

Luke 02 - Christ is Born; Announcement to the Shepherds; Jesus is Circumcised; Simeon's Prophecy; Anna's Testimony; Jesus Returns to Nazareth; Jesus' Visit to the Temple

I. Introduction to the Son of Man (Luke 1:1—2:52)

(6) Birth of Jesus (2:1-38)

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Luke 2

(6) Birth of Jesus (2:1-38)

(A) Circumstances of the birth (2:1-7)

1 Now in **thosedays** a decree went out from **CaesarAugustus**, that a census be taken of all the inhabited earth.

1 Now in those days a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth.

1 Now in those days an order was published by Caesar Augustus that the whole world should be registered.

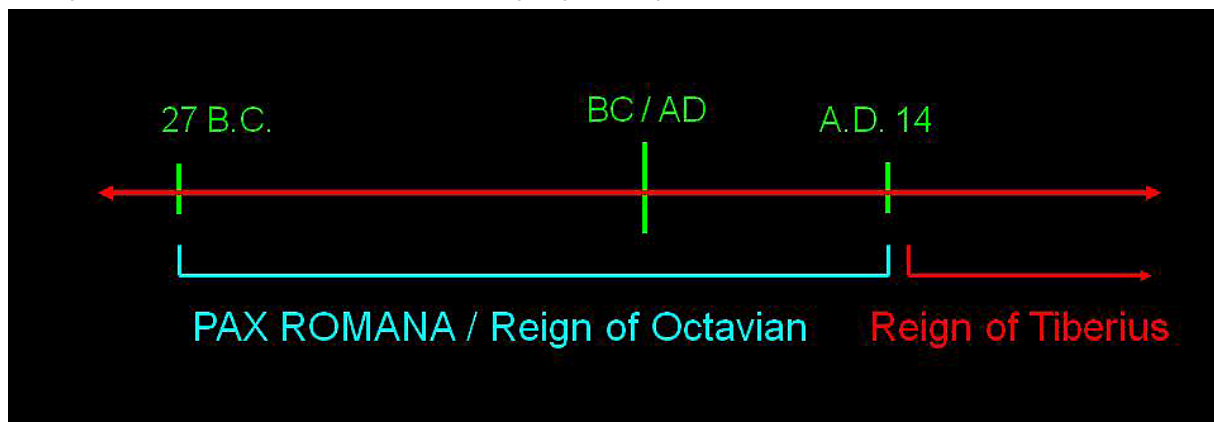
1 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

- "...those days" - the time of John the Baptist's birth (Cf. 1:57-59)

- "...Caesar Augustus" - aka Gaius Octavius, the great nephew of Julius Caesar; named chief heir and ruled in a triumvirate with Mark Antony and Lepidus.

— Augusta was Caesar from 44 BC to 14 AD. He was called in antiquity "the divine savior who has brought peace to the world." Luke presented a superior Savior.

- Lepidus fell from power in 36 BC, and Antony's involvement with Cleopatra of Egypt brought him into conflict with Octavian.
- In 31 BC, Octavian beat Antony at Actium. He was finally acknowledged as Augustus Caesar by the Senate in 27 BC. They gave him the Greek name Sebastos (Latin, Augustus).
- *Pax Romana* for 40 years: Octavian's reign was known for its peaceful character as his accession ended a long period of civil strife. The gates of the Temple of Janus stayed closed. Octavian died in 14 AD and was succeeded by Tiberius, the ruler of Rome during Jesus' ministry.
- Caesar was ruling, but God was in charge: He used Caesar's edict to get Mary and Joseph to move 80 miles to fulfill the prophetic plan of God.



- 2 This was the **first census** taken while **Quirinius** was governor of Syria.
- 2 This was the first census taken while Quirinius was governor of Syria.
- 2 This was the first registration taken while Quirinius was governor of Syria.
- 2 (And this taxing was first made when Cyrenius was governor of Syria.)
- "...first" - it was made for the first time under Cyrenius' administration. Books who attack Luke over this issue haven't dug deeply enough.
- "...census" - a registration or census for taxing; the census provided statistical data so the government could levy taxes
- "...Quirinius" - his full name was Publius Sulpicius Quirinus: he had a noteworthy career as an able administrator and soldier; he was appointed counsel in 12 BC and was victorious in south Galatia.
- Recent historical investigation has proved that Quirinus was governor of Cilicia as early as 4 BC, which was annexed to Syria at the time of our Lord's birth. Cilicia, which he ruled, being a province of Syria, resulted in his being called the governor, which he was *de jure*, of Syria. A decade later he was appointed as legate over Syria for a second time in 6-9 AD after Herod's son Archelaus was deposed.

- 3 And all *the people* were on their way to register for the census, each to his own city.

3 And everyone was on his way to register for the census, each to his own city.

3 So all the people went to their hometowns to be registered.

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

- Rome took a census every 14 years for military and tax purposes. No Roman administrator would require this in winter when much of the empire was impassable.

4 Now 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,

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,

4 Joseph, too, went up from the city of Nazareth in Galilee to Judea, to the City of David (called Bethlehem), because he was a descendant of the household and family of David.

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

- Questions:

- How did Bethlehem become the city of David?
- Why not Ophel at the base of Mt. Moriah?
- Isn't Jerusalem the City of David?
- Some ostensible paradoxes:

— Judah was the Royal Tribe (Gen 49:10)

— How could Samuel anoint Saul from the tribe of Benjamin? (1 Sam 15:1) — Because David wasn't ready yet!

— Prophesied in the days of Judges (Ruth 4:12)

5 in order to register along with Mary, who was betrothed to him, and was pregnant.

5 in order to register along with Mary, who was engaged to him, and was with child.

5 He went there to be registered with Mary, who had been promised to him in marriage and was pregnant.

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

6 While they were there, the time came for her to give birth.

6 While they were there, the days were completed for her to give birth.

6 While they were there, the time came for her to have her baby,

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

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

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.

7 and she gave birth to her first child, a son. She wrapped him in strips of cloth and laid him in a feeding trough, because there was no place for them in the guest quarters.

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

- "...firstborn son" - the fact that Jesus was called Mary's firstborn implies that later she had other children (Cf. Matt 13:55-56; Luke 8:19-21; John 7:1-10).

— "firstborn" is also a title of position

— Matt 13:35 - Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

— Mark 6:3 - Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

- Apparently a family of at least seven children. Jesus, also, was apparently viewed as having taken up Joseph's trade as a "carpenter"

- "...cloths" - infants were often wrapped in strips of cloth to keep their limbs straight and unharmed. This was also the way the shepherds would recognize the infant.

- "...laid Him in a manger" - the King of the Universe was born in a stable.

— "manger" - *phatne*, this is translated "stall" in Luke 13:15, and can mean crib, stall, or feeding trough. The traditional stone feeding trough in a cave is supported by common practice in the region.

- He was born of a woman so that we could be "born again." He that is born once, dies twice; he that is born twice only dies once (Cf. 2 Cor 8:9).

(B) Worship of the shepherds (2:8-20)

This is a third annunciation scene, which follows the same pattern of the previous two: an angel appears, a response of fear, the command to not fear, the announcement of a birth that brings joy. In this case, however, the announcement is not to a parent of the child to be born, for this birth is not just a family affair. The angel stresses that he brings a message of "great joy" for "all people."

8 In the same region there were *someshepherds staying out in the fields* and keeping watch over their flock at night.

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

8 In that region there were shepherds living in the fields, watching their flock during the night.

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

- "...shepherds staying out in the fields" - the flocks were in open fields: thus, probably no later than October.

— Why shepherds? They were the outcasts in Israel; their work made them ceremonially unclean; they were kept away from the temple weeks at a time (1 Cor 1:26-29; Luke 1:51-53).

— God first sent the gospel to the lowly. In the OT, God used shepherds as symbols of those who cared for His people (Ps 23:1; Is 40:11; Jer 23:1-4, et al)

9 And an angel of the Lord *suddenly* stood near them, and the glory of the Lord shone around them; and they were **terriblyfrightened**.

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.

9 An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified.

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

- Initially, a single angel appeared to the shepherds; later a multitude of other angels joined him (v13)

- "...terribly frightened" - *megas phobeo*, "they feared a great fear"; stresses the intensity of this fear.

10 And so the angel said to them, "Do not be afraid; for behold, I bring you good news of great joy which will be for **allthepeople**;

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;

10 Then the angel told them, "Stop being afraid! Listen! I am bringing you good news of great joy for all the people.

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

- "...all the people" - Luke, a Gentile, emphasizes that the Savior would be for all mankind

11 for today in the city of David there has been born for you a Savior, who is Christ the Lord.

11 for today in the city of David there has been born for you a Savior, who is Christ the Lord.

11 Today your Savior, the Lord Messiah, was born in the City of David.

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

- Christ is a title, *Christos*, the Greek equivalent of the Hebrew word *Meshiach* – Messiah, which means "the anointed one." (Anointed as King) (Cf. 1 Sam 16:1-13; 24:6; 2 Sam 19:21; 1 Kings 19:15)

12 And this *will be* a **sign** for you: you will find a baby wrapped in cloths and lying in a manger."

12 This *will be* a sign for you: you will find a baby wrapped in cloths and lying in a manger."

12 And this will be a sign for you: You will find a baby wrapped in strips of cloth and lying in a feeding trough."

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

- "...sign" - the sign that Messiah God had indeed come to save the people would be the "babe" that the shepherds would find "wrapped in swaddling clothes, lying in a manger"

— This was an unusual place for *any* baby to lie, especially the divine Messiah

— In this case, the confirmation was not an unusual demonstration of divine power, as with Zacharias' muteness or Elisabeth's conception, but a confirmation of the truth of the angel's message

13 And suddenly there appeared with the angel a multitude of the heavenly army *of angels* praising God and saying,

13 And suddenly there appeared with the angel a multitude of the heavenly host praising God and saying,

13 Suddenly, a multitude of the Heavenly Army appeared with the angel, praising God by saying,

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 **"Glory to God in the highest, And on earth peace among people with whom He is pleased."**

14 "Glory to God in the highest, And on earth peace among men with whom He is pleased."

14 "Glory to God in the highest, and peace on earth to people who enjoy his favor!"

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

- The angels' praise explained the benefits of Jesus' birth

- "Glory to God" - the whole purpose of the plan of salvation (Eph 1:6,12,14). The irony is that all that Satan is doing will ultimately glorify God.

— God revealed His glory by sending His Son; consequently, it is appropriate to ascribe glory or praise to God.

— God's glory had dwelt in the Tabernacle (Ex 40:34), and in the Temple (2 Chr 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).

- "...And on earth peace among people with whom He is pleased" - God's peace is not given to those who have good will, but to those who are recipients of God's good will or favor.

— *Pax Romana* had been in effect since 27 BC, but the absence of war doesn't guarantee the presence of peace. The Stoic philosopher Epictetus said, *While the emperor may give peace from war on land and sea, he is unable to give peace from passion, grief, and envy. He cannot give peace of heart for which man yearns more than even for outward peace.*

The Shepherds Visit Jesus

15 When the angels had departed from them into heaven, the shepherds *began* saying to one another, "Let's go straight to Bethlehem, then, and see this thing that has happened, which the Lord has made known to us."

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."

15 When the angels had left them and gone back to heaven, the shepherds told one another, "Let's go to Bethlehem and see what has taken place that the Lord has told us about."

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

- The shepherds' attitude contrasts sharply with that of the religious leaders: both knew where the Baby was to be born, but only the shepherds went to confirm it for themselves (Matt 2:5).

16 And they came in a hurry and **found** their way to Mary and Joseph, and the baby as He lay in the manger.

16 So they came in a hurry and found their way to Mary and Joseph, and the baby as He lay in the manger.

16 So they went quickly and found Mary and Joseph with the baby, who was lying in the feeding trough.

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

- "...found" - *aneurisko*, "found after a search." (The "wise men" came later)

- The theme of amazement at the proclamation of the Messiah runs throughout the Book of Luke.

— The verb *thaumazo*, "to be amazed, to wonder, to be astonished" occurs in Luke 1:21,63; 2:18,33; 4:22; 8:25; 9:43; 11:14,38; 20:26; 24:12,41.

17 When they had seen *Him*, they made known the statement which had been told them about this Child.

17 When they had seen this, they made known the statement which had been told them about this Child.

17 When they saw this, they repeated what they had been told about this child.

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

- After the shepherds saw Jesus, they spread the word as evangelists

18 And all who heard it were amazed about the things which were told them by the shepherds.

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

18 All who heard it were amazed at what the shepherds told them.

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

19 But Mary treasured all these things, pondering them in her heart.

19 But Mary treasured all these things, pondering them in her heart.

19 However, Mary continued to treasure all these things in her heart and to ponder them.

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

- In contrast to the shepherds' public proclamation, Mary meditated on the significance of these events

20 And the shepherds went back, glorifying and praising God for all that they had heard and seen, just as had been told them.

20 The shepherds went back, glorifying and praising God for all that they had heard and seen, just as had been told them.

20 Then the shepherds returned to their flock, glorifying and praising God for everything they had heard and seen, just as it had been told to them.

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

- Jesus will be confronted by three different people:

(1) Moses, through the Law. The Law is used 5x in v21-40 (Gal 4:1-7)

(2) Simeon

(3) Anna the prophetess

(C) Christ's circumcision (2:21-24)

21 And when eight days were completed so that it was **time for His circumcision, He was also named Jesus**, the *name* given by the angel before He was conceived in the womb.

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.

21 After eight days had passed, the infant was circumcised and named Jesus, the name given him by the angel before he was conceived in the womb.

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

- "...time for His circumcision" - circumcision was required by the Law (Lev 12:3)

- "...He was also named Jesus" - both Joseph and Mary had been told separately to name the child "Jesus" (Matt 1:21; Luke 1:31)

— "Jesus" is the Greek form of the Hebrew name *Yeshua* (Joshua) - "Yahweh is salvation" (Matt 1:21)

Jesus' Presentation in the Temple

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

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

22 When the time came for their purification according to the Law of Moses, Joseph and Mary⁷ took Jesus up to Jerusalem to present him to the Lord,

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

- Under Mosaic Law, a woman was ritually unclean when she gave birth to a child (Lev 12:2)

— The parents of a male child were to circumcise him on the eighth day after his birth (Lev 12:3). The mother of a male child was unclean for 33 days following her son's circumcision (Lev 12:4-5)

- On the 40th day after her son's birth, a mother was to present a sin offering to the priest at the sanctuary to atone for her uncleanness (Lev 12:6-7)

- In the case of a firstborn son, the parents were to present Him to the Lord (Ex 13:2,12; Num 18:16; Cf. 1 Sam 1:24-28)
- The parents would normally “redeem” the son, buy him back, by paying five shekels for him (Num 18:16)
- The present scene is the temple, and no ransom price is mentioned, and the child is present, show that Jesus is not here being redeemed, but consecrated to the Lord

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”),

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”),

23 as it is written in the Law of the Lord, “Every firstborn son is to be designated as holy to the Lord.”

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

- They were required by the Law to present their firstborn to God 33 days later (Ex 13:2,12) and to bring an offering for Mary’s purification after childbirth (Lev 12:1-8).

24 and to offer a sacrifice according to what has been stated in the Law of the Lord: “A PAIR OF TURTLEDOVES OR TWO YOUNG DOVES.”

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.”

24 They also offered a sacrifice according to what is specified in the Law of the Lord: “a pair of turtledoves or two young pigeons.”

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

- The offering which they presented for her purification showed that they were a poor couple.

— They could not afford a lamb, so they bought a pair of doves or pigeons, which were all they could afford (Lev 12:8). Yet, *Jesus* was the lamb!

Ritual uncleanness was not the same as sinfulness. All sin resulted in uncleanness in Israel, but uncleanness was not always the result of sin. Mary’s uncleanness was not due to sin, but to bearing a child. The fact that she became unclean when she bore Jesus testifies to the reality of the Incarnation. Jesus was a real human being.

(D) Praises for the birth (2:25-38)

(a) By Simeon (2:25-35)

25 And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking forward to the consolation of Israel; and the Holy Spirit was upon him.

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.

25 Now a man named Simeon was in Jerusalem. This man was righteous and devout. He was waiting for the one who would comfort Israel, and the Holy Spirit was upon him.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

- Like Anna, Zechariah, and Elisabeth, Simeon was part of the faithful Jewish remnant. Unlike the religious leaders, he was waiting for the Messiah, the One who would bring consolation to the nation.

— Luke consistently uses the testimony of credible people to testify that Jesus was indeed the Lord

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.

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.

26 It had been revealed to him by the Holy Spirit that he would not die until he had seen the Lord's Messiah.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law,

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,

27 Led by the Spirit, he went into the Temple. When the parents brought the child Jesus to do for him what was customary under the Law,

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

- The Holy Spirit led Simeon to be present in the temple courtyard when Mary and Joseph arrived to consecrate Jesus to God (Cf. 4:1)

28 then he took Him in his arms, and blessed God, and said,

28 then he took Him into his arms, and blessed God, and said,
28 Simeon took the infant in his arms and praised God, saying,
28 Then took he him up in his arms, and blessed God, and said,

Nunc Dimittis

29 "Now, Lord, You are letting Your bond-servant depart in peace, According to Your word;
29 "Now Lord, You are releasing Your bond-servant to depart in peace, According to Your word;

29 "Master, now you are dismissing your servant in peace? according to your promise,
29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For my eyes have seen Your salvation,
30 For my eyes have seen Your salvation,
30 because my eyes have seen your salvation,
30 For mine eyes have seen thy salvation,
- Simeon equated the Messiah with God's "salvation"

31 Which You have prepared in the presence of all the peoples:

31 Which You have prepared in the presence of all peoples,
31 which you prepared for all people to see—

31 Which thou hast prepared before the face of all people;
- He also viewed the salvation that Jesus would provide as being worldwide, not just for Israel (Cf. Ps 98:3; Is 52:10)

- In all three of the hymns of thanksgiving and praise recorded by Luke in these first two chapters (1:46-55,68-79; 2:29-32) lie the deep significance of the births of John and Jesus for the salvation of Israel and the world.

32 A light for revelation for the Gentiles, And the glory of Your people Israel."

32 A Light of revelation to the Gentiles, And the glory of Your people Israel."

32 a light that will reveal salvation to unbelievers and bring glory to your people Israel."

32 A light to lighten the Gentiles, and the glory of thy people Israel.

- Simeon noted that *the Messiah was to be for the Gentiles as well as for Israel*. The idea of salvation for the Gentiles is set forth many times in the Gospel of Luke.

— If we only had Matthew and Mark's gospels, we might wonder if there were any Jews besides Jesus who understood the OT correctly. Luke presented two so far who did: Zacharias and Simeon.

33 And His father and mother were amazed at the things which were being said about Him.

33 And His father and mother were amazed at the things which were being said about Him.

33 Jesus' father and mother kept wondering at the things being said about him.

33 And Joseph and his mother marvelled at those things which were spoken of him.

- Mary and Joseph understood that Jesus was the Messiah. However, they had evidently not connected some of the OT revelation about Messiah, to which Simeon referred, with Jesus' ministry.

— Perhaps they understood Messiah to be mainly a political leader, which was the view of the most of their contemporaries.

— God used a stranger to inform them of their Son's significance for the Gentiles.

34 And Simeon blessed them and said to His mother Mary, "Behold, this *Child* is appointed for the fall and rise of many in Israel, and as a sign to be opposed—

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—

34 Then Simeon blessed them and told Mary, his mother, "This infant is destined to cause many in Israel to fall and rise. Also, he will be a sign that will be opposed.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

- Simeon now prayed for God's blessing on Mary and Joseph, especially Mary, who would suffer more than Joseph.

— He revealed to Mary that Jesus would be responsible for bringing many people in Israel to the point of making an important moral decision. Some would reject Him, and "fall" spiritually; other would accept Him, and therefore "rise" spiritually.

— Jesus would be the source of stumbling for some, but a means of reaching heaven for others (Cf. Is 8:14-15; 28:16). He would be the instrument of salvation for some, but condemnation for others.

— He would pay a price, namely suffering the antagonism of those who would reject Him. This rejection would hurt Mary (v35)

— Jesus would be a "sign" in the sense that He would be a demonstration that God was at work.

35 and a sword will pierce your own soul—to the end that thoughts from many hearts may be revealed."

35 and a sword will pierce even your own soul—to the end that thoughts from many hearts may be revealed."

35 Indeed, a sword will pierce your own soul, too, so that the inner thoughts of many people might be revealed."

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

(b) By Anna (2:36-38)

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 for seven years after her marriage,

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,

36 Now Anna, a prophetess, was also there. She was a descendant of Phanuel from the tribe of Asher. She was very old, having lived with her husband for seven years after her marriage,

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

- "...Anna" - equivalent to the Hebrew Hannah; she was a female "prophetess" (Cf. Ex 15:20; Judges 4:4; 2 Kings 22:14; Neh 6:14; Is 8:3; Acts 2:17; 21:9; 1 Cor 11:5)

— Anna's husband had died seven years after their marriage, and she had remained a widow from that point to her present age of 84.

— She was a widow who had devoted herself to the worship and service of God in the temple (Cf. 1 Tim 5:5).

37 and *then* as a widow to the age of eighty-four. She did not leave the temple *grounds*, serving night and day with fasts and prayers.

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.

37 and then as a widow for 84 years. She never left the Temple, but continued to worship there night and day with times of fasting and prayer.

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

- Other prophetesses in Scripture:

- Miriam (Ex 15:20)
- Deborah (Judges 4:4)
- The wife of Isaiah (Is 8:3)
- Huldah (2 Kings 22:14)
- Noadiah (Neh 6:14)
- Four daughters of Philip (Acts 21:8-9)

38 And at that very moment she came up and *began* giving thanks to God, and continued to speak about Him to all those who were looking forward to the redemption of Jerusalem.

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.

38 Just then she came forward and began to thank God and to speak about Jesus to everyone who was waiting for the redemption of Jerusalem.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

- There was a believing remnant in Israel looking for the Messiah. Anna authenticates that this child is The One.

(7) Childhood of Jesus (2:39-52)

Jesus Returns to Nazareth from Egypt (Cf. Matt 2:19-23)

39 And when *His parents* had completed everything in accordance with the Law of the Lord, they returned to Galilee, to their own city of Nazareth.

39 When they had performed everything according to the Law of the Lord, they returned to Galilee, to their own city of Nazareth.

39 After doing everything required by the Law of the Lord, Joseph and Mary returned to their hometown of Nazareth in Galilee.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

- Luke again noted Mary and Joseph's careful obedience to God's will as revealed in the Mosaic Law.

— Luke omits their flight to Egypt that Matthew recorded.

- Jesus would be known as the Nazarene (Acts 2:22; Matt 21:11). It would even be on His cross.

40 Now the Child continued to grow and to become strong, increasing in wisdom; and the favor of God was upon Him.

40 The Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.

40 Meanwhile, the child continued to grow and to become strong. He was filled with wisdom, and God's favor rested upon him.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

- The wisdom and favor from God were evident before He reached the age of 12

- This verse covers Jesus' development from His consecration in the temple at 40 days old, until He returned there at age 12 (v41-51)

- There were no "childhood miracles"—the Wedding at Cana was the first miracle (John 2:11).

Jesus' Visit to the Temple as a Boy

41 His parents went to Jerusalem every year at the Feast of the Passover.

41 Now His parents went to Jerusalem every year at the Feast of the Passover.

41 Every year Jesus' parents would go to Jerusalem for the Passover Festival.

41 Now his parents went to Jerusalem every year at the Feast of the Passover.

- There were three obligatory feasts for all males 13 years and older:

- Feast of Unleavened Bread (thus, including Passover)
- Pentecost
- Tabernacles (Ex 23:14-17; 34:23; Deut 16:16)
- In Jesus' day, women usually attended with their husbands or fathers (Cf. 1 Sam 1:7)

- The one-day Passover was followed by the seven-day Feast of Unleavened Bread (Ex 23:15; Lev 23:4-8; Deut 16:1-8) and the Feast of Firstfruits (Lev 23:5-6,10,12).

— The entire eight-day festival was sometimes called the Passover (Luke 22:1,7; John 19:14; Acts 12:3-4).

42 And when He was twelve years old, they went up *there* according to the custom of the feast;

42 And when He became twelve, they went up *there* according to the custom of the Feast;

42 When Jesus was twelve years old, they went up to the festival as usual.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

- This would be precedent to, as a 13-year-old, officially becoming a "son of the commandment," a full member of the synagogue, [*Mishna*, Niddah 5:6]; similar to the modern custom of the *bar mitzvah* (which post-dates Jesus' time by about 500 years)

43 and as they were returning, after spending the full number of days *required*, the boy Jesus stayed behind in Jerusalem, but His parents were unaware of it.

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,

43 When the days of the festival were over, they left for home. The young man Jesus stayed behind in Jerusalem, but his parents did not know it.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 Instead, they thought that He was *somewhere* in the caravan, and they went a day's journey; and *then* they *began* looking for Him among their relatives and acquaintances.

44 but supposed Him to be in the caravan, and went a day's journey; and they *began* looking for Him among their relatives and acquaintances.

44 They thought that he was in their group of travelers. After traveling for a day, they started looking for him among their relatives and friends.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

- This wasn't a fault in their parenting...they likely each supposed He was with the other, since men often traveled with men and women with women.

45 And when they did not find Him, they returned to Jerusalem, looking for Him.

45 When they did not find Him, they returned to Jerusalem looking for Him.

45 When they did not find him, they returned to Jerusalem, searching desperately for him.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 Then, after **threedays** they found Him in the temple, sitting in the **midst** of the teachers, both listening to them and asking them questions.

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.

46 Three days later, they found him in the Temple sitting among the teachers, listening to them, and posing questions to them.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

- "...three days" - see tag: **3 Days**

- "...midst" - suggests Jesus' centrality in this group, through He was a learner and not a teacher

47 And all who heard Him were **amazed** at His understanding and His answers.

47 And all who heard Him were amazed at His understanding and His answers.

47 All who heard him were amazed at his intelligence and his answers.

47 And all that heard him were astonished at his understanding and answers.

- "...amazed" - *existanto*, to throw out of position, displace; thus, to amaze, to astonish, throw into wonderment; to be amazed, astounded; to be out of one's mind, besides one's self.

48 When *Joseph and Mary* saw Him, they were **bewildered**; 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!"

48 When they saw Him, they were bewildered; 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."

48 When Jesus' parents saw him, they were shocked. His mother asked him, "Son, why have you treated us like this? Your father and I have been worried sick looking for you!"

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

- "...bewildered" - *exeplogesan*, expel by a blow, drive out or away; commonly, to strike with panic, shock, astonish; to be struck with amazement, astonished, amazed.

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?**"

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?"

49 He asked them, "Why were you looking for me? Didn't you know that I had to be in my Father's house?"

49 And he said unto them, **How is it that ye sought me? Wist ye not that I must be about my Father's business?**

- Jesus' very first recorded words in all of Scripture

- "...My Father's" - God as Father—a radical concept! In the 39 OT books, God is referred to as "Father" only 14x, and never as "my Father"

— Jesus never used *any other* term, except as He hung in our place on the cross: "My God, My God, why hast thou forsaken me?" (Ps 22:1; Matt 27:46; Mark 15:34).

— By the time Jesus was 12 years old He understood His mission on earth.

- Jesus' point is that His career must be about instruction on the way of God, for the temple was not only a place of worship, but was also a place of teaching.

- Even as a boy, Jesus placed great importance on worshipping God and learning from and about God.

50 And yet they on their part did not understand the statement which He had made to them.

50 But they did not understand the statement which He had made to them.

50 But they did not understand what he told them.

50 And they understood not the saying which he spake unto them.

- Jesus' obedience to God did not involve disobedience to Joseph. Jesus implied that His parents should have understood His priorities, but they did not grasp the true significance of His words.

Jesus Grows in Wisdom

51 And He went down with them and came to Nazareth, and He continued to be subject to them; and His mother treasured all *these* things in her heart.

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.

51 Then he went back with them, returning to Nazareth and remaining in submission to them. His mother continued to treasure all these things in her heart.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

- Jesus' obedience to His heavenly Father included obedience to his earthly parents (Ex 20:12; Cf. Col 3:20)

52 And Jesus kept increasing in **wisdom** and **stature**, and **in favor with God** and **people**.

52 And Jesus kept increasing in wisdom and stature, and in favor with God and men.

52 Meanwhile, Jesus kept on growing wiser and more mature, and in favor with God and his fellow man.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

- "...wisdom" - intellectual growth

- "...stature" - physical growth

- "...in favor with God" - spiritual growth

— Jesus devoted enough of His life to knowing the things (Word) of God in a precise way so that He could bring them forth in the midst of temptation (Luke 4)

- "...[in favor with] people" - social growth

— Jesus went through the normal maturity steps that all men go through...