



# 9:00 Live Sunday School at FBJ

## The Messiah: Comfort and Redemption Luke 2:21-38

### I. vv.21-24

A. v.21 – this shows His “Jewishness” and Mary’s continued righteousness

B. vv.22-24 – Three parts to the purification:

1. Mary’s – Leviticus 12:1-8

a. v.4 - they were likely in Bethlehem (or close by) for 33 days

b. v.8 – a sin offering for the Messiah?

- 2<sup>nd</sup> Corinthians 5:21: For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

2. Redemption for the 1<sup>st</sup> born – Exodus 13:1-2: *The LORD said to Moses, “Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine.*

3. Consecration – Just like Hannah/Samuel

C. v.24 – Why tell us the 2 doves? Shows that didn’t have much but they weren’t destitute

- Also means if they had gold, frankincense and myrrh they’d have given more

- Recall in the *Magnificat* Mary spoke of humility

### II. vv.25-32

A. v.25 – Who was Simeon? Beats me - “righteous and devout” – Luke likes pairs

1. The Holy Spirit was on him

2. No angel or prophet but the Holy Spirit (v.26) revealed this to Simeon

- What was that Holy Spirit interaction like?

B. The “consolation” of Israel - Greek is *paraklēsis* – most often translated as “comfort” – it’s a noun

1. 2<sup>nd</sup> Corinthians 1:3-7

2. Not the same but close to: John 14:16: *And I will ask the Father, and he will give you another Helper, to be with you forever*

C. v.26 – “the Lord’s Christ” – best translated as “the Lord’s Messiah”

D. vv.27-28 – Luke sees Mary/Joseph as one unit - Word for temple here means outer courts

E. v.29 - In Greek the sentence structure reads “Now Sovereign Lord”

F. v.30 – It’s the “why” of the “now” of v.29

G. v.31 – “all” is “y’all” – it’s plural

H. v.32 –

1. What if they were in the court of the Gentiles for “all y’all” to hear He was the Light of revelation?

2. the Gentiles need the Light to be revealed to them

3. There is an “and” in the verse

4. He is the Light AND He is the glory for God’s covenant people Israel - The covenant people shouldn’t need revelation – The Messiah’s appearance is not new to them

### III. vv.33-35

A. v.33 – more of the “unit” parents - Marveled at what? Some random dude walks up to them and says “You’re carrying the Light for everyone”

B. v.34 – Why say this to a mama? Likely Joseph was dead by time of Crucifixion

1. Luke wants us to remember there will be two groups in Israel: 1) fallers and 2) risers

2. This isn’t a new concept: Isaiah 28:16-17

C. v.35 – Anytime we see the heart revealed it’s a negative context - Mary needed to understand the truth about Who she was raising

- John 2:3-4: *When the wine ran out, the mother of Jesus said to him, “They have no wine.” And Jesus said to her, “Woman, what does this have to do with me? My hour has not yet come.”*

#### IV. vv.36-38

A. v.36 – Why mention from Asher? Name means happy? Northernmost tribe?

- Was she 84 or 105? She was old anyway you cut it

B. v.37 - Should be interpreted as “every time the church doors were open”

C. v.38 – the “redemption of Jerusalem” - *lytroisis* – noun – from the verb “to redeem”

1. Only in NT three times:

a. The Benedictus: Luke 1:68 of JTB *Blessed be the Lord God of Israel, for he has visited and redeemed his people*

b. Hebrews 9:11-14

#### V. **Consolation and Redemption?**

A. Psalm 119:166: *I hope for your salvation, O LORD, and I do your commandments.*

B. Isaiah 40:1: *Comfort, comfort my people, says your God.*

C. Isaiah 25:9: *It will be said on that day, “Behold, this is our God; we have waited for him, that he might save us. This is the LORD; we have waited for him; let us be glad and rejoice in his salvation.”*

D. Simeon and Anna: The first Jewish Christians?

- They saw the Salvation
- They saw the Light of revelation
- They saw the glory of Israel
- They gave thanks to God
- They spoke to all

Questions? Comments? Thoughts? [nick@nickwalters.org](mailto:nick@nickwalters.org)