

A Comforting Arrival

Luke 2:22-40 on December 5, 2021

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Now that we're in the Advent season, we've put our study of the book of Acts on hold until January. Today we're going to learn from another book that Luke wrote, his first book, the Gospel according to Luke. Luke 2 begins with the familiar Christmas story, "In those days Caesar Augustus issued a decree that a census should be taken...." Luke then goes on to write about how Joseph and Mary needed to travel to Bethlehem for this census. While they were in Bethlehem, Jesus was born. This is what we refer to as Jesus' 1st advent, His 1st coming.¹ Most of us are pretty familiar with this part of Luke 2. It's the classic Christmas story with baby Jesus in the manger, and the angels, and the shepherds. What we may be less familiar with, is what happened next, in the days immediately following Jesus' birth. There's actually a lot that we can learn, about Jesus' 1st advent, in the next 20 verses... Luke 2:21 tells us, "On the eighth day, when it was time to circumcise the child, he was named Jesus, the name the angel had given him before he was conceived." So, when Jesus was just 8 days old, He was circumcised, in keeping with Jewish tradition. This practice goes all the way back to the covenant established in Genesis 17, when God first commanded Abraham's descendants to circumcise every male child, when he reached 8 days old.² So, when Jesus was 8 days old, He was also circumcised, and His parents officially named him "Jesus."³ The name "Jesus" means "the LORD saves." This is why Jesus came to earth on that very first Christmas morning; the purpose of Jesus' 1st advent was to save us from our sins. Verse 21 leads us right into today's passage. Today we'll take a look at what happened when Jesus was just 40 days old. And we'll discover that Acts 2:22-40 has a lot to teach us, about Jesus' first arrival on planet earth.

Before going further in this transcript, please read Acts 2:22-40.

¹ Here's a brief overview of advent: <https://www.gotquestions.org/what-is-Advent.html>

² See Genesis 17:9-14.

³ Actually though, the angel had given Him this name, before he was even conceived. The angel had told Joseph back in Matthew 1:21, "She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."

Verse 40 says that at 40 days old, Jesus was a healthy, growing, baby boy.^{4 5} And verse 39 tells us that Jesus' parents obeyed the Lord. Luke 2:39 summarizes, "When Joseph and Mary had done everything required by the Law of the Lord, they returned to Galilee to their own town of Nazareth."^{6 7} In other words, before Jesus' parents returned their hometown, up north in Nazareth, they did "EVERYTHING required by the Law of the Lord."

1 Jesus' arrival revealed a long obedience to God.⁸ Let's back up to verse 22 and see how this obedience traces through today's text. Luke 2:22-24 begins, "When the time came for the purification rites required by the Law of Moses, Joseph and Mary took him to Jerusalem to present him to the Lord." 23 (as it is written in the Law of the Lord, "Every firstborn male is to be consecrated to the Lord"), 24 and to offer a sacrifice in keeping with what is said in the Law of the Lord: "a pair of doves or two young pigeons." These first three verses are actually a little confusing, because there are at least two different things going on here:

1. a purification for the mother. (vv. 22a and 24)
2. a presentation of the firstborn son. (vv. 22b-23)

Luke kind of sandwiches them together.⁹ The purification begins in verse 22a, but then skips to verse 24. The presentation is sandwiched in the middle, verses 22b-23. Both of these were acts of obedience by Jesus' parents. For most of us reading this sermon, purification rites and presenting a firstborn son, are probably pretty foreign to us. So let's take a little closer look at what's going on here.

⁴ Luke 2:40 says, "And the child grew and became strong; he was filled with wisdom, and the grace of God was on him." Verses like this make it clear that Jesus was clearly no ordinary child. And yet, they also make it clear, that Jesus went through the natural stages of human development and physical growth, just like any other human child. Rich Mullins says it this way in one of my favorite songs of his "Boy Like Me, Man Like You," "You was a baby like I was once, You was cryin' in the early mornin'." (https://www.youtube.com/watch?v=RYVCe_8XJX0) The Christmas carol which states "the little Lord Jesus, no crying He makes," is not particularly good theology.

⁵ Luke 2:52 repeats this idea when Jesus was 12 years old, "And Jesus grew in wisdom and stature, and in favor with God and man." As common as Jesus was physically, He was quite uncommon in other aspects of his life. Consider Isaiah 11:1-2.

⁶ "Luke does not mention the coming of the Magi [some months after Jesus' consecration], the danger from Herod or the flight to and return from Egypt (cross reference Matthew 2:1-23)." (*The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1706 footnote on Luke 2:39.) See also *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1591 footnote on Matthew 2:11.

⁷ "Luke did not mention a visit to Egypt as we find in Matt 2:13-22, but such a visit would have to be placed between Luke 2:38 and 2:39." Stein, R. H. (1992). Luke (Vol. 24, p. 118). Nashville: Broadman & Holman Publishers.

⁸ Chris Ritter refers to this as "the beauty of long faithfulness," in his sermon "This Changes Everything: Luke 2:41-52."

⁹ Luke actually has a tendency of doing this in his writing style, trying to keep things succinct and move to his main point. We can also note this between verses 38 and 39, where he completely skips over Jesus' family's trip to Egypt. This was simply not Luke's particular focus in His Gospel. His Gospel, His choice. But let's also note he's under the inspiration of the Holy Spirit. Apparently, the Spirit didn't prompt Luke to write on everything we might like to know about. However, the Holy Spirit did prompt Matthew to write about it in Matthew 2:13-22.

Their first act of obedience was the purification rite for Mary.¹⁰ The law of Moses required that mothers be purified 40 days after giving birth to a son. There's a long history here, and a lot that could be said, but for our purposes today, we simply need to remember that in the Jewish sacrificial system, blood was considered sacred. Therefore, in the Old Testament ritual system, the woman's bleeding at childbirth, needed to be purified through sacrifice.¹¹ ¹² Luke 2:24 is referring to the requirements of this purification rite, "...offer a sacrifice in keeping with what is said in the Law of the Lord: 'a pair of doves or two young pigeons.'" Now, wealthier families would offer 1 lamb and 1 bird. But those who could not afford this, offered 2 birds instead, either doves or pigeons, which were considerably less expensive.¹³ Joseph and Mary didn't have a lot of money at this time, so all that they could afford were two birds. But they offered what they could afford, and the vital detail to notice here, is that they offered them, in OBEDIENCE to God.¹⁴ ¹⁵ ¹⁶ ¹⁷

Their second act of obedience, was the presentation, or consecration, of their firstborn son. This goes WAY back to when God delivered His people from slavery in Egypt. In Numbers 3:13 God says, "for all the firstborn are

¹⁰ It seems reasonable that Mary would purify herself first, and probably Joseph as well, before consecrating Jesus to the Lord. See the helpful discussion by Darrell L. Bock, *Luke 1:1-9:50*, Baker, Grand Rapids, MI, 1994, pp. 234-237.

¹¹ Consider Leviticus 15:19 and Isaiah 64:6.

¹² We can read about this back in Leviticus 12:1-8, "The LORD said to Moses, 2 "Say to the Israelites: 'A woman who becomes pregnant and gives birth to a son will be ceremonially unclean for seven days, just as she is unclean during her monthly period. 3 On the eighth day the boy is to be circumcised. 4 Then the woman must wait thirty-three days to be purified from her bleeding... 6 "When the days of her purification...are over, she is to bring to the priest at the entrance to the tent of meeting a year-old lamb for a burnt offering and a young pigeon or a dove for a sin offering. 7 He shall offer them before the LORD to make atonement for her, and then she will be ceremonially clean from her flow of blood... 8 But if she cannot afford a lamb, she is to bring two doves or two young pigeons, one for a burnt offering and the other for a sin offering. In this way the priest will make atonement for her, and she will be clean.'" Much of this is pretty foreign to us, as a mostly Gentile audience, living under the New Covenant. However, it's helpful for us to understand these Old Testament practices, in order to better understand our Bibles, and the origins of our Christian faith.

¹³ They don't receive the costly gifts of frankincense, myrrh, and gold until sometime later. See Matthew 2:11.

¹⁴ "for 40 days the little family had now been living in or near Bethlehem. Whether during this period Joseph found employment and earned wages we do not know." William Hendriksen, *The Gospel of Luke*, Baker, Grand Rapids, MI, 1978, top of p. 165.

¹⁵ One bird was offered as a sign of their devotion to the Lord, and one bird was offered to restore fellowship with God by atoning for any sin. See *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 174 footnote on Leviticus 12:6 and related notes.

¹⁶ At Christmas, some of us sing about "2 turtle doves." It may be interesting to note, "the origin of the name turtle dove. The dove is not at all associated with a turtle, but rather a slurring of the Latin which is based on the Hebrew. In biblical Hebrew the dove is the tor. In deference to the Hebraic origins, the Latin name was turtur, the biblical Hebrew word, tor, twice. When transliterated to English, the word turtur became the garbled turtle dove." (<https://oukosher.org/btus/2016/08/18/turtle-dove/#:~:text=In%20biblical%20Hebrew%20the%20dove,became%20the%20garbled%20turtle%20dove>)

¹⁷ "That Mary offered a dove as a sin offering (Leviticus 12:6) for her purification indicates that the mother of God's Son also needed the forgiveness and redemption that her son brought." (Stein, R. H. (1992). *Luke* (Vol. 24, p. 114). Nashville: Broadman & Holman Publishers.) In other words, like Jesus, Mary was fully human, but unlike Jesus, she was not without sin. Rather, like us, she also stood in need of the redemption that her son, Jesus, was bringing.

mine. When I struck down all the firstborn in Egypt, I set apart for myself every firstborn in Israel, whether human or animal. They are to be mine. I am the LORD.” My Study Bible summarizes this nicely: “God...had delivered every firstborn among the Israelites, whether human or animal, from the tenth plague. All the firstborn in Israel were therefore his. Jesus, Mary’s firstborn son, was presented to the Lord in accordance with this law.”¹⁸ ¹⁹ Without getting into all of the details surrounding what may have been involved in Jesus’ consecration, the main point for today’s message, is that Joseph/Mary obediently fulfilled this requirement.²⁰ ²¹

So, we have two things going on here, Mary’s purification and Jesus’ presentation, His consecration to the Lord. Jesus came from a family who practiced long obedience. They honored the traditions of the Jewish Law, and they committed themselves as fully devoted followers of God. Although Joseph and Mary are still quite young at this point in their lives, can you imagine what a crazy past year it had been for them? Just think back to when they were first told about God’s plan for a Virgin Birth, they responded with obedience. (Although Joseph hesitated a little at first, he eventually came around.) And then he and his young bride to be, went through all 9 months of her pregnancy with obedience. Step by step, they followed God’s will for their lives. And now, on day 40 of Jesus’ life, they continue in this long obedience. Praise God that Jesus had godly parents, who did what God wanted them to do. God worked through their obedience to accomplish His will in our world. You see, their obedience, sets the stage for Jesus’ obedience. Jesus then went on to live a perfectly righteous life and to completely fulfill the Old Testament Law.²² ²³

Luke 2 goes on to talk about a man named Simeon. Simeon teaches us...
2. Jesus’ arrival brought comfort for all peoples. The Christmas Carol, “God Rest Ye Merry Gentlemen,” repeats the refrain over and over again, “tidings of comfort and joy.” We tend to think of Christmas as a season for joy. But how often do we think of Christmas as a season for COMFORT? Luke 2:25 says, “Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for the consolation of Israel, and the Holy Spirit was on him.” This word “consolation” simply means comfort. To console someone means to comfort them, to lift up their spirits when

¹⁸ *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 115 footnote on Exodus 13:2.

¹⁹ Note Luke 2:7.

²⁰ “The firstborn of both people and animals were to be dedicated to the Lord... The animals were sacrificed, but the human beings were to serve God throughout their lives. The Levites actually served in the place of all the firstborn males in Israel (...Numbers 8:17-18).” *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1705 footnote on Luke 2:22.

²¹ It’s possible that Jesus’ parents paid 5 shekels to “redeem” Jesus as their firstborn. See Numbers 3:44-48. There’s an interesting discussion of this by William Hendriksen, *The Gospel of Luke*, Baker, Grand Rapids, MI, 1978, top of p. 164

²² *The NIV Zondervan Study Bible*, Grand Rapids, MI, 2015, p. 2071 footnote on Luke 2:22-40.

²³ Consider Matthew 5:17, as well as Matthew 3:13-15.

they're feeling down.²⁴ At this point in history, Israel was greatly in need of consolation.²⁵ ²⁶ Jesus' arrival was the very event that Israel had been waiting for, and Simeon had been waiting for it as much, or more, as anyone else. I say this because of the next verse. Luke 2:26 says, "It had been revealed to him by the Holy Spirit that he would not die before he had SEEN the Lord's Messiah." The *ESV* captures the play on words from the Greek.²⁷ "...he would not SEE death before he had SEEN the Lord's Christ." Can you imagine receiving a promise like this from the Lord? Simeon knew w/o a doubt that he wouldn't die UNTIL he saw the Messiah. I suppose a person could respond to this in a couple of ways:

- 1) I really hope I don't see the Messiah today, then I'll get to live longer on planet earth, OR,
- 2) I sure hope I get to see the Messiah today; what does it matter how long I live on this earth? Once I've "SEEN the Lord's Messiah," death will no longer be any concern for me.

Simeon is eager to see God's Messiah. He is moved by the Spirit into the temple courts. It's there that he sees Jesus, God's promised Messiah, for the very first time. Simeon takes this 40-day-old baby Jesus into his arms, and he praises God in verses 29-32:

29 "Sovereign Lord, as you have promised,
you may now dismiss your servant in peace.
30 For my eyes have seen your salvation,
31 which you have prepared in the sight of all nations:
32 a light for revelation to the Gentiles,
and the glory of your people Israel."

Scholars refers to this as Simeon's "Nunc Dimittis."²⁸ "Nunc Dimittis" is just the Latin way of saying "you may now dismiss."²⁹ In other words, Simeon is declaring that his long wait to see the Lord's Messiah is now over. In verse 29, he declares, "you may now dismiss your servant in peace."³⁰ The consolation of Israel had come; comfort was at hand for God's people. The fact that this comfort was for all peoples is made clear by Simeon in Luke 2:30-32, "For my eyes have seen your salvation, which you have prepared

²⁴ Παράκλησις = "lifting of another's spirits, comfort." Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 766). Chicago: University of Chicago Press.

²⁵ Through the coming of Jesus, God will bring not only spiritual comfort to His people, but also emotional, political, and interpersonal comfort. See *The NIV Zondervan Study Bible*, Grand Rapids, MI, 2015, p. 2071 footnote on Luke 2:25.

²⁶ Consider Isaiah 61:1-11.

²⁷ For example, see Psalm 49:8. "'Should not die' is literally 'to see death,' an Old Testament expression for dying." (Stein, R. H. (1992). *Luke* (Vol. 24, p. 115). Nashville: Broadman & Holman Publishers).

²⁸ "NOONK di MITT tis" <https://www.youtube.com/watch?v=a2y4gbZUqz4>

²⁹ *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1705 footnote on Luke 2:29-32.

³⁰ "It is unfortunate that the NIV places [the word "NOW"] in the middle of the sentence. It is the first word in the Greek text and thus in an emphatic position: "NOW [that...the Messiah has come] dismiss your servant in peace..." Stein, R. H. (1992). *Luke* (Vol. 24, p. 115). Nashville: Broadman & Holman Publishers.

in the sight of all nations: a light for revelation to the Gentiles, and the glory of your people Israel.” And so, this “consolation of Israel,” brings comfort for all peoples.³¹ The salvation that Jesus was bringing, brought comfort, in 2 ways:

by providing light for revelation to the Gentiles and
by revealing glory for the people of Israel.

You see, the Jews had long had access to the divine revelation, but they’d still been waiting for God’s Messiah to arrive, and to reveal His glory.³² In other words, now both Jews AND Gentiles were comforted by Jesus’ arrival.³³

Luke 2:33-35 goes on, “The child’s father and mother marveled at what was said about him.³⁴ ³⁵ Then Simeon blessed them and said to Mary, his mother: “This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, so that the thoughts of many hearts will be revealed.³⁶ And a sword will pierce your own soul too.” So the life and ministry of Jesus would cause many to rise up in faith and new life, and also cause many others to stumble and fall due to their own unbelief.³⁷ ³⁸ The fact is, ever since Jesus’ birth, people have been forced to make a decision about Him, one way or the other.³⁹ Sadly, not only was Jesus Himself destined to face opposition and suffering, but so also was His mother Mary, who would be there to watch and experience His struggle

³¹ In fact, even Isaiah 61 ends by saying that the LORD will make “praise spring up before ALL nations.”

³² Stein, R. H. (1992). Luke (Vol. 24, p. 116). Nashville: Broadman & Holman Publishers.

³³ The Gentiles more so because of the light of revelation, the offer of salvation being made more clearly available to them through Jesus. The Jews more so because of the glory now revealed in fulfillment of the arrival of God’s promised Messiah!

³⁴ To be clear, Luke is aware of Jesus’ Virgin Birth, here he “is referring to Joseph as Jesus’ legal father,” but not his natural father. *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1705 footnote on Luke 2:33.

³⁵ It’s not that Joseph and Mary were previously unaware that Jesus would bring salvation, after all the angel had made it really clear that His name would be Jesus, which means “the Lord saves.” However, hearing Simeon’s words firsthand, in such a powerful and public way, made quite an impact on them. “Did Joseph and Mary marvel because Simeon’s prophecy in 2:31–32 revealed a new dimension to Jesus’ ministry not previously revealed to them? Or was this simply a normal reaction in the experiencing of a divine revelation or the witnessing of a miracle? The latter is more likely.” (Stein, R. H. (1992). Luke (Vol. 24, p. 116). Nashville: Broadman & Holman Publishers.)

³⁶ “The thoughts of many hearts” (dialogismoi, the innermost thoughts) should be understood negatively here because in its other uses in Luke (five times) and in the rest of the New Testament (eight times) it is always used pejoratively.” Stein, R. H. (1992). Luke (Vol. 24, p. 117). Nashville: Broadman & Holman Publishers.

³⁷ However, “Luke may have been referring here to one group that falls (humbles itself) and rises (is lifted up by God). If so, this saying is to be interpreted positively and stands in contrast to the sign being “spoken against,” which is negative. On the other hand Luke may have been referring to two separate groups, one of which falls (negative) and the other of which rises (positive). The latter appears more likely and indicates that there is a double significance to Jesus’ ministry. For the humble and poor it is positive, salvation; for the haughty and rich it is negative, judgment. This twofold aspect of the coming Messiah is found both in the OT (Isaiah 8:14; 28:16–17) and the New Testament (Romans 9:33; 1 Peter 2:6–8). (Stein, R. H. (1992). Luke (Vol. 24, p. 117). Nashville: Broadman & Holman Publishers.)

³⁸ In Acts 4:11, the Apostle Peter proclaims, “Jesus is ‘the stone you builders rejected, which has become the cornerstone.’”

³⁹ See Darrell L. Bock, *Luke 1:1-9:50*, Baker, Grand Rapids, MI, 1994, p. 233.

and suffering, all the way to the cross.⁴⁰ Simeon's words to Jesus' mother, Mary, are a foreshadowing of what lies in His future.^{41 42}

This brings us to the testimony of the Prophet Anna.

3 Jesus' arrival builds anticipation for redemption. Luke 2:36-37 says, "There was also a prophet, Anna,⁴³ the daughter of Penuel,⁴⁴ of the tribe of Asher.⁴⁵ She was very old; she had lived with her husband seven years after her marriage, and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying."⁴⁶ If we felt encouraged by the long obedience of Joseph/Mary, then we should feel doubly encouraged by Anna. This theme of long obedience, actually shows up in the lives of multiple people in the first two chapters of Luke's Gospel. In Luke 1, we see the righteousness and long obedience of John the Baptist's parents: Zechariah and Elizabeth. In Luke 2, both Simeon and now Anna demonstrate a long obedience. Simeon in being kept alive until he saw the Messiah, and Anna who'd lived well into her 80's, which was remarkable for this time in history. One author notes: "The reference to Anna's age indicates her long and single-minded devotion to God...Anna was devout and righteous and a model for the believer."⁴⁷ Long obedience to God is never something we should take for granted, or value lightly. Praise God for the elderly men/women in our church who continue to live out lives of long obedience to God. I thank God for the dear elderly saints among us, who heroically set this kind of godly example for us. But we already talked about long obedience at the beginning of this message, and we're supposed to be talking about anticipation.

⁴⁰ Simeon's words, directed to Mary alone, may be an indication that Joseph would not live long enough to see the end of Jesus' life. We hear no mention of Joseph after the incident at the temple when Jesus was 12 years old. "Simeon addressed his words to Mary rather than to Mary and Joseph. This may be because of Mary's unique relationship to Jesus due to the virginal conception or due to Joseph's death pre-dating the crucifixion, so that a sword could not pierce his soul." Stein, R. H. (1992). Luke (Vol. 24, p. 116). Nashville: Broadman & Holman Publishers.

⁴¹ See *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1705 footnote on Luke 2:35.

⁴² "The most common interpretation [of this sword] is that it refers to the sorrow Mary would experience in seeing her son rejected and crucified." Stein, R. H. (1992). Luke (Vol. 24, p. 117). Nashville: Broadman & Holman Publishers.

⁴³ "Anna, Greek Hanna; same name as Old Testament Hannah (1 Samuel 1:2), which means 'gracious.' Hanna praised God for the child Jesus, as Hannah had praised God for the child Samuel (1 Samuel 2:1-10)." *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1706 footnote on Luke 2:36.

⁴⁴ "pih NYOO el" (Severance, W. M., & Eddinger, T. (1997). In *That's easy for you to say: your quick guide to pronouncing Bible names* (p. 129). Nashville, TN: Broadman & Holman Publishers.)

⁴⁵ "Asher was among the northern tribes...so [Anna's] presence represents the northern kingdom as it also witnesses the presence of God's salvation among his entire people." *The NIV Zondervan Study Bible*, Grand Rapids, MI, 2015, p. 2072 footnote on Luke 2:36.

⁴⁶ This could mean that Anna quite literally NEVER left the temple, since "Herod's temple was quite large and included rooms for various uses, and Hanna may have been allowed to live in one of them." However, see the rest of the note in *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1706 footnote on Luke 2:37.

⁴⁷ Stein, R. H. (1992). Luke (Vol. 24, p. 118). Nashville: Broadman & Holman Publishers.

So, since that's something we're "looking forward to,"⁴⁸ let's look at verse 38 together. Luke 2:38 says, "Coming up to them at that very moment, she (*Anna*) gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem." There was such an incredible anticipation among the Jews, for the redemption of Jerusalem! This is a reference not just to the CITY of Jerusalem, but more broadly to Israel as a whole.⁴⁹ But as Simeon has already pointed out for us, this redemption, this salvation, was not just for the people of Israel, but for Gentiles as well, for ALL nations.⁵⁰ This word "redemption" is theologically loaded, but a simple definition might be "to obtain release by means of payment."⁵¹ The same Greek word is used in Ephesians 1:7, "In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace." The payment for our release from sin's bondage, was the blood of Jesus Christ. Anna is immensely thankful, that just like Simeon, she has now seen this precious child with her very own eyes. Anna was also given the gift of seeing the Lord's Messiah before seeing her own death. Now, it's certainly possible, that she may not have even fully understood the ramifications of what it would mean, for Jesus to have to die on the cross.⁵² Nonetheless, she "spoke about the child" to everyone who was gathered there at the temple. All these people who had come to worship, all those who were looking forward to the redemption of Israel. She tells them, "THIS child right here, the one in Mary's arms, He is the one we've been anticipating. He has come to redeem us!" Indeed, what could be more comforting than knowing that their Redeemer, had FINALLY, arrived!

Eventually, Joseph and Mary needed to head home.⁵³ But I'm fairly certain that Anna just kept on testifying about Him. And she kept on worshipping night and day, until the day that the Lord took her home. Back in verse 28, Simeon also responded to Jesus' arrival with worship, with his "Nunc Dimittis." And so, let's also respond in worship. During this Advent season, may this reminder of Jesus' arrival, build our own anticipation for redemption. Christ, our Messiah, has come to earth, let's praise Him together!

⁴⁸ See what I did there!? 😊

⁴⁹ Jerusalem was "The holy city of God's chosen people; here it stands for Israel as a whole." *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1706 footnote on Luke 2:38.

⁵⁰ Truth be told, "the redemption of Jerusalem" here in verse 38, is synonymous with "the consolation of Israel" from back in verse 25; so Luke combines the accounts of Simeon and Anna together. Stein, R. H. (1992). Luke (Vol. 24, p. 118). Nashville: Broadman & Holman Publishers.

⁵¹ λύτρωσις = "experience of being liberated from an oppressive situation... 'redemption of something for a price': ransoming, releasing." (Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature* (3rd ed., p. 606). Chicago: University of Chicago Press.)

⁵² At this time in history, many Jews had not yet connected Jesus with the suffering servant of Isaiah 52:13-53:12.

⁵³ After all of the rites and sacrifices, and the interactions with Simeon and Anna, Jesus probably needed some food and rest.