision, dream, voice, insight, etc.? Nevertheless, it was the Holy Spirit, HAGIOS PNEUMA who told him, “**he would not see death before he had seen the Lord's Christ (KURIOS CHRISTOS).**”

“**Would not see death (THANATOS)**” is an OT expression for dying, cf. **Psa 89:48; John 8:51; Heb 11:5**. How important it is for people to see God’s salvation, Jesus Christ, before they see death.

“**The Lord’s Christ**” is also an OT expression, **1 Sam 24:6, 10; 26:9, 11, 16, 23; Psa 2:2**. Literally, it is “the Anointed One of the Lord / God.” The title “Lord” has probably been substituted for YHWH as was customary out of reverence for the sacred name of God. The CHRISTOS or Messiah was anointed, i.e., specially empowered to fulfill the promise God had given to Israel through David who, like Jesus, was anointed to rule Israel.

### **Vs. 27**

**Luke 2:27, “And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law.”**

This is the third Spirit led application. “**And he came in the Spirit**” probably does double duty here to indicate he was endued with the Holy Spirit at this time, and motivated by the Spirit to give this message. Therefore, he is led by God the Holy Spirit to offer a note of praise known as the Nunc Dimittis, a name that comes from the Latin beginning to the hymn, which means, “Now let me depart.”

“**Into the temple,**” the temple HIERON ἱερόν, in Jerusalem where Joseph and Mary brought Jesus for the dedication according to the Law of the Lord, as noted above. Luke apparently means the temple precinct in general. Since the inner parts of the temple were forbidden to women and since the inner sanctuary was restricted to priestly activity only, Simeon probably met the holy family in the Court of the Women or the Court of the Gentiles. See chart

of Herod's Temple.

We see that in the same way, Simeon knew he would see the Christ before his death, he also knew to come to the temple on this particular day, and which couple carried the Christ child. Therefore, we can assuredly assume that it was the leading ministry of the Holy Spirit that brought him and gave him the insight to recognize the Christ child.

Here the word PAIDION is used for Jesus (IESOUS), as a "little child," as we noted the changeover from BREPHOS (baby), to PAIDION back in vs. 17, to correlate with the circumcision and presentation language used in the OT.

**"When the parents brought in ... to carry out for Him,"** means, as we also noted above, Jesus in His infant humanity, could not by Himself fulfill the Law, so his human parents as custodians, did it for Him, so that He would keep every letter of the Law in fulfillment of it.

### Vs. 28

**Luke 2:28, "Then he took Him into his arms, and blessed God, and said."**

**"Took Him into his arms,"** is DECHOMAI AUTOS EIS HO ANKALE. ANKALE ἀγκάλη means, "the curve of the arm or bent arm." It is only used here in the NT.

Interestingly, our Lord used a cognate Verb in **Mark 9:36; 10:16**, ENANKALIZOMAI, "take in one's arms, embrace."

**Mark 9:36-37, "Taking a child, He set him before them, and taking him in His arms, He said to them, <sup>37</sup>'Whoever receives one child like this in My name receives Me; and whoever receives Me does not receive Me, but Him who sent Me'."**

In rebuke of the disciples in **Mark 10:13-16, "But when Jesus saw this, He was indignant and said to them, "Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these. <sup>15</sup>'Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all.' <sup>16</sup>And He took them in His arms and began blessing them, laying His hands on them."**

Simeon taking Jesus into his arms and recognizing the child with unhesitating certainty and without needing Mary to inform him of what had occurred in her life, portrayed his faith beautifully. *"The remarkable act of taking the baby into his arms must not be overlooked. It was as if he had said, "This is all my salvation and my heart's desire"."* (New Commentary on the Whole Bible - Jamieson, Fausset, and Brown).

**"Blessed"** is the Verb EULOGEO once again, cf. **Luke 1:28, 42, 64**, we will see it again in vs. 34. As noted above, this blessing is called the Nunc Dimittis. Therefore, when he took the baby in his arms, he offered to the Lord a hymn of praise. The lines of his blessing bear the telltale rhythm and meter of a song, just like the praise songs of Mary, **Luke 1:46-55**, and Zachariah, **Luke 1:68-79**.

So, this is the fifth and last of the "Christmas songs" in Luke, Elizabeth, **Luke 1:42-45**; Mary, **Luke 1:46-56**; Zachariah, **Luke 1:67-79**; the angels, **Luke 2:13-14**.

In **Luke 2:29-35**, we have Simeon's blessing called The Nunc Dimittis that comes from the Latin beginning of this doxology and means, "Now let me depart." It has two parts: 1) Regarding God's fulfillment of the promises He made to Simeon, both directly and through OT Scriptures, vs. 29-32; 2) Regarding His blessing to Joseph and Mary, especially Mary, of the consequences of what Jesus' life would bring, vs. 33-35.

**Part One:** God’s fulfillment of the promises He made to Simeon, both directly and through OT Scriptures, **vs. 29-32**.

### Vs. 29

**Luke 2:29, “Now Lord, You are releasing Your bond-servant to depart in peace, according to Your word.”**

This is Simeon’s praise of God fulfilling His promise to Simeon that was noted in **vs. 26**. In that promise, Simeon was told he “would not see death,” i.e., die, before seeing the Messiah. Now that he has witnessed the Messiah, God will let him die at some future time, i.e., “**releasing**” him. “**Releasing**” is the Present, Active, Indicative of the Verb APOLUŌ ἀπολύω that means, “release, let go, send away, dismiss, let die, divorce, or to depart.” It comes from the Preposition APO, “from,” and the Verb LUO, “loose, untie, set free, etc.”

So, used here as a euphemism for death, the verb can also mean “release or dismissal” as from an assignment or task. It seems that Simeon was bound to life on earth in the flesh, until he had seen the Messiah. Now that he had, God would free him of his flesh to depart from God’s service on earth as His “**bond servant**” DOULOS. Simeon considered himself a watchman who had successfully carried out his duty.

“**Lord**” is not the typical KURIOS, but DESPOTES δεσπότης that also means, “Lord, master, owner, ruler, lord of the house, etc.” It was used in the Greek language to differentiate between a master and a slave, a ruler and subject, or between a god and a man. The emphasis is upon the authority invested in the DESPOTES by virtue of his position and his absolute authority; thus, the term is not relational but positional.

It is used in the NT 10 times, (the number of perfect government). About half are in relation to human masters and servants, cf. **1 Tim 6:1-2; Titus 2:9**, and the others relating to God’s authority over man, especially His servants, “believers,” cf. **2 Tim 2:21; 2 Peter 2:1; Jude 4**. The way it appears in the NT, it provides the differentiation for earthly masters and their servants and when used of God, it has the connotation of the servant’s affairs here on earth in relation to their Master the Lord God. So, it carries an earthly tone of servanthood, as Simeon is noting here, regarding His Master. It also highlights the fact that God is in charge of history. As such, the context tells us that God is sovereign over our life and death. Simeon is recognizing God’s authority to take him from earth. Therefore, the righteous and devout Simeon is ready to die according to the word of his DESPOTES.

“**In peace**” is EIRENE. In addition to its normal meaning, it also has the idea of everything has been done that was necessary or being fulfilled. It also gives us the sense of the difference between being a servant in the flesh here on earth, where sin reigns, and our heavenly abode that will be one of indescribable and unimaginable peace. Therefore, Simeon can die in peace knowing that God’s will and plan has been fulfilled in him.

“**According to your word**” uses RHEMA, “a thing spoken, a word, a message, etc.” Here, it refers to God’s direct promise to Him. Once again, we do not see an intermediary like the angel Gabriel, as was with Zachariah and Mary. It appears Simeon had a direct revelation from God the Holy Spirit as noted in **vs. 26**.

### Vs. 30

**Luke 2:30, “For my eyes have seen Your salvation.”**

This is similar to **Isa 40:5; 52:10**, that the whole world will “**see salvation**,” and what is stated about John the Baptist’s ministry in **Luke 3:6**.

**Isa 40:5, “Then the glory of the LORD will be revealed, and all flesh will see it together; for the mouth of the LORD has spoken.”**

**Isa 52:10, “The LORD has bared His holy arm in the sight of all the nations, that all the ends of the earth may see the salvation of our God.”**

Here, Simeon is the one who has seen God’s salvation, and assigns this title, “**Salvation**” SOTERIOS, to the baby Jesus through the inspiration of the God the Holy Spirit. SOTERIOS σωτήριος is an Adjective that means, “delivering, saving, or salvation.” Here, it is used pronominally, as a noun, for “Salvation,” thereby being a title given to Jesus. Salvation was not only something Jesus did, but it was also who He was. He himself was, and is, the embodiment of salvation.

This is the first time it is used in the NT, which means its connotation carries to all the other uses of this word in the NT. It is used in **Luke 3:6; Acts 28:28; Eph 6:17; Titus 2:11**. As such, in each of its uses, we could substitute “salvation” for “Jesus,” with the understanding of what He brought or accomplished for all of mankind.

**Acts 28:28, “Therefore, let it be known to you that this salvation (*Jesus*) of God has been sent to the Gentiles; they will also listen.”**

**Eph 6:17, “And take THE HELMET OF SALVATION (*Jesus*), and the sword of the Spirit, which is the Word of God.”**

**Titus 2:11, “For the grace of God has appeared, bringing salvation (*Jesus*) to all men.”**

SOTERIOS is also used in the LXX in **Psa 50:23, “He who offers a sacrifice of thanksgiving honors Me; and to him who orders his way aright I shall show the salvation of God.”**

Interestingly, in the Greek language, this word could also refer to a thank-offering for salvation as noted in **Psa 50:23** above, or a physician’s fee. Again, we see our Great Physician, Jesus Christ, who we are to thank for bringing salvation into the world.

*“Therefore, when Simeon saw Jesus he said, “I have seen Your salvation.” If you would ever see God’s salvation you must see the Lord Jesus Christ. If, when you look by faith upon Him, when you behold Him as the One who was sent by the Father, who came to this world in grace, and gave Himself as a ransom for our souls, when you can see Him you are beholding God’s salvation. So, if you would know God’s salvation you must receive Christ.”* (H.A. Ironside Expository Commentary).

### **Vs. 31**

**Luke 2:31, “Which You have prepared in the presence of all peoples.”**

This salvation, i.e., Jesus, God has “**prepared**” (the Aorist, Active, Indicative, Verb HETOIMAZO ἐτοιμάζω that means, “Put or keep in readiness, make ready or prepare,”), “**in the presence of all peoples**” KATA PROSOPON (cf. “before,” **Luke 1:76**), PAS HO LAOS.

From eternity past, God the Father has had and prepared a plan for the salvation of the world. From eternity past, God the Father has prepared God the Son for this mission to bring salvation to the world. From eternity past, Jesus Christ has prepared and been prepared to come into the world to bring salvation to all peoples of the world. From eternity past, God the Holy Spirit has been prepared to sustain the person of Jesus Christ to fulfill the Father’s plan of salvation for all peoples of the world.

**Acts 2:23, “This Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.”**

Luke uses “**in the presence of all peoples,**” in such a way that at the Advent of Jesus Christ, the world now sees God’s great plan of salvation in the flesh, cf. **Isa 49:6**, giving us the universal scope of salvation offered in Christ.

### Vs. 32

**Luke 2:32, “A LIGHT OF REVELATION TO THE GENTILES, and the glory of Your people Israel.”**

In this verse, Simeon is referring to Jesus as the Isaianic Servant-Messiah, (i.e., how Isaiah described Him), cf. **Isa 42:6; 49:6**.

**Isa 49:6, “He says, ‘It is too small a thing that You should be My Servant to raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make You a light of the nations (i.e., *Gentiles*) so that My salvation may reach to the end of the earth’.”**

You might have expected Simeon to reverse this expression, for it was prophesied in the OT that the Messiah was coming first to bring blessing to Israel and then, through Israel, to the Gentile world. But he realizes and recognizes that there is a break in God’s way in dealing with men; so, he puts the Gentiles first, and then Israel. Inspired by the Holy Spirit, he was giving us a glimpse into the coming change over from the Age of Israel to the Church Age, the age of Grace, where the Gentiles would build His church because of the rejection by the Jews. The Spirit of God knew that when our Lord came the first time in lowly grace, His own people would refuse Him. They would turn away from Him. They would not receive Him as their Messiah. So, their hour of blessing was to be deferred.

As such, Simeon notes that the “consolation of Israel” is also the “light of the world/Gentiles,” which is God’s plan of salvation for both Gentiles and Jews. He notes that this babe will bring the light and glory of salvation not only to the Jews but also to the Gentiles. The fact that Simeon prophesied this is evidence of the large spiritual knowledge given to him, since even the apostles were slow to grasp the fullness of Christ’s world-wide mission. He is to be the Savior of the world, and all the nations will come to Him for light and life, **Job 33:28, 30; Psa 36:9; John 1:4; 2 Tim 1:10**.

**Job 33:28, “He has redeemed my soul from going to the pit, and my life shall see the light.**

**Job 33:30, “To bring back his soul from the pit, that he may be enlightened with the light of life.**

**Psa 36:9, “For with You is the fountain of life; in Your light we see light.”**

**John 1:4, “In Him was life, and the life was the Light of men.”**

**2 Tim 1:10, “But now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel.”**

“**A light of revelation,**” PHOS EIS APOKALUPSIS ἀποκάλυψις meaning, “revelation, reveal, disclosure, or manifestation.” Here combined, light and revelation express God’s plan of Salvation to the world, **Isa 42:6; 49:6; 52:10; Psa 98:2-3; Acts 13:47; 26:22-23**.

**Psa 98:2, “The LORD has made known His salvation; He has revealed His righteousness in the sight of the nations. <sup>3</sup>He has remembered His lovingkindness and His faithfulness to the house of Israel; all the ends of the earth have seen the salvation of our God.”**

**Acts 13:47, “For so the Lord has commanded us, ‘I have placed You as a light for the Gentiles, that You may bring salvation to the end of the earth’.”**

**Acts 26:22-23, “So, having obtained help from God, I stand to this day testifying both to small and great, stating nothing but what the Prophets and Moses said was going to take place; <sup>23</sup>that the Christ was to suffer, and that by reason of His resurrection from the dead He would be the first to proclaim light both to the Jewish people and to the Gentiles.”**

**“Revelation”** APOKALUPSIS is also used here for the first time in the NT. It is from APO “from,” and KALUPO “to cover or hide.” So, it means the opposite of covering or hiding and means, “to unveil, disclose, or reveal.” It is one of the most prominent words in the NT for conveying the Biblical concept of Divine revelation. It denotes God’s tangible self-revelation to men. Whereas in the past, under the old covenant, God spoke in various ways and on different occasions through the prophets, in these final days, He has revealed Himself through His Son, Jesus Christ, especially to the Gentiles, **Heb 1:1; cf. John 1:1f; Eph 1:9-11**

**Heb 1:1, “God, after He spoke long ago to the fathers in the prophets in many portions and in many ways.**

**John 1:1-5, “In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>He was in the beginning with God. <sup>3</sup>All things came into being through Him, and apart from Him nothing came into being that has come into being. <sup>4</sup>In Him was life, and the life was the Light of men. <sup>5</sup>The Light shines in the darkness, and the darkness did not comprehend it.**

This revelation is an unveiling of God’s plan of salvation to the Gentiles, **Isa 25:7; 60:2, 5; John 1:7; 12:35, 36.** “Gentiles” is the noun ETHNOS that can mean, “nation, people, heathen, pagans, or Gentiles.” Here it is used for everyone that is not of the people or bloodline of Israel. Simeon first notes the Gentile peoples, where Jesus would be a great light unto them, as He is “the light of the world,” **Psa 27:1; 2 Cor 4:4; John 8:12; 9:5; 11:9.**

**Psa 27:1, “The LORD is my light and my salvation; whom shall I fear? The LORD is the defense of my life; whom shall I dread?”**

**2 Cor 4:4, “In whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God.”**

**John 8:12, “Then Jesus again spoke to them, saying, ‘I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life’.”**

**John 9:5, “While I am in the world, I am the Light of the world.”**

**John 11:9, “Jesus answered, ‘Are there not twelve hours in the day? If anyone walks in the day, he does not stumble, because he sees the light of this world’.”**

Jesus is the revealed light of God’s plan of salvation to the Gentile peoples who did not have the promises given to them, cf. **Deut 32:43; Isa 11:10; Psa 117:1; Rom 3:29; 11:30f; 15:9-12; Eph 2:11-13.**

The same light, **Isa 49:6**, that brings “revelation” to pagans, cf. **Luke 1:78-79**, brings “glory” to Israel, cf. **Luke 1:77**, as Jesus is also the “glory” DOXA of “Your people Israel,” who received the promises of God, **Rom 9:4; Acts 2:39; 13:32.**

Notice that **“Your”** is capitalized, which emphasizes the fact that Israel was “God’s people,” His chosen race. Since they have that status and have been given many promises and covenants, the fulfillment of them is “glory,” which is more than just a praising of God, but also a type of revelation that tells of God’s salvation. Take note of Simeon’s emphasis on eyes, seeing, light, and glory. The archetype of light as a symbol for truth can be traced throughout the Bible. This is in keeping with the idea that the Jews had a previous understanding of salvation which the Gentiles did not enjoy, **Isa 46:13; 60:1-3; Acts 13:46; Rom 1:16; 2:10.**

**Isa 46:13, “I bring near My righteousness, it is not far off; and My salvation will not delay. And I will grant salvation in Zion, and My glory for Israel.”**

**Isa 60:1-3, “Arise, shine; for your light has come, and the glory of the LORD has risen upon you. <sup>2</sup>For behold, darkness will cover the earth and deep darkness the peoples; But the LORD will rise upon you and His glory will appear upon you. <sup>3</sup>Nations will come to your light, and kings to the brightness of your rising.”**

**Rom 1:16, “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.”**

**Rom 2:10, “But glory and honor and peace to everyone who does good, to the Jew first and also to the Greek.”**

Furthermore, God’s “glory” had long been associated with light, with the radiant splendor of His character often being manifested in the light that came to be called the Shekinah Glory, that reminds the Israelite, and us, of the manifestation of Jesus Christ to Israel in the Temple and Tabernacle, as the pillar of cloud by day and pillar of fire by night, **Ex 40:34-38; Num 9:15-23; 1 Kings 8:11.**

From the LXX translation of the Hebrew KABOD YHWH, “the Glory of the Lord,” **Psa 24:7, 10; Isa 40:5; Hab 2:14,** we see God’s action in salvation history, cf. **1 Cor 2:8; James 2:1.**

**Isa 40:5, “Then the glory of the LORD will be revealed, and all flesh will see it together; For the mouth of the LORD has spoken.”**

**Habakkuk 2:14, “For the earth will be filled with the knowledge of the glory of the LORD, as the waters cover the sea.”**

**1 Cor 2:8, “The wisdom which none of the rulers of this age has understood; for if they had understood it they would not have crucified the Lord of glory.”**

Applying the use and understanding of KABOD of the OT as a term of salvation history, DOXA functions in the NT as a universal expression for the visible “glory of God,” and for His “honor and power.” The theme of the glory of the Lord permeates the birth narratives in Luke’s Gospel, as we have seen in **Luke 2:9, 14; cf. John 2:11.** It also functions in reference to “brightness of light.” Therefore, Simeon uses DOXA as the revelation of God’s splendor and majesty, which is wrapped up in a little baby called “salvation,” Who would reveal or bring to light God’s plan of salvation to the Jews, as well as the Gentiles, **Heb 1:3.**

**Heb 1:3, “And He (*Jesus*) is the radiance of His (*God the Father’s*) glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.”**

Jesus has had this glory from eternity past, **John 17:5, 22, 24.**

**John 17:5, “Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”**

**John 17:22, “The glory which You have given Me I have given to them, that they may be one, just as We are one.”**

**John 17:24, “Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.”**

The glory of the Messiah is expressed in His affliction and suffering. Because the Cross is the demonstration of the saving power of God made manifest, it becomes the first stage in the glorification of Jesus, and is the central focus of the glorification of Christ. The Cross is the tangible witness that the saving power and glory of God are operating in and through Jesus Christ. **“The hour is come, that the Son of Man should be glorified,” John 12:23-28; 13:31; 17:1, cf. Luke 24:26; Phil 2:5-11.**

**Luke 24:26, “Was it not necessary for the Christ to suffer these things and to enter into His glory?”**

As a result of the Cross, at Jesus’ resurrection He has received this glory as the ascended and living Lord of Glory. It is the resurrected living Savior who expresses God’s saving glory, **Rom 6:4; 2 Cor 4:4f; Phil 3:21; 1 Peter 1:11, 21; Rev 5:9-12.** Likewise, this glory will be revealed at His return, **Titus 2:13; 1 Peter 4:13; 5:1; cf. Mark 8:38; 10:37; 13:26.**

The return of Jesus in His glory has become the hope of the believer. Therefore, the glory of God which is revealed in and through Jesus Christ is a redeeming and transforming power which is presently at work in the world. This is our “hope of glory,” **Col 1:27; 2 Thes 2:14; 1 Peter 5:10.**

**Col 1:27, “To whom God willed to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.”**

**2 Thes 2:14, “It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.”**

**1 Peter 5:10, “After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you.”**

*In summary, “Perhaps you don’t know what you think about Jesus. Maybe you’re aware of your slight opposition to him, but you don’t really know where it comes from or how it got there. It could have gotten there by any number of things you’ve been taught over the years. But the ultimate source of that opposition is your sin nature. You were born that way. All of us were. In our sin we have this opposition to Christ, to his claim on our lives, to his lordship and deity. And so, we rebel against him.*

*But that rebellion will be put down. God will not always strive with us in our sin. If we continue in it, we will fall—or, rather, be pulled down by God. Christ was sent to save us and bring us into his light, but men love darkness rather than the light (John 3:19). Our deeds are evil, and we don’t want to be found out.*

*But God knows. He sees us in our sin. He sends us a Savior in Jesus Christ. Jesus is a Savior you either love or hate. The cross says he loves you. Unbelief and sin say we hate him. But repentance and faith say we love him. For our hate, we deserve and we receive death. For our love, we don’t deserve but we do receive life. Choose life. Choose Christ. Believe in him so that you might be saved.” (Christ-Centered Exposition).*

**Rom 1:16, “For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.”**

**Part Two:** Simeon stopped praising and started prophesying, using three important images: the stone, the sign, and the sword. Simeon’s blessing/prophesy to Joseph and Mary, especially Mary, was of the consequences of what Jesus’ life would accomplish, **vs. 33-35**

### **Vs. 33**

**Luke 2:33, “And His father and mother were amazed at the things which were being said about Him.”**

In this verse, we see Jesus’ adopted father (PATER) and His birth mother (METER) were “amazed,” which is the Present, Active, Participle, Nominative, Plural of the Verb THAUMAZO θαυμάζω that means, “to wonder, admire, be astonished, or be amazed,” which we noted in **Luke 1:21, 63; 2:18**. And later, Luke will use this word often to describe the reaction of witnesses to the miracles of Jesus. It carries the idea of wonder or astonishment. In our passage, the ASV, RSV, and KJV use “marveled or marveling.”

Joseph and Mary were not questioning the things that were being said by Simeon, but were in awe at what he said, just as any parent who hears a good report about their child is. This was not a surprise to them. They already knew the exceptionality of their Son, but this was additional information about Him; more gleanings from the OT prophesies concerning Him. Therefore, they were gaining a better understanding and appreciation of Jesus’ work; that it was beyond just Israel and in fact, would encompass the entire world. This caused them to stop and be at awe and amazement.

### **Vs. 34**

**Luke 2:34, “And Simeon blessed them and said to Mary His mother, ‘Behold, this *Child* is appointed for the fall and rise of many in Israel, and for a sign to be opposed.’”**

We do not have the presumed additional content of Simeon’s blessings to both parents. It may have been Luke’s way of addressing the common “priestly blessing,” at this time, cf. **1 Sam 2:20; Numb 6:23ff**, and we do not even know if Simeon was a priest or not. We only see what he said in follow up to Mary.

### **The Stone:**

“**Child**” is in italics, because it is not in the Greek. This passage only uses the Demonstrative Pronoun HOUTOS, “this, this one, he, etc.,” to point to Jesus in this doxology.

“**Is appointed for**” interestingly uses the same word we noted in the manger scene for “lying” or “laid” in the manger, **vs. 12, 16**. It is the Present, Passive Deponent, Indicative of KEIMAI, “lie, be laid, recline, set; appoint, enact, establish.” Here, it speaks to the predesigned Plan of God the Father to bring salvation into the world through this baby; once He became a man. It is Jesus’ predesigned destiny as set or established by God the Father.

Two things are the result of Jesus’ predesigned plan from God the Father, “**the fall and rise of many in Israel.**” Once again, we have two witnesses to Jesus’ Messiahship; one negative and one positive.

The negative is given first, “**fall**,” which is the Greek Noun PTOSIS πτώσις that means, “a fall or stumbling.” It is only used here and in **Mat 7:27**. Interestingly, PTOSIS is used in the English language as a medical term for the drooping or falling of the eye, or the upper eye lid.

This tells us that many Jews will reject Jesus Christ as their Messiah, Savior, and Lord, as depicted in the parable of the foolish man who built his house on a sandy foundation, **Mat 7:27**, “**The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell—and great was its fall.**”

This “great fall” is due to the rejection of Jesus Christ that Scripture tells us is the “**stumbling stone, the rock of offense**,” that people trip over and fall down, **Luke 20:17 (8-18); Rom 9:32-33; 1 Cor 1:23-24; 1 Peter 2:6-8; Acts 4:11**; cf. **Isa 8:14-15; 28:13-16; Hos 14:9**.

**Isa 8:14-15**, “Then He shall become a sanctuary; but to both the houses of Israel, a stone to strike and a rock to stumble over, and a snare and a trap for the inhabitants of Jerusalem. <sup>15</sup>Many will stumble over them, then they will fall and be broken; they will even be snared and caught.”

**Luke 20:17-18**, “But Jesus looked at them and said, ‘What then is this that is written: ‘**THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER stone**’? <sup>18</sup>Everyone who falls on that stone will be broken to pieces; but on whomever it falls, it will scatter him like dust.’”

**Acts 4:11**, “He is the **STONE WHICH WAS REJECTED** by you, **THE BUILDERS**, but **WHICH BECAME THE CHIEF CORNER stone**.”

**Rom 9:32**, “Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone. <sup>33</sup>Just as it is written, ‘**BEHOLD, I LAY IN ZION A STONE OF STUMBLING AND A ROCK OF OFFENSE, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED**’.”

This “fall” is antithetical to the positive witness, “**rise**,” which is the Noun ANASTASIS ἀνάστασις, “rise, rising, resurrection.” In the NT, ANASTASIS is used primarily for the resurrection of the dead, **Mat 22:23-31; John 11:24-25; Rom 1:4; 6:5; 1 Cor 15:12-13, 21, 42; Phil 3:10; Heb 6:2**; etc.

**John 11:24**, “Martha said to Him, ‘I know that he will rise again in the resurrection on the last day.’ <sup>25</sup>Jesus said to her, ‘I am the resurrection and the life; he who believes in Me will live even if he dies’.”

Its cognate verb, ANISTEMI is also used for the resurrection of the dead, **John 6:39-44, 54; 1 Thes 4:14-16**.

**John 6:40**, “For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.”

**1 Thes 4:16**, “For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.”

Resurrection, is one of the basic doctrines of Christian faith, **Heb 6:1-2**, “Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, <sup>2</sup>of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment.”

Yet, within Judaism contemporary with Jesus, disputes about resurrection were common.

**Mat 22:23, “On that day some Sadducees (who say there is no resurrection) came to Jesus and questioned Him.”**

The Sadducees, the hierarchy of Jerusalem, denied resurrection; neither did they believe in the existence of angels or spirits, **Mark 12:18**. Jesus rejected their stance, and He quoted from the Books of Moses to prove His point. He demonstrated that they did not know the Scriptures or the power of God, **Mat 22:23-29**; cf. **Luke 20:27-38**. Contrary to the Sadducees, the Pharisees believed in a resurrection of the dead, **Acts 23:8**.

**Acts 23:8, “For the Sadducees say that there is no resurrection, nor an angel, nor a spirit, but the Pharisees acknowledge them all.”**

The Pharisees opinion represented most of later Judaism, in which the resurrection was viewed as an integral part of its religion, just as we Christians do.

Given this context of resurrection for “rise,” we see that belief in Jesus Christ is in view, because one must believe that Jesus is the Savior in order to be resurrected. Likewise, “fall” must mean more than unbelief but eternal punishment in the Lake of Fire, due to one’s unbelief in Jesus.

The two groups specifically mentioned by Simeon are all Israelite, “**of many in Israel**” POLUS EN ISRAEL, even though it is the same for the Gentiles; some will be resurrected to eternal glory and others will be cast into the Lake of Fire. Belief in Jesus Christ is the determining factor as to whether one rises or falls, and will divide Israel.

So, we see the “stone.” One view is the stone of offense that is stumbled over resulting in a fall to the Lake of Fire, and the other view is of a precious cornerstone, **1 Peter 2:7-8**; **Acts 4:11**; **1 Cor 3:11**, one that provides a firm and solid foundation that results in a resurrection to eternal life in heaven with God, **Mat 7:24-25**.

**1 Cor 3:11, “For no man can lay a foundation other than the one which is laid, which is Jesus Christ.”**

**Mat 7:24-25, “Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock. <sup>25</sup>And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock.”**

This verse, as well as others, speaks to our eternal security. Therefore, Jesus will split the nation in two, some will stumble and fall, while others will accept Him and be raised to eternal glory.

### **The Sign:**

Next, we see that Jesus is “**a sign to be opposed**,” as we have noted previously, the Jews look of a “**sign**” SEMEION. We noted SEMEION in **vs. 12**, it means, “sign, token, signal, miracle, or portent.” Typically, it is used for a miracle performed. Here, Jesus’s entire life on earth would be that miracle, **John 20:30-31**.

Signs were something which challenged the attention of people and were full of significant meaning. Signs were intended to calm and relieve controversy, and to exclude contradiction, but Jesus provoked both. The great controversy in their generation, and throughout all generations, over the person of Jesus Christ is a great sign to the Jews that He is the Messiah.

**Luke 11:30, “For just as Jonah became a sign to the Ninevites, so will the Son of Man be to this generation.”**

Jonah was a very controversial figure for the Ninevites, who reluctantly brought God’s message of repentance or disaster to the people.

Unfortunately, unlike the Ninevites who accepted God’s messenger and message, Simeon reiterates that many Jews will “**oppose**” this sign, which harkens back to the “stumbling stone and rock of offense,” once again.

“**Oppose**” is the Present, Passive, Participle, Accusative Singular of the Verb ANTILEGŌ ἀντιλέγω, that means, “speak against, contradict, opposition, or refute.” This is the first time this word is used in the NT, and is used 9 times, (the number of judgment), **Luke 20:27; John 19:12; Acts 13:45; 28:19, 22; 10:21; Titus 1:9; 2:9**. It comes from ANTI “against,” and LEGO “speak,” and expresses sharp disagreement, refusal, and protest, and may also convey the idea of rebellion or defiance, as in **John 19:12; Titus 2:9**.

In the Passive Voice and Direct Object Accusative, Jesus is the object who receives this opposition, rebellion, and rejection. Therefore, this is more than just unbelief. It is verbal antagonism towards Jesus Christ, with rejection and opposition. This was also a synecdoche figure of speech, as Simeon mentioned only the verbal insults hurled at Christ, but the expression actually embraced more than that. It speaks of Israel’s rejection, hatred, and crucifixion of the Messiah.

Therefore, Jesus’ rejection by his people, cf. **John 1:11**, which was already known to Luke’s readers, is announced early in His infancy. As such, Jesus would be a sign of salvation, yet a sign that would be rejected by many, as Isaiah and his children were, **Isa 8:18**.

**Isa 8:18, “Behold, I and the children whom the LORD has given me are for signs and wonders in Israel from the LORD of hosts, who dwells on Mount Zion.”**

Therefore, the coming of Jesus would mean salvation and exaltation for some and judgment and destruction for others. His ministry reveals where the thoughts of everyone’s hearts are. As the salvation of God and the expression of God’s will, the reaction to Him reveals one’s reaction to God. John the Baptist’s preaching pointed to the same; either/or, blessing/judgment, that is the character of the kingdom of God coming in Jesus.

### Vs. 35

**Luke 2:35, “And a sword will pierce even your own soul—to the end that thoughts from many hearts may be revealed’.”**

### The Sword:

Simeon knew and understood Isaiah’s prophecies of the suffering Messiah, **Isa 42:14-43:12**. As such, he first adds this parenthetical section to prepare Mary’s soul of what she also would have to endure. Mary, as all mothers do, desired the highest and best for her Son. But, the reality of His rejection and opposition would cause her much pain and sorrow during his life.

This child will be a light, but he will be the kind of light that exposes. Because the light of Jesus will expose, He will face opposition. The opposition will be a violent piercing, a piercing that will penetrate even his mother’s heart. As such, “*Simeon predicted the baby’s effect on Mary personally and on the nation as a whole. The Messiah’s death would be like a soldier’s sword to His mother, and it would divide the nation like a broadsword, separating true children of the covenant from unbelievers (cf. Matt. 10:34-39).*” (Swindoll’s Living Insights New Testament Commentary)

“**And a sword will pierce even your own soul,**” uses the rare word RHOMPHAIA ρομφαία, which is a “large or **broad sword.**” It is only used here and in the book of Revelation 6 times, **Rev 1:16; 2:12, 16; 6:8; 19:15; 19:21**, which all speak of the “sword of judgment” of our Lord from His mouth,

(i.e., His Word that will judge), except for **6:8**, that speaks of the horsemen of war, which too is a judgment allowed by the Lord. In the LXX, BDAG notes, “*Always of the angel’s flaming sword, Gen 3:24.*”

So, this is the only time it is used in the NT, other than in Revelation. It is figurative for the anguish Mary will have in her soul when she witnesses the rejection of and opposition to her son, including her witness of His crucifixion. She will feel the pain of motherly sorrow as though a sword were piercing her heart.

“**Pierce**” is the verb DEIRCHOMAI that means, “go through, come, go, go about.” We noted this in **vs. 15**, for the shepherds “going” to see the Lord. It is not the word NUSSO or EKKENTEO, **John 19:34, 37**, that was used for the piercing of Jesus’ side upon the Cross.

Here, DEIRCHOMAI means to “go through” or “pierce,” like a sword; Mary’s “**soul**” PSUCHE. It is another way of saying her inner most being that has feelings and emotions will be negatively affected.

Because Jesus exposes, he will face opposition. That opposition will be a violent piercing upon the Cross, a piercing that will have a penetrating affect even on His mother’s own soul.

*“The mother's pain will emerge from the intense rejection the child will experience and from his priorities in ministry. Nothing can be done to avoid it. In a sense, the initial fulfillment of this remark comes in the next event, where Jesus' commitment to do the Father's work causes Him to stay at the temple, and His parents have to journey back to Jerusalem, causing them pain. That is but the start, however, since the cross will cause Mary to suffer even more.”* (NIV Application Commentary).

Therefore, Mary felt “the sword” in her heart repeatedly as she watched her Son during His ministry and then stood at the Cross where He died, **John 19:25-27**. When Mary stood beneath that cross and watched Jesus die, it was with a broken heart. *“Of course, her suffering had nothing to do with your salvation; her suffering had nothing to do with her salvation. Her suffering was due to a human relationship. She was His human mother. She had brought Him into the world and raised Him. He was her son. You see, when our Lord looked down from the cross and said, “...Woman, behold thy son!” (John 19:26), a human relationship was there that no one else had. She was suffering as His mother. And at that time the prophecy of Simeon was fulfilled -- the sword pierced through her soul also.”* (Thru the Bible with J. Vernon McGee).

“**To the end that thoughts from many hearts may be revealed,**” is after the parenthetical remarks to Mary and now Luke picks up where he left off in **vs. 34**.

It uses the Nominative plural Noun DIALOGISMOS διαλογισμός that means, “**thought**, inward reasoning, doubt, questioning.” It comes from DIA “through,” and LOGISMOS “reasoning,” and comes to mean, “thinking through by personal thought, deliberation, and inward reasoning.” In the NT, it is typically used with a derogatory connotation, (5x in Luke and 8x in the rest of the NT), whereby the inner thought life causes both sinful and carnal motives, and therefore is used to signify bad or evil thoughts towards, (i.e., rejection of) Jesus Christ.

It is used here with KARDIA “**heart**” or the right lobe of the soul.

**Mat 15:19, “For out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders.”**

Then we have the Aorist, Passive, Subjunctive of the Verb APOKALUPTO ἀποκαλύπτω, “to reveal, uncover, or disclose.” It is a cognate of APOKALUPSIS that we noted in **vs. 32**. This is the more popular word for “revelation” that bears religious and theological significance. It is used 26

times in the NT.

Though it appears to be focused on the rejection side, because it picks up on the dual theme of **vs. 34**, this passage can also state the revealed hearts of those who believe in Jesus as their Messiah. Therefore, it can mean both the rejection of the Messiah would reveal the appalling truth about the apostate state of the Jewish people at that time, as well as the elevated state of the believing heart, both Jew and Gentile. Therefore, the unbelief and belief in Israel would expose the inmost thoughts of all who beheld the Messiah, cf. **1 Cor 1:21-25**.

**1 Cor 1:21-25, “For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe. <sup>22</sup>For indeed Jews ask for signs and Greeks search for wisdom; <sup>23</sup>but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, <sup>24</sup>but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup>Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.”**

The Cross of Jesus Christ cuts one way or the other, there is no neutral ground or in-between when it comes to Jesus and your salvation.

Finally, notice that Simeon blessed God, and he also blessed Mary and Joseph; but he did not bless the Baby, because Jesus is the source of every blessing. He refrained from blessing the child, lest it might appear that he did it as a superior.

## **II. The Identification of the Son of Man with Men, Luke 1:5-4:13.**

### **E. The Adoration of the Baby, as Jesus is presented at the Temple, vs. 21-38.**

#### **3. The adoration from Anna, vs. 36-38.**

This is the third of the three main witnesses to the Advent of Jesus in Luke’s Gospel; 1) the Shepherds, 2) Simeon, and 3) Anna.

### **Vs. 36**

**Luke 2:36, “And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years and had lived with her husband seven years after her marriage.”**

“**Prophetess**” is the Noun PROPHEtis προφητις meaning, “a female messenger of God.” In the Hebrew, it is NEBI’AH נְבִיאָה. A prophetess is a female prophet, a woman serving as God’s spokesperson. It means she had a special gift of declaring and interpreting God’s message. She received revelation from God.

PROPHEtis is only used here and in **Rev 2:20**. In **Rev 2:20**, we have the evil, “Jezebel” was a self-proclaimed prophetess. She attempted to involve the church of Thyatira in idolatry.

Other NT women are said to have prophesied, PROPHETEuo, and thereby be Prophetesses including:

1. Philip the Evangelist’s four daughters, **Acts 21:9**.
2. Some women in the Church of Corinth, **1 Cor 11:5**, and by extension potentially other women in the early church.

There are five women who are explicitly identified as prophetesses in the OT:

1. Miriam, Aaron's sister, **Ex 15:20**. She called upon Israel to celebrate God's deliverance.
2. Deborah, the Judge of Israel, **Judge 4:4**. She combined the offices of prophetess and judge, even accompanying Barak into battle.
3. Huldah, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe, who lived in Jerusalem in the Second Quarter, **2 Kings 22:14; 2 Chron 34:22**. She spoke God's words of judgment, **2 Kings 22:16-17**, and forgiveness, **vs. 18-20**, to King Josiah.
4. The wicked false prophetess Noadiah, during Nehemiah's time, **Neh 6:14**. She tried to frighten Nehemiah.
5. Isaiah's wife, **Isa 9:3**. This may have been a title of association with Isaiah the prophet, as she was his wife.

In addition, there is the Hannah of **1 Sam 2:1-10**, who was Elkanah's wife and Samuel's mother who potentially may have been a prophetess.

**1 Sam 2:1, "Then Hannah prayed and said, "My heart exults in the LORD; my horn is exalted in the LORD, my mouth speaks boldly against my enemies, because I rejoice in Your salvation."**

The OT warned against female prophets who spoke from their own inspiration, **Ezek 13:17**. It also prophesied that one day the Holy Spirit would be poured out on all of mankind, i.e., Jew and Gentile, so that **"sons and daughters will prophesy."** **Joel 2:28-29**. The early Church Age is the fulfillment of the prophecy about prophetesses, **Acts 2:17-18**.

Anna, as a prophetess, was not called to lead Israel in worship; that was the job of qualified male priests even in the OT. Nevertheless, it is interesting that although there are many, many more male prophets than there are females; gender is never raised as an issue. The female prophets are not seen as unacceptable or inferior; rather their existence is taken for granted alongside their ability to hear from God and to speak for God.

Luke suggests that prophecy was common in the early Church and that a number of people in each Christian community were prophets. He mentions one group in Jerusalem, among whom he names Agabus, **Acts 11:27-28; 21:10**, and Judas and Silas, **Acts 15:22-32**. Another group is found at Antioch, of whom he names Barnabas, Symeon, Lucius, Manaen and Paul, **Acts 13:1**. With them we see the four daughters of Philip who resided in Caesarea are another group since Luke makes it clear by the use of the present tense, **PROPHĒTEUOUSAI** that they prophesied regularly, **Acts 21:9**.

A prophet or prophetess was one who was Divinely inspired to communicate God's will to His people and to disclose the future to them. The function of the prophet was not merely the disclosure of the future, but included the exposition and application of the law, the declaration of God's will, and the teaching of the mystery doctrines for the Church Age during the early Church. It thus contained two elements: 1) The moral, or doctrinal, and 2) the predictive. The Scriptures teach that the prophets received their communications by the agency of the Spirit of God, **Num 11:17, 25; 1 Sam 10:6; 19:20; 2 Peter 1:21**.

**2 Peter 1:21, "For no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God."**

*"The persons we broadly classify as "prophets" were given various titles at various times and places in Israel's history: "seer" (ro'eh, e.g., 1 Sam 9:9, 11, 19; Amos 7:12), "prophet" (nabî, e.g., Gen 20:7; Deut 34:10; Hos 6:5), "visionary" (hozeh, e.g., 2 Chron 19:2; 33:18), "Servant of the Lord" (Is 20:3; 42:19; 49:5; 50:10), "Man of God" (1 Sam 2:27; 1 Kings 13; 20:28), "Son of Man" (Ezek 2:1, 3, 6, 8, etc.). The Hebrew terms ro'eh, nabî and hozeh are sometimes used with apparent discrimination (1 Chron 29:29) and sometimes in overlapping senses." (Dictionary of Biblical Imagery).*

This prophetess was named “**Anna**” Ἀννα, which is the Greek form of Hannah and a transliteration from the Hebrew equivalent HANNAH that means, “grace or gracious; one who gives.”

She is the “**daughter of Phaniel**.” Her father’s name PHANUEL in Greek is actually PENUEL in Hebrew meaning, “face of God.” He was of the tribe of Asher, and thus a Galilean, living in Jerusalem at the time of Jesus’ birth.

“**Of the tribe of Asher**” tells us of the second son of Jacob and Zilpah, **Gen 30:12-13**, whose name means, “happy.” Part of the Northern Kingdom, though the ten tribes were scattered at the Assyrian invasion, many individuals belonging to them remained in Judah, **Acts 26:7; James 1:1**. Though the tribe of Asher was not outstanding, **Gen 35:26**, Luke considered it important to show her true Jewishness.

So, combined it tells us: “Grace in the face of God makes one happy.”

Tradition also says that the tribe of Asher was noted for the beauty and talent of its women, who for these gifts, were qualified for royal and high-priestly marriage. While the tribe of Asher was not among the tribes that returned from the Babylonian exile to Palestine, many of its chief families must have done so as in the case of the prophetess.

“**Advanced in years**” is the Verb PROBAINŌ προβαίνω that means, “go on ahead,” **Mat 4:21; Mark 1:19**, or “advance,” as in age or being old, **Luke 1:7, 18; 2:36**, with EN HEMERA POLUS “in days many” or “advance in many days.” This is an idiom for being old in age.

She “**lived**” ΖΑΟ, “**with her husband**” ΜΕΤΑ ΑΝΕΡ, “**seven**” ΗΕΠΤΑ, “**years**” ΕΤΟΣ, “**after her marriage**” ΑΠΟ ΗΟ ΠΑΡΘΕΝΙΑ ΑΥΤΟΣ, which is literally, “from the virginity of her,” or better “from her virginity,” as ΠΑΡΘΕΝΙΑ is only used here and means, “virginity, maidenhood, or state of being unmarried.”

So, Luke once again points out in detail fashion, the historicity of these events

### Vs. 37

**Luke 2:37, “And then as a widow to the age of eighty-four. She never left the temple, serving night and day with fastings and prayers.”**

Her husband died after seven years of marriage and from that time forward, she did not get remarried, as she was a “**widow**” ΧΕΡΑ to the age of 84.

In determining her age, some later manuscripts use ΗΟΣ instead of ΗΕΟΣ here to say she was widowed for 84 years. That would make her approximately 106 = (~15 + 7 + 84) years old at this time. But, the earlier and more reliable manuscripts use ΗΕΟΣ, which tells us she was a widow until age 84, the time in which she saw and blessed the baby Jesus.

“**Eighty-four**” is either the compound word ΟΓΔΟΕΚΟΝΤΑΤΕΣΣΑΡΕΣ ὀγδοηκοντατέσσαρες, as in some manuscripts, or two words ΟΓΔΟΕΚΟΝΤΑ “four score or eighty,” and ΤΕΣΣΑΡΕΣ “four.” It is the only time 84 is used in Scripture.

“**She never left the temple**” it is not known whether she lived on the Tabernacle grounds or that daily she would come and serve in the Temple. Nevertheless, she and Simeon attended regularly morning and evening the services at the temple.

“**Never left**” uses ΟΥΚ ΑΠΗΣΤΗΜΙ which means, she “did not - fall away, depart, or desert.” i.e., She never went into reversionism and stopped serving

God. She most likely, like the disciples in **Luke 24:53**, centered her life in the Temple HIERON.

She kept on “**servicing**,” the Present, Active, Participle, Nominative of the Verb LATREUO λατρεύω that means, the religious form of “serving or worshipping.” Other than two passages, the verb is employed exclusively for serving the only true God.

Women who remained celibate after the death of their husbands and who devoted themselves to God were held in high esteem among both the Jews and the Early Christian Church, **1 Cor 7:7, 8; 1 Tim 5:5**. Anna appears to be an early example to the honored Christian widows who in their later years were supported by the Church as they performed good works with prayer and supplication, **1 Tim 5:16**.

She kept on “**fasting**,” the Noun NESTEIA νηστεία that means, “fasting, going without food, going hungry; or starving.” The early Christians saw fasting as a means of strengthening prayer. In addition, Luke notes that elderly prophetess Anna served God in the temple “with fastings and prayers night and day.” He also noted that Paul and Barnabas “prayed with fasting,” when they ordained elders in the cities of Asia Minor, **Acts 14:23**. So it was a form of honoring God especially in the prayer life of service.

Next, we see two aspects of the prayer life demonstrated in Anna: 1) Petition prayers, 2) Thanksgiving prayers.

### **1. Her Petition Prayers:**

The first type of prayer we see in Anna is that she kept on “**praying**,” which the noun DEESIS δέησις that means, “request, petition, prayer, or supplication,” cf. **Luke 1:13**. It is sometimes used with PROSEUCHE “prayer,” and therefore means supplication; the entreating or petitioning part of our prayers, when we petition God on behalf of ourselves or others. Here the emphasis is on prayers for others, just as our predominate prayers should be.

She did this “**night**” NUX and “**day**” HEMERA. “**Night and day**” does not necessarily mean a continuous 24-hour day. It probably means habitual, consistent, or daily worship. “Night and day,” as a Hebrew idiom, corresponds well to the Jewish reckoning of time since a day began at sunset and came before day, cf. **Acts 20:31; 26:7**.

### **Vs. 38**

**Luke 2:38, “At that very moment she came up and began giving thanks to God, and continued to speak of Him to all those who were looking for the redemption of Jerusalem.”**

Luke, once again notes the timing and orchestration of witnesses by the Holy Spirit. “**At that very moment**” uses HORA that means, “hour, period of time, or time of day.” This is the time of day that Joseph and Mary brought Jesus up to the Temple for his presentation and dedication, as well as their sacrifice for purification, and right after Simeon doxology and prophecy. At the instant of Simeon finishing his prophecy, Anna gave her prophetic prayer and praise by giving thanks to God for the revelation of His Messiah.

“**She came up**” is the Aorist, Active, Participle, Nominative of the Verb EPHISTĒMI ἐφίστημι that means, “stand by or near, approach, appear, be present.” We noted this in **vs. 9** for the Angel who “appeared or stood” before the Shepherds.

Coming up to them, as Simeon was concluding His thanksgiving to God, Anna also broke forth in praise for the fulfillment of the Divine promises. On hearing Simeon’s words at the presentation of Jesus, she commended the child as the “long-awaited Messiah” and praised God for the fulfillment of His promises.

## 2. Her Thanksgiving Prayer:

“**And began giving thanks,**” which uses the rare word ANTHOMOLOGEOMAI ἀνομολογέομαι in the Imperfect, Middle Deponent, Indicative for ongoing “praise or give thanks.” ANTHOMOLOGEOMAI is a hapax legomenon in the NT. Her “giving thanks” confirms her prophetic recognition of the infant as “the redemption of Jerusalem.” Thanksgiving and praise in Luke’s Gospel are the marks of the faithful and a sign of reception of the claims of the Son of God.

Her thanksgiving is directed towards, “**God,**” THEOS. Some later manuscripts have KURIOS here, but it should be THEOS.

So, the first thing she does is thank God. When you realize God has sent a Savior you ought to thank Him. Do not be like the nine lepers Jesus healed who went off with no word of thanks. Be like the one leper who returned out of gratitude, **Luke 17:11-19.**

### Principle:

- As we see this aged woman giving thanks to God, we are reminded that sometimes age has a way of making people bitter rather than thankful. Do not let that be you and me. As we age, let us become more expert in giving thanks to God for the thousands of days of fresh mercy he has shown us. Anna gives thanks for her Savior. She proves to us that you never age out of worshipping God!

“**And continued to speak of Him**” KAI LALEO PERI AUTOS. The Imperfect, Active, Indicative of LALEO means that Anna joined the company of witnesses to Jesus in Luke’s Gospel when she began to speak continually to all saintly Jews of Jesus’ arrival. This was the apparent prophecies she spoke about our Lord that is unrecorded in the Bible. This was the moment of her prophetic utterances that we do not have. We will have to wait until we get to heaven to find out what she actually said.

As such, this aged woman becomes one of the first evangelists of the NT, saying, “I have seen the Savior. He has come, the One who is to bring redemption.” She uses her gift and call as a prophetess to declare the good news of Jesus’s birth. She believes, and so she speaks. In speaking of Jesus, she becomes a real promoter of Jesus. She encourages others to trust in Him, as She spoke “**to all those who were looking for the redemption of Jerusalem.**”

“**Looking**” is not a word like EIDON that means viewing with the eyes. Here, it is the Present, Middle, Participle, Dative of the Verb PROSDECHOMAI προσδέχομαι that means, “receive, admit, welcome, accept, await, expect, or hold.” It is used most predominantly to mean, “expect, look, wait for, or await,” as we noted in Simeon’s “**waiting for the consolation of Israel,**” in **vs. 25.** It is the expectation that something is going to occur. The thing these two and their listeners were waiting for was “**the redemption of Jerusalem.**” She and Simeon “were waiting for the consolation / redemption of Israel.”

Simeon used “consolation,” Anna uses “**redemption,**” which is the Noun LUTROSIS λύτρωσις that means, “release, deliverance, or redemption” that we noted in **Luke 1:68,** as part of Zachariah’s doxology. It is only used 3 times in Scripture, as it is only otherwise used in the NT in **Heb 9:12,** “**And not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.**”

Like Simeon and Joseph of Arimathea, **Mark 15:43; Luke 23:51,** there are those who await the messianic kingdom of God, and there is also the object of Christian expectation, such as the resurrection from the dead, **Acts 24:15,** eternal glory at the return of Christ, **Titus 2:13,** the mercy of Christ in the judgment, **Jude 21,** and the Lord Himself, **Luke 12:36,** that we believers of the Church Age are expectantly waiting for.

So, as Anna is viewed only once in the Tabernacle in the NT and prays for redemption, Jesus entered the Holy Place once and for all to obtain it!

cf. **Heb 9:12**.

**Heb 9:12, “And not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.”**

This all took place in “**Jerusalem**” HIEROUSALĒM Ἱεροσολήμ. It is also used in **vs. 25**, as Simeon was there. Jerusalem is used here as a synonym for Israel. It is a figurative way of indicating the nation of Israel as a whole by reference to its capital.

*“Two different Greek spellings of the toponym Jerusalem can be found in the New Testament (cf. Blass and DeBrunner, Greek Grammar of the New Testament, pp.21,31). The proper transfer of Hebrew y<sup>er</sup>ûsh<sup>e</sup>lem (or y<sup>er</sup>ûshālayim) into the Greek sound and writing system would be Ierousalēm (with the initial “consonantal iōta” pronounced like an English y) which is consistently found in Paul’s letters, Hebrews, and Revelation. The other Greek spelling, Hierosoluma (2389), is a more hellenized form from a presumed (or perhaps popular) etymology of two words: hieron (2387), “temple,” and Solomōn (4526), “Solomon;” thus, “Solomon’s temple.” This spelling is found in Matthew (except in 23:37), Mark, and John. Both spellings appear frequently in Luke-Acts with no obvious explanation for the alternation and no apparent significance associated to either spelling.” (Complete Biblical Library Greek-English Dictionary).*

This hope of redemption sustained her through decades of patient waiting. In the birth of Jesus, her faith was abundantly rewarded, and she became a grateful and ceaseless witness that the day of their spiritual deliverance had come. As God had told Simeon, who was waiting for “the Messiah to come and rescue Israel,” that he would see the Messiah before he died, Anna told “everyone who had been waiting for the promised King” that their Redeemer had come.

## **II. The Identification of the Son of Man with Men, Luke 1:5-4:13.**

### **F. The Advancement of the Boy, including the Temple incident at age 12, vs. 39-52.**

#### **Vs. 39**

**Luke 2:39, “When they had performed everything according to the Law of the Lord, they returned to Galilee, to their own city of Nazareth.”**

Luke’s Gospel takes the baby Jesus directly from Bethlehem back to Nazareth. Yet, we know from Matthew’s Gospel that they were side tracked before returning to Nazareth, **Mat 2:13-23**. **Vs. 15** is a quote from **Hosea 11:1**, and **vs. 17** from **Jer 31:15**. **Vs. 23**, “called a Nazarene” probably means, “called contemptible or despised,” given Nazareth’s reputation, as we noted in **Luke 1:26-27**, cf. **Isa 53:3**; **Psa 22:6**; with **Mark 1:24**; **John 18:5, 7; 19:19**.

**Isa 53:3, “He was despised and forsaken of men, a man of sorrows and acquainted with grief; and like one from whom men hide their face He was despised, and we did not esteem Him.”**

**Psalm 22:6, “But I am a worm and not a man, a reproach of men and despised by the people.”**

**John 19:19, “Pilate also wrote an inscription and put it on the cross. It was written, ‘Jesus the Nazarene, the King of the Jews’.”**

Also, as we noted, Nazareth comes from the Hebrew Noun NETSER that means, “a shoot or branch,” which too is part of the fulfillment of prophecy, **Isa 11:1, “Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit.”**

## Vs. 40

**Luke 2:40, “The Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.”**

Just as Luke noted regarding John the Baptist in **Luke 1:80**, he notes that Jesus grew and became strong, cf. **Luke 2:52**. It means He grew in the knowledge of the Word and with power of the Holy Spirit sustaining Him. Some later manuscripts added PNEUMA here for the Holy Spirit, but it is not in the more reliable texts. “**The grace (CHARIS) of God was upon Him,**” means that God was watching over Him and His family as noted in Matthew’s narrative with the multiple warnings Joseph received from God.

Luke, nor the other Gospel writers, provide us much information on the childhood of Jesus, as do some fanciful Apocryphal books like the Gospel of Thomas. Luke’s innocuous childhood fits the narrative more appropriately, as Jesus was rejected by His hometown people, **Luke 4:28-30**, rather than amazing and terrifying them with miracles and wonders when He was a child, as the Gospel of Thomas claims.

## Vs. 41-52, The Temple Incident.

This account foreshadows Jesus’ future greatness, as well as His future teaching mission and reveals an awareness of His unique relationship with God. It has many allusions to His victory over sin and death as the resurrection is an underlying theme seen in the Greek words used by Luke. Therefore, it forms a fitting transition to Jesus’ ministry in **Luke 3:1ff**.

## Vs. 41

**Luke 2:41, “Now His parents went to Jerusalem every year at the Feast of the Passover.”**

Here, we see that Jesus grew up in a faithful religious family. This too was seen in the typology of Samuel, **1 Sam 1:3, 7, 21; 2:19**. Just as Joseph and Mary did at His birth, they continued to live faithfully and righteously in the application of the Law throughout Jesus’ childhood.

“**Every year**” KATA ETOS they would make the pilgrimage to the Temple in “**Jerusalem**” to celebrate the “**Feast of Passover**” HEORTE ἑορτή, PASCHA πάσχα, as mandated in **Exo 12:11; 23:15; Deut 16:1-6, 16**.

God gave the people of Israel seven annual Feasts to celebrate: Passover, Unleavened Bread, First Fruits, Pentecost, Trumpets, Atonement, and Tabernacles. Jesus fulfilled the first four spring Feasts during His First Advent with His death, burial, resurrection, and sending of His Holy Spirit. He will fulfill the last three Fall Feast with the Rapture of the Church, His Second Advent, and the establishment of His Millennial Reign.

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According to **Deut 16:16**, there were three Feast that the adult males where mandated to attend at the Temple,

**Deut 16:16, “Three times in a year all your males shall appear before the LORD your God in the place which He chooses, at the Feast of Unleavened Bread (that included the feasts of Passover and First Fruits) and at the Feast of Weeks (i.e., Pentecost) and at the Feast of Booths, (i.e., Tabernacles) and they shall not appear before the LORD empty-handed.”**

They commemorated the freedom from Egypt, the giving of the Law, and a thanksgiving for God’s provisions during the 40 years they dwelt in tents

while wandering in the wilderness, respectfully.

Passover took place at the full moon which occurred next after the vernal equinox. It was celebrated on the fifteenth day of Nisan. At this Feast, the first fruits of the harvest were offered, **Lev 23:10-15**. Passover and the Feast of Unleavened Bread, which immediately followed, lasted up to a full week and ended with the Feast of First Fruits, **Deut 16:1-4; Ezek 45:21-25**. Luke viewed them as one Feast, cf. **Luke 22:1**. Jesus's family would have stayed in or around Jerusalem, perhaps in Bethlehem, during this time.

### Vs. 42

**Luke 2:42, “And when He became twelve (DODEKA), they went up there according to the custom of the Feast.”**

Here, we see that Joseph brought his wife and child, Jesus. Whether this is His first visit to the temple or not is uncertain. Since His parents came every year, it is safe to assume Jesus came with them on other religious pilgrimages.

*“During Bible times Jewish boys became "sons of the Law" (Hebrew, bar mitzvah) at age 12. They were then considered adult members of the Jewish community and were obligated to keep the Law. (Modern Jews perform a bar mitzvah for each boy when he turns 13.) So, this feast in Jerusalem was probably the time of Jesus' bar mitzvah. The Mishnah (Yoma 8:4) required the attendance of boys 1 or 2 years before this bar mitzvah so they might be prepared for their initiation as a full member of the synagogue.”* (Complete Biblical Library Commentary)

Joseph, as a good father and as tradition would have, exposed his son to the things of God and the Law. Father's today have the same responsibility; to teach their children about God and His Word. Sadly, fathers in our country today are failing miserably at this great responsibility.

### Vs. 43

**Luke 2:43, “And as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. But His parents were unaware of it.”**

The KJV reads “**And Joseph and his mother knew not of it.**” This is from later manuscripts, but the more reliable ancient texts state, “**His parents,**” GONEUS.

“**Stayed behind**” is a foreshadowing of His later days in Jerusalem including His crucifixion as this Verb HUPOMENO ὑπομένω means, “abide, wait, endure, undergo, be patient, suffer, or stay behind,” and is only used literally in this narrative and **Acts 17:14**. All other usages mean - endure, “bear patiently or suffer,” as Jesus did upon His advent to the Cross.

Jesus taught that the Christian must “endure” to the end, **Mat 10:22; 24:13; Mark 13:13**. As such, we are encouraged to “endure” in difficult times and circumstances, **1 Cor 13:7; Heb 10:32; 12:7**, etc. In addition, we are to endure “patiently,” **Rom 12:12; 1 Peter 2:20**. The thought of continued endurance entails suffering, **2 Tim 2:12**. Therefore, while enduring and suffering, the Christian is admonished to be patient.

So, as His parents left to return to Nazareth, Jesus remained in Jerusalem at the temple, and His parents did not know that He stayed behind. As the following verse tells us, they traveled with family and friends and must have assumed Jesus was with one of them. Jesus being a good boy, one who they probably never had to discipline, they would not have expected Him to not return with them.

## Vs. 44

**Luke 2:44, “But supposed Him to be in the caravan (SUNODIA, only used here), and went a day's journey; and they began looking for Him among their relatives and acquaintances.”**

A day's journey was about twenty to twenty-five miles. After traveling for one day, Joseph and Mary realized Jesus was missing and “**began looking**” for Him among their other “family members,” (SUNGENES) and “close companion,” (GNOSTOS) caravanners, who were traveling with them.

“**Began looking**” is only used here and **vs. 45**, and **Acts 11:45**. It is the emphatic use of the Imperfect, Active, Indicative of the Verb ANAZETEO ἀναζητέω that means, “seek, look for, inquire into, or search for.” The prefix Preposition ANA means, “in the midst of, up, or upwards,” and the root verb ZETEO means, “seek, look for, etc.” Combined, in the Imperfect, it means they were continually searching diligently and carefully for Him. From this word, we see the great concern His parents had for Him and His whereabouts. In Acts, it is used for Barnabus who was diligently looking for Saul / Paul.

## Vs. 45

**Luke 2:45, “When they did not find Him, they returned to Jerusalem looking for Him.”**

Now their frantic search for Jesus took them back to the big city. Their extreme concern for Him, led them to leave the safety of the caravan and journey back to Jerusalem. This was a beginning of Simeon's prophecy over Mary, that her heart would be pierced with sword, **vs. 35**.

We too, are to look for Jesus in Jerusalem, the place of His crucifixion, resurrection, and ascension for our salvation!

## Vs. 46

**Luke 2:46, “Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions.”**

Joseph and Mary's travel back to Jerusalem would have taken at least one day, and then they searched for Him for two other whole days. Maybe they had to go back to Bethlehem too, if they were staying with relatives there during the feast, supposing he was there. But we do not know that. Or, maybe they searched two whole days for Him in the big city. Could you imagine?

Interestingly, it took them three days to find Him! It foreshadows His three days and three nights in the grave before His resurrection, **Mat 12:40; 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7, 21; 24:46; Acts 10:40**.

“**They found Him in the temple,**” most likely the outer courts as Rabbinic instruction usually occurred in the outer courts or rooms of the temple, and since both Mary and Joseph found Him, because women were not permitted in the inner areas.

“**Sitting,**” is the Verb KATHEZOMAI, καθέζομαι that means, “to sit” and rest that also reminds us of Jesus' resurrection in **John 20:12, “And she saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been lying.”** This is a beautiful picture of the Ark of the Covenant in the Holy of Holies in the Tabernacle.

Here, Jesus was sitting with the “**teachers**” DIDASKALOS’, as He “**listened**” AKOUO and “**asked questions**” EPEROTAO. The temple was not just a center for sacrifice and prayer; it was also a place for teaching and exhortation. The rabbinical method of instruction was to state cases, or problems, bearing upon the interpretation or application of the Law, which cases or problems were to be solved by the pupils, e.g., **Mat 22:15-46**.

As such, we see Jesus’ humanity learning Bible Doctrine in humility. Jesus Christ, though God, deprived Himself His Divine attributes, **Phil 2:5-11**, to solve His human problems, including learning Bible Doctrine. Thus, He had to learn like you and I do, and had to depend on God’s spiritual instruction like we do. God the Holy Spirit assisted Him, as noted in **vs. 40**, as He does us, to learn the Word of God.

From the next verse, we can only imagine how in depth and challenging His questions were. His questioning was probably two-fold to lead them to understand the signs of the Messiah.

Later, during His ministry, Jesus would be considered a Rabbi by the followers of His ministry, **John 1:38, 49; 3:2**; cf. **Mat 23:7-8**, and He would teach at the temple, **Luke 20:1**, cf. **Mat 26:55**.

### **Vs. 47**

**Luke 2:47, “And all who heard Him were amazed at His understanding and His answers.”**

Apparently, Jesus did more than just listen and ask questions, there must have been opportunity for Him to respond to questions in the rabbinical fashion. In listening to Jesus’s questioning and responses, the people and teachers were amazed.

“**Amazed**” is the Imperfect, Middle, Indicative of the Verb EXISTEMI, ἐξίστημι that means here continually, “astound, amaze, or astonish.” In the Greek, it meant to move people from one way of thinking to another, change their mind or opinion of something to something new. It is predominately used for people’s reaction to the miracles Jesus performed, **Mat 9:8; 12:23; Mark 2:12; Luke 8:56**. Although no miracle was done here, this verb indicates that the teachers knew they were not just in the presence of a brilliant young student. They recognized the wisdom of God in the Boy. As such, Jesus moved/changed their thinking from the old legalistic thoughts to the truth of the Messiah.

The Gospel had already noted that the grace of God was upon Jesus, **vs. 40**. Therefore, since this amazement is frequently the result of an encounter with the supernatural, cf. **Luke 8:56; 24:22; Acts 2:7, 12**, Luke may have intended us to envision a supernatural display of wisdom.

This also reminds us of the resurrection narrative as it is used in **Luke 24:22**, for two men on the road to Emmaus that were amazed at the report of the women who viewed the empty tomb of Jesus.

The temple teachers and learners were amazed at Jesus’ “**understanding**” SUNESIS and “**answers**” APOKRISIS.

“**Understanding**,” is the Noun SUNESIS, σύνεσις that means, “understanding, knowledge, comprehension, insight, or intelligence,” **Mark 12:33; 1 Cor 1:19; Eph 3:4; Col 1:9; 2:2; 2 Tim 2:7**.

It speaks to Isaiah’s prophecy concerning Him, **Isa 11:2**, “**The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD.**”

And, it describes how Jesus loved the Father, as we should too, **Mark 12:33**, “**And to love Him with all the heart and with all the understanding and**

**with all the strength, and to love one's neighbor as himself, is much more than all burnt offerings and sacrifices.”**

“**Answers**” is the Noun APOKRISIS ἀπόκρισις that means, “an answer, a refutation, an official response to a request, or a rescript,” that has overtones of authority associated with it. It is used here and in **Luke 20:26; John 1:22; 19:9**.

**Luke 20:26, “And they were unable to catch Him in a saying in the presence of the people; and being amazed at His answer, they became silent.”**

**John 19:9, “And he entered into the Praetorium again and said to Jesus, “Where are You from?” But Jesus gave him no answer.”**

### **Vs. 48**

**Luke 2:48-51, “When they saw Him, they were astonished; and His mother said to Him, ‘Son, why have You treated us this way? Behold, Your father and I have been anxiously looking for You’.”**

To Mary and Joseph, Jesus was lost and now is found! Just as we were lost to sin, and now are found, cf. **Mat 10:39; Luke 15:6, 9, 24, 32**. This too, reminds us of the typology of Samuel, in **1 Sam 9:20, “As for your donkeys which were lost three days ago, do not set your mind on them, for they have been found. And for whom is all that is desirable in Israel? Is it not for you and for all your father's household?”**

Jesus’ parents finally find Him, and as you can imagine, were upset with Him for staying behind. They were “**astonished**” when they found Him, not at His teaching, but at the fact that they had finally found Him in the Temple and what He was doing there.

“**Astonished**” is the Aorist, Passive, Indicative of the Verb EKPLESSO ἐκπλήσσω that means, “be amazed, overwhelmed, strike with astonishment.” It is a synonym to EXISTEMI “amazed,” from vs. 47. In Greek it meant, “a profound reaction associated with shock.”

This would be the trait of Jesus’s ministry, as this word is only used for people’s reaction to His teaching, in **Matthew, Mark, Luke**. He kept on astonishing people.

**Mark 6:2, “When the Sabbath came, He began to teach in the synagogue; and the many listeners were astonished, saying, ‘Where did this man get these things, and what is this wisdom given to Him, and such miracles as these performed by His hands?’”**

Even after His death, resurrection, and ascension, His teaching kept astonishing people, **Acts. 13:12**.

**Acts 13:12, “Then the proconsul believed when he saw what had happened, being amazed at the teaching of the Lord.”**

“**Son, why have You treated us this way?**” Mary does not call Him son HUIOS, but “**child**” TEKNON in rebuke. And, like a typical Jewish mother, tries to throw a little guilt complex at Him, lol, as she was offended by His action of staying behind.

“**Behold, Your father and I have been anxiously looking for You.**” Notice Mary rightly calls Joseph, “**your father**” PATER.

“**Anxiously**” is the Verb ODUNAOMAI ὀδυρόμαι that means, “cause pain, feel pain, or be tormented.” The word ODUNAO means, “to cause intense pain” in its active sense, or “to be anguished or tormented” in its passive sense. Here, it is in the Present, Passive Deponent, combining both. Once again, we see the beginning of Simeon’s prophecy of a “sword piercing her heart” coming true. This is a word used only by Luke here and in **Luke 16:24-25;**

## Acts 20:38.

In **Luke 16:24-25**, the Parable of the Rich Man and Lazarus, the rich man was physically, mentally, and spiritually “tormented” in the flames of hell. This is analogous to how His mother Mary felt when they had lost Him for three days; a piercing of her heart!

## Vs. 49

**Luke 2:49**, “**And He said to them, ‘Why is it that you were looking for Me? Did you not know that I had to be in My Father’s house?’**”

These are the first recorded words of Jesus. Addressing “**them**,” both Mary and Joseph, He confounded them in a different way. In His response, He did not use the word OIKOS for “**house**.” That is why it is in italics. He literally said, “**in the of my Father**,” meaning, “in the *things or affairs* of my Father.” In other words, He had to be around the teaching and worshipping of His Heavenly Father. Jesus shows His self-understanding of His calling, even as a young boy. His priority will be ministering in the manner God has called Him to do. Engaging in teaching about God will be central to this calling, as the entire context of this scene shows.

In addressing them both, including His earthly father Joseph, and saying, “**Father**,” it should have reminded them of who He truly was; The Son of God! **Luke 1:32, 35**, etc.

*“Jesus did not nonchalantly forsake His parents and their feelings; rather, He heard the call of His Heavenly Father and obeyed (see also Luke 14:26).”* (Complete Biblical Library Commentary)

We also see that by the age of 12, Jesus had a Personal Sense of Destiny, knowing God’s Plan for His life and walking in it, although it would not begin publicly for another 18 years.

## Vs. 50

**Luke 2:50**, “**But they did not understand the statement which He had made to them.**”

“**Did not understand**” is the Greek negative OUK with the Aorist, Active, Indicative of the Verb SUNIEMI συνίημι that means, “understand, comprehend, perceive.” It emphasizes the perception, or lack of perception, one has regarding something. So, Joseph and Mary “did not understand or comprehend” what Jesus was conveying to them at this time. In other words, they could not wrap their heads around what He was saying to them, probably because they were to upset with Him, and at the same time, relieved that they found Him. We know that they knew who He was and what His mission would be, but due to the circumstances, they could not comprehend His meaning at this time, which is understandable.

**Luke 18:34**, “**But the disciples understood none of these things, (His prophecy of His death and resurrection 3 days later). and the meaning of this statement was hidden from them, and they did not comprehend the things that were said.**”

Let us not allow the details, cares, and worries of life to so occupy our minds that we do not comprehend the plain and vital messages from God and His Word.

This also may have been a foreshadowing of the overall nation of Israel, who did not comprehend their Savior, Messiah, Lord, and King when He came to them.

## Vs. 51

**Luke 2:51, “And He went down with them and came to Nazareth, and He continued in subjection to them; and His mother treasured all these things in her heart.”**

In humility, Jesus left with His parents and went back to Nazareth, and “**continued in subjection**” HUPOTASSO to them. He submitted to their authority, honored and respected them and their rules and regulations.

In continued fulfillment of the Law, Jesus honored His father and mother applying the Fifth Commandment, **Exo 20:12; Deut 5:16; Eph 6:1-2.**

This is the last time we have a mention of Joseph in the timeline of the Bible. Mary, once again is said to have “**treasured**” or better “retained” (DIATEREO, “guard, keep, preserve”), “**all these things**” (RHEMA, “spoken words or a matter”), in her “**heart**” (KARDIA, the right lobe of her soul).

Mary had stored and retained the sayings of the angels, shepherds, wise men, and prophets. She now added to these the sayings of the people at the temple and Christ Himself at the age of 12.

## Vs. 52

**Luke 2:52, “And Jesus kept increasing in wisdom and stature, and in favor with God and men.”**

This parallels **vs. 40**, and **Luke 1:80**, regarding John the Baptist. It also parallels Samuel in **1 Sam 2:21, 26**, in typology.

**1 Sam 2:26, “Now the boy Samuel was growing in stature and in favor both with the LORD and with men.”**

“**Increasing**” is the Imperfect, Active, Indicative of the Verb PROKOPTO προκόπτω that means, “making progress, advancing, go forward, proceed, increase, etc.” It was used by the sailors to describe making headway in spite of winds and by pioneers in cutting a path through a forest. It is used 6 times in the NT for “to advance or make progress;” three times positively and three times negatively, **Rom 13:12; Gal 1:14; 2 Time 2:16; 3:9, 13.**

Jesus’ advancement was in spiritual wisdom and maturity, as noted in the next words. As a result of being filled with the Holy Spirit from birth, the humanity of Christ resided inside the prototype spiritual life where He matured very quickly, both spiritually and physically.

Jesus increased in “**wisdom**” SOPHIA, already mentioned in **vs. 40**. As truly a man, the Christ child experienced mental, spiritual, and physical development in keeping with His humanity. He grew and increased in wisdom. The wisdom of Jesus marked all of His teaching and ministry, and it created much astonishment among the people, **Mat 13:54.**

In addition, He increased in “**stature**” HELIKIA ἡλικία, which can refer to either height or age. This does not mean that Jesus merely grew taller or matured into manhood. It emphasizes a mental, spiritual, and sociological maturity. Perhaps its use in **Eph 4:13**, says it best, “**Until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.**”

Of course, at the end of a short time elapse, our Lord was mature. By the time He was thirty-three and went to the Cross, He was way beyond the spiritual maturity of anyone who ever lived.

He also advanced in the “**grace of God**,” CHARIS HO THEOS. The word “grace,” in both Greek and Hebrew, has a variety of meanings. Here, it carries the meaning of God’s blessings in His life. It is not that God liked Him more and more each day, but that Jesus received and applied God’s grace more and more each day to learn, grow, and walk in God’s plan for His life. Note that Mary received a special CHARIS from God, **Luke 1:30**.

Likewise, Jesus gained the grace or favor with “**men**,” ANTHROPOS. Even though rejected by men, He was well respected by men, undoubtedly because of His stature: honesty, integrity, virtue, wisdom, kindness, gentleness, graciousness, etc.

In addition, note the priority. Favor or grace with God must precede favor or grace with mankind. Favor with mankind does not imply favor with God, which was the thinking of Adam and the woman in the Garden.