

THE CIRCUMCISION AND PRESENTATION OF JESUS LUKE 02:22–35

Introduction

It was time for the child to be dedicated and offered up for God's keeping and care. On the eighth day the child was circumcised. The parents took the child to the temple, and in the temple they came across a man named Simeon. Just who Simeon was is not known. Some think he was a priest, but Scripture does not say. All we know is what is recorded here. He was a man who loved God very much, so much that God was able to use him in a most magnificent way. He used Simeon to proclaim one of the greatest messages of all time: the events and fate of the child Messiah's life.

- I. The unexpected observance of the legal ceremonies (vv. 22-23)
- II. The deliberate choice of God to have a poor family bear His Son (v. 24).
- III. Simeon, a man who walked close to God (v. 25-27).
- IV. The child was God's salvation (v. 28-33).
- V. The child was to cause the rise and fall of many (v. 34).
- VI. The child's fate was sealed (v. 34-35).

I. *Luke 02:22–23 Jesus Christ Fulfils the Law*

There was the unexpected observance of the legal ceremonies. There were three legal ceremonies which Jesus underwent.

1. There was the ceremony of circumcision. (See *Circumcision*, Phil. 03:03)
2. There was the ceremony of purification. This was a ceremony Mary had to go through. After the birth of a boy child, a woman was considered unclean for forty days (eighty for a girl child). She could work around the home and engage in normal activities, but she could not take part in religious ceremonies. She was religiously, that is, ceremonially, unclean. After a woman's forty or eighty days were up, she was to make an offering in the temple (Lev. 12:1-8).
3. There was the ceremony of dedication to the Lord (v. 23; see Exo. 13:2, 12, 15; Lev. 27:6; Num. 18:15-16). A male child was presented (dedicated) in the temple when the family was close to Jerusalem.

Why would Jesus, the Son of God, be subjected to the legal observances of the law? He was not a stranger to the covenants of God (circumcision). He had created the covenants Himself. He was not lacking in commitment (the Dedication Ceremony). He was God Himself, the One to whom all babies were dedicated, yet He was subjected to all the legal requirements. Why? Very simply...

Gal 4:4-5 *But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons.*

Heb 2:17-18 *For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted.*

Mat 5:17 *“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them.”*

PHILIPPIANS 03:03 CIRCUMCISION

Before Christ, circumcision was the physical sign that a man was a follower of the true God. It was the sign that a man believed the promises that God had made to Abraham and Israel (see Gen. 17:10-14; Rom. 4:11). God never intended circumcision to have any value other than being a sign. It was not to bring righteousness to any man — not even to Abraham (Rom. 4:9-10). It was given only as a sign — a sign of the faith that a man already had in God’s promises. Righteousness was imputed to the man because he believed God’s promises; then the man was circumcised as a sign of his faith in God (see Rom. 4:11).

However, many abused God’s purpose for circumcision.

1. Some made circumcision a substitute for true righteousness. A man was thought to be safe and secure in the arms of God if he was circumcised. Believing God and loving men had little to do with being a child of God. Many forgot the circumcision of a pure heart and became Jews of the circumcision in name only. Circumcision became merely an external and physical sign.
2. Some used circumcision as a way to divide and categorize people. A great wall of division was thrown up around the uncircumcised (cp. Acts 10:1; 1 Sam. 17:26, 36; 2 Sam. 1:20). Any man who was uncircumcised was thought to be cut off and far off, not only from those thought to be the people of God (the Jews and the circumcised) but from God Himself. (See Acts 10:1-33.) An uncircumcised man was looked upon with bitter contempt. In the mind of the Jew, God was thought to love only Israel, despising and rejecting all other people (the Gentile nations).
3. God has done away with circumcision as a sign of righteousness since Christ has come (Gal. 5:6; 6:15; Col. 2:11). Righteousness is now of the heart, in the spirit, and not in the letter of rules and regulations (see Rom. 2:25-29; 4:8-12, 23-25). The truly righteous man is the man who is God’s inwardly — the man whose spirit has been recreated into the very nature of God. God’s very own righteous nature is implanted into the very nature of man when he is born again. A man born again by the Spirit of God is God’s “new creation” (Jn. 3:3f; 1 Pet. 1:20; 2 Pet. 1:4). □

II. *Luke 02:24 Offering of the Poor*

There was the deliberate choice of God to have a poor family bear His Son. Note that Mary offered two pigeons. This was the offering of the poor. Rich people were required to offer a lamb and a pigeon. Therefore, God chose a poor family to rear His only Son in an ordinary home without any luxuries.

Thought 1. No matter what we have to bear in life, Christ has already borne it - even poverty. He knows the suffering we undergo; therefore, He is able to strengthen and carry us through the suffering.

Christ needed to experience every situation, condition, and trial of man in order to become the Perfect Sympathizer or Saviour. For this reason, He experienced the most humiliating experiences possible. He experienced...

- being born to an unwed mother (Mt. 1:18-19).
- being born in a stable, the worst of conditions (Lk. 2:7).
- being born to poor parents (Lk. 2:24).
- having his life threatened as a baby (Mt. 2:13f).
- being the cause of unimaginable sorrow (Mt. 2:16f).
- having to be moved and shifted as a baby (Mt. 2:13f).
- being reared in a despicable place. Nazareth (Lk. 2:39).
- having His father die during His youth (Mt. 13:53-58).
- having to support His mother and family (Mt. 13:53-58).
- having no home, not even a place to lay His head (Mt. 8:20; Lk. 9:58).
- being hated and opposed by religionists (Mk. 14:1-2).
- being charged with insanity (Mk. 3:21).
- being charged with demon possession (Mk. 3:22).
- being opposed by His own family (Mk. 3:31-32).
- being rejected, hated, and opposed by listeners (Mt. 13:53-58; Lk. 4:28-29).
- being betrayed by a close friend (Mk. 14:10-11, 18).
- being left alone, rejected, and forsaken by all of His friends (Mk. 14:50).
- being tried before the high court of the land on the charge of treason (Jn. 18:33).
- being executed by crucifixion, the worst possible death (Jn. 19:16f).

Note that each of these experiences reaches the depth of humiliation. Christ stooped to the lowest point of human experience in every condition in order to become the Perfect Sympathizer (Saviour). He can now identify with and feel for any person's circumstances.

Heb 2:16-18 *For surely it is not angels he helps, but Abraham's descendants. For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted.*

Heb 4:15-16 *For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are — yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.*

III. **Luke 02:25–27 The Devout Simeon**

Simeon was a man who walked closely with God. He walked so closely that God was able to use him in a most magnificent way to encourage Joseph and Mary. Five things are said about him personally.

1. Simeon was a righteous and devout man. The word righteous — (dikaios) means well-behaved, living as one should live. Simeon was a man who treated other people as he should: justly.

The word devout (eulabes) means cautious and careful in relation to God. It means reverence for God, being pious. Simeon was very careful in his relation toward God.

2. Simeon was a man who looked for the coming of the Messiah (See *Christ the Messiah*, Mt. 1:18). This is what is meant by “the consolation of Israel.” Faithful believers among the Jews felt that Israel could find consolation only in the Messiah. They longed and ached with all hope and patience for His coming. Joseph of Arimathea was another example of one who “was waiting for the kingdom of God” (Mk. 15:43)

Thought 1. The world can find consolation only in the coming of Christ.

Titus 2:11-14 *For the grace of God that brings salvation has appeared to all men. It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope — the glorious appearing of our great God and Saviour, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.*

Thought 2. Believers must long for the Messiah, ache with all hope and patience for His return.

3. Simeon was a man led by the Holy Spirit. The idea seems to be that the Spirit was upon him continually. In most instances throughout the Old Testament the Spirit only came upon men for special service. It is not said that the Spirit abode upon them continually; however, the Spirit does seem to have rested upon Simeon continually. This shows just how closely Simeon was living to God. He must have been a very special man, who held God ever so dear to his heart and whom God held ever so close to His heart.

4. Simeon was a man who was given an unusual promise. Apparently, Simeon was constantly studying the Scriptures, in particular searching the prophecies concerning the coming salvation of the Messiah (1 Pet. 1:10). At some point, the Holy Spirit revealed to him that he would not die until he had seen the Messiah. Just think how closely Simeon must have lived to God! He was unquestionably a very special person to God.
5. Simeon was a man who saw and held the Messiah. Note that Simeon was again led by the Spirit; he was led into the temple. This was the day for which he had longed and ached, the day he was to see and embrace the Messiah. A first-born son was always taken to the temple to be dedicated to the Lord. Immediately, Simeon saw that this child was different from all the others; he recognized the child as the Christ-child. He took the child up into his arms and proclaimed Him to be the long-awaited Messiah.

Thought 1. The point to note about Simeon is his closeness to God. He was a man who stands as a dynamic example of strong dedication. Because of his strong dedication, God was able to bless Simeon beyond imagination.

Psa 31:23 *Love the Lord, all his saints! The Lord preserves the faithful, but the proud he pays back in full.*

1 Pet 1:8 *Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy.*

Jude 1:21 *Keep yourselves in God's love as you wait for the mercy of our Lord Jesus Christ to bring you to eternal life.*

Rev 2:19 *I know your deeds, your love and faith, your service and perseverance, and that you are now doing more than you did at first.*

MATHEW 01:18 CHRIST (CHRISTOS)

The words Christ (Christos) and Messiah are the same word. Messiah is the Hebrew word and Christ is the Greek word. Both words refer to the same person and mean the same thing: the Anointed One. The Messiah is the Anointed One of God. Mathew says Jesus "is called Christ" (Mt. 1:16); that is, He is recognized as the Anointed One of God, the Messiah Himself.

In the day of Jesus Christ, people feverishly panted for the coming of the long-promised Messiah. The weight of life was harsh, hard, and impoverishing. Under the Romans, the people felt that God could not wait much longer to fulfil His promise. Such longings for deliverance left the people gullible. Many arose who claimed to be the Messiah and led the trusting followers into rebellion against the Roman State. The insurrectionist Barabbas, who was set free in the place of Jesus at Jesus' trial, is an example (Mk. 15:60f)

The Messiah was thought to be several things.

1. *Nationally*, He was to be the leader from David's line who would free the Jewish state as an independent nation and lead it to be the greatest nation the world had ever known.
2. *Militarily*, He was to be a great military leader who would lead Jewish armies victoriously over all the world.
3. *Religiously*, He was to be a supernatural figure straight from God who would bring righteousness over all the earth.
4. *Personally*, He was to be the One who would bring peace to the whole world.

Jesus Christ accepted the title of Messiah on three different occasions (Mt. 16:17; Mk. 14:61; Jn. 4:26). The name "Jesus" shows Him to be man. The name "Christ" shows Him to be God's Anointed One, God's very own Son. Christ is Jesus' official title. It identifies Him officially as Prophet (Deu. 18:15-19), Priest (Psa. 110:4), and King (2 Sam. 7:12-13). These three officials were always anointed with oil, a symbol of the Holy Spirit who was to perfectly anoint the Christ, the Messiah (Mt. 3:16; Mk. 1:10-11; Lk. 3:21-22; Jn. 1:32-33). □

IV. Luke 02:28–33 Jesus Christ, God's Salvation

The child was God's salvation. Once Simeon had embraced the Messiah, he broke out into song. The song is called the *Nunc Dimittis*, again being known by the opening words of the song in Latin. Note several points.

1. The child was God's salvation; He was to be the source of peace for the world. Simeon had "seen and embraced" the Messiah, God's salvation. Therefore, he was now ready to die in peace. Note that He believed and trusted God — all of God's promises. He praised God for fulfilling His Word "as you have promised." It was because of God's faithfulness that he was ready to die. He knew that he would live on "with his fathers" forever.

John 14:27 "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid."

John 16:33 "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."

2. The child was the One appointed to be God's salvation. He was appointed and prepared "by God's set purpose and foreknowledge" (Acts 2:23). Note also this was the confession of Simeon. He confessed that the child was God's salvation.

Thought 1. Everyone must confess that the child Jesus is God's salvation, through whom God saves the world.

Mat 10:32 "Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven."

1 John 4:15 *If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God.*

3. The child, God's salvation, was prepared for all people. Simeon saw that God's salvation was not for any one people or nation or group. The Messiah had come to save all men. Anyone could now be saved, no matter who he was or what he had done. Prejudice and favouritism are unknown to God. He is not willing that any should perish.

Rom 1:16 *I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.*

2 Pet 3:9 *The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.*

4. The child, God's salvation, was to be a light to the Gentiles, to the unbelievers of the world. The child came to be the Light of the world. This simply means that He came to be the Revelation of God, to reveal the way, the truth, and the life to men.

Jn 14:6 *Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me."*

John 8:12 *When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."*

5. The child, God's salvation, was to be the glory of Israel, of true believers. The Messiah was to be the glory of all Israelites (Jews) who truly believed. In fact, He was to be the glory of all who believed, no matter what nationality. The reason is clearly given by Scripture.

- a. The believer is justified, made righteous.

Isa 45:25 *But in the Lord all the descendants of Israel will be found righteous and will exult.*

- b. The believer is saved to live with God eternally.

Isa 60:15, 18-19 *"Although you have been forsaken and hated, with no one travelling through, I will make you the everlasting pride and the joy of all generations. No longer will violence be heard in your land, nor ruin or destruction within your borders, but you will call your walls Salvation and your gates Praise. The sun will no more be your light by day, nor will the brightness of the moon shine on you, for the Lord will be your everlasting light, and your God will be your glory."*

6. The parents marvelled at the predictions. The predictions would amaze anyone, but they were given for an additional reason. Joseph and Mary needed to be assured and encouraged. Their need was only natural. Imagine what they had been through and were yet to go through because of the child (See *The Birth of Jesus — Demands on Mary and Joseph*, Mt. 1: 18-25). God saw to it that they were strengthened in this experience.

MATHEW 01:18–25
THE BIRTH OF JESUS CHRIST
AND THE DEMANDS ON MARY AND JOSEPH

Jesus' birth was one of the most convulsive and disturbing events in all history (see Lk. 2:1-24).

1. There was Mary's pregnancy — the idea of her being an unwed mother (Mt. 1:18; Lk. 1:26f). Who of that day would ever believe her story? Required was a willingness to be available to God regardless of embarrassment and the opinions of family, friends, and neighbours.
2. There was Joseph's discovery of Mary's pregnancy (Mt.1:19). The shock of Mary's infidelity and of personal embarrassment was more than Joseph could bear (Mt. 1:20). Required was a willingness to forget self completely.
3. There was the child, the Son of God Himself, being born in a smelly manger (Mt. 1:25; Lk. 2:1f). Required was a willingness to be humble.
4. There was the family having to be uprooted and moved to a foreign nation, Egypt (Mt. 2:13f). Required was a willingness to obey at any cost.
5. There was the slaughter of all children under two years of age (Mt. 2:16f). The heavy weight of feeling some responsibility was bound to attack Joseph and Mary. Required was a willingness on their part to bear anything.
6. There was the visit of the wise men showing that the foreign relationships of nations were affected (Mt. 2:1f). Required was a willingness to bear the pressure of responsibility and the demands of being in the limelight.
7. There was the uproar of Herod's household traumatically affecting the lives of both Joseph and Mary (Mt. 2:7-8, 15-16, 22). Required was a willingness to stand against all odds. □

V. Luke 02:34 Jesus Christ, The Cause of the Rise and Fall of Many

The child was to cause the rise and fall of many. The child was to be what the Scripture calls the stone of stumbling and the chief cornerstone.

Many would stumble and fall over Him. They would not notice, look, study, prefer, choose, believe, or trust Him and the salvation He was to bring. They would simply choose another way other than God. Therefore, they would stumble and fall over Him just as they would stumble over a stone lying in their path.

Many would rise because of Him. They would take notice, choose, and believe Him and the salvation He was to bring. Therefore, He would become their foundation, their cornerstone.

Thought 1. Decisively, Jesus Christ causes every man to make a choice. A man either rejects the Messiah, God's salvation, and falls (eternally); or he accepts and he rises (eternally). (See *Jesus Christ, the Stone*, Mt. 21:42; *Judgement, Crushing Stone*, Mt 21:44)

Isa 8:13-14 "The Lord Almighty is the one you are to regard as holy, he is the one you are to fear, he is the one you are to dread, and he will be a sanctuary; but for both houses of Israel he will be a stone that causes men to stumble and a rock that makes them fall. And for the people of Jerusalem he will be a trap and a snare. Many of them will stumble; they will fall and be broken, they will be snared and captured."

1 Pet 2:7-8 Now to you who believe, this stone is precious. But to those who do not believe, "The stone the builders rejected has become the capstone" and, "A stone that causes men to stumble and a rock that makes them fall."

MATHEW 21:42 JESUS CHRIST, HEAD CORNERSTONE

Jesus said to them, "Have you never read in the Scriptures: 'The stone the builders rejected has become the capstone; the Lord has done this, and it is marvellous in our eyes'?" Mathew 21:42

Christ is the Head cornerstone (Lk. 2:34). This is a quotation from Psa. 118:22-23 which was recognized as a Messianic prophecy. The Messiah was to be the Head Cornerstone who was to begin building the Kingdom of God and who was to support all other stones or leaders who came later. The religious leaders standing around Christ would know that He was referring to the Messiah (Isa. 28:16; Dan. 2:34; Zec. 3:9).

But note the prophecy: the stone is to be rejected at first. It is considered unsuitable, useless for the building, so the builders do not allow the stone to be a part of the building. It is cast aside and treated as undesirable.

However, the great Architect overrules the builders. He raises the stone from the graveyard of rejected stones and exalts it to the position of Head cornerstone, the stone which supports all other stones and which holds the building of God's kingdom together (Phil. 2:9-11; Eph. 2:20.)

The symbolism of the Head cornerstone says at least two significant things.

1. The cornerstone is the first stone laid. All other stones are placed after it. It is the pre-eminent stone in time. So it is with Christ; He is the first of God's new movement.

=> Christ is the Author of salvation. All others are the readers of the story.

Heb 2:10 *In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.*

=> Christ is the Source of eternal salvation, of our faith. All who trust and obey Him are partakers of that Source.

Heb 5:9 *And, once made perfect, he became the source of eternal salvation for all who obey him.*

Heb 12:2 *Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.*

=> Christ is the Alpha and Omega — the beginning and the end. All others come after Him and are in between Him.

Rev 1:8 *“I am the Alpha and the Omega,” says the Lord God, “who is, and who was, and who is to come, the Almighty.”* (see 21:6; 22:13)

=> Christ is the Forerunner, the One who went before us into the very presence of God. All others enter God’s presence after Him.

Heb 6:19-20 *We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf. He has become a high priest forever, in the order of Melchizedek.*

2. The cornerstone is the supportive stone. All other stones are placed upon it and held up by it. They all rest upon it. It is the pre-eminent stone in position and power. So it is with Christ; He is the support and power, the Foundation of God’s new movement.

=> Christ is the Head Cornerstone (Capstone), the only true foundation upon which man can build. All who are not laid upon Him will crumble.

1 Cor 3:11 *For no one can lay any foundation other than the one already laid, which is Jesus Christ.*

=> Christ is the Chief Cornerstone upon which all others are fitly formed together. All who wish to be fitly formed together have to be laid upon Him.

Eph 2:20-22 *Built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.*

=> Christ is the Living Stone upon which all others are built. It is upon Him that we are built up into a spiritual house. All others have to be built upon Him if they wish to live and have their spiritual sacrifice accepted by God.

1 Pet 2:4-5 *As you come to him, the living Stone — rejected by men but chosen by God and precious to him — you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. □*

MATHEW 21:44
JUDGMENT; STUMBLING STONE; CRUSHING STONE

“He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed.” Mathew 21:44

Christ said two types of people are doomed.

1. The people who stumble over Christ, the Head cornerstone of God, are doomed. Many who stood around Christ in that day stumbled and many stumble today. Many cannot believe that God actually sent His Son into the world. The idea that God would humiliate Himself that much is beyond understanding, so they refuse to believe. The belief that Christ was a great teacher is acceptable to them; but acknowledging Him to be more than a man, to be the Son of God who was to die for the sins of the world, is beyond them. Therefore, they stumble over the cornerstone, the very foundation which God has laid for the salvation of man. They stumble and fall over who He is, and they are shattered and broken (Lk. 2:34).
2. The men who oppose Christ over His being the Head cornerstone are doomed. Some actively oppose Christ and His kingdom. They say and teach that He is not really the Son of God. Neither He nor any other human being could ever be the Son of God. A good man, yes, but never the Son of God who has been exalted to the right hand of God. Christ says the Son (He Himself) will crush those who oppose Him, those who lead others astray trying to stamp out belief in Him and His kingdom. Severe judgment, holy vengeance shall straighten out all the injustices and sins of men. □

VI. Luke 02:34–35 Death of Jesus Christ – Humanism

The child’s fate was sealed. The child was to be opposed and eventually killed. He was the “sign that will be spoken against.”

Thought 1. Christ was a sign of both God’s love and judgment. It is this that causes men to react. Men want a god that brings only enough law and morality to give order to society. They want a god that allows them to live as they desire, not a God who demands total self-denial and obedience (See *Cross and Discipleship*, Lk. 9:23). They want a god of indulging love, not of sacrificial love; a god of license, not of demanding love. Therefore, when Christ is set before men as the Messiah of self-denying love and obedience, they react. Why? Because if they disobey Him and fail to live sacrificial lives, they bring judgment upon themselves.

Thought 2. Within every society, Christ and His genuine followers are spoken against with varying degrees of reaction and persecution. The speaking against ranges all the way from simply ignoring believers to killing them (martyrdom). There is...

- ignoring
- ridiculing
- abusing
- hating
- imprisoning
- murdering
- persecuting
- slandering

Note the words spoken to Mary, “And a sword will pierce your own soul too.” This is a reference to the sorrow she was to experience at the cross, seeing her Son, the only begotten Son of God, rejected and killed by men (Jn. 19:25-27).

Note also, the purpose for the child’s death: to reveal the inner thoughts of man’s heart.

Thought 1. Man either sees the love of God and surrenders to the saving grace of God, or else he looks upon the cross as a repulsive sight and rejects the saving grace of God. He either sees Christ’s dying for his sins and receives the forgiveness of God offered by the cross, or else he recoils from the thought of sin within himself and turns from the forgiveness of the cross.

1 Cor 1:18 *For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.*

Rom 2:4 *Or do you show contempt for the riches of his kindness, tolerance and patience, not realizing that God’s kindness leads you toward repentance?*

Isa 5:24 *Therefore, as tongues of fire lick up straw and as dry grass sinks down in the flames, so their roots will decay and their flowers blow away like dust; for they have rejected the law of the Lord Almighty and spurned the word of the Holy One of Israel.*

Jer 6:10 *To whom can I speak and give warning? Who will listen to me? Their ears are closed so they cannot hear. The word of the Lord is offensive to them; they find no pleasure in it.*

Jer 8:9 *The wise will be put to shame; they will be dismayed and trapped. Since they have rejected the word of the Lord, what kind of wisdom do they have?*

Zec 7:12 *They made their hearts as hard as flint and would not listen to the law or to the words that the Lord Almighty had sent by his Spirit through the earlier prophets. So the Lord Almighty was very angry. ■*

ANNA'S PRAISE: THE CHILD JESUS IS PRAISED BY A PROPHETESS

LUKE 02:36–38

Introduction

Nothing is known about Anna except what is given here. She was the daughter of Phanuel. Apparently, her father's name had been taken from the place Phanuel, the place where Jacob wrestled with God face to face (Gen. 32:24-30). Anna's name means *gracious*. She seems to have been a person of enormous devotion, one who lived as though face to face with God, ever receiving His grace and sharing His grace with others. She knew she had descended from the tribe of Aser.

A man, Simeon, had just borne witness that the child Jesus was the *Salvation of God*. Now a woman, Anna, bore the very same witness. Both men and women acknowledged the child to be the Messiah, the Salvation of God. Both men and women of every generation are urged to hope in Him for salvation. Jesus is our hope.

- I. She was a prophetess (v. 36).
- II. She never lost hope over many, many years (v. 36).
- III. She never grew bitter in the face of sorrow (v. 36).
- IV. She never ceased to worship — night and day (v. 37).
- V. She knew the child instantly and gave thanks (v. 38).
- VI. She shared the message with all believers (v.38).

I. *Luke 02:36 Anna, the Prophetess*

Anna was a prophetess. This was most unusual. There had not been a prophet in Israel for some three hundred years, yet God is seen as having raised up a prophet, and a woman at that. Women leaders were very rare in that day. She was apparently a very special person, one who loved God and hoped in God with all her being (see v. 37). She was evidently on a spiritual par with other saintly women used by God throughout Scripture such as Miriam, Hannah, and Deborah. As a prophetess, she was constantly studying the Word of God that she might be approved of God and proclaim the unsearchable riches of His grace (see 2 Tim. 2:15; 4:2). The point is, Anna's hope was in God; therefore, God blessed her greatly. God will always bless the person who hopes in Him.

Psa 31:24 Be strong and take heart, all you who hope in the Lord.

Psa 33:18 But the eyes of the Lord are on those who fear him, on those whose hope is in his unfailing love.

Psa 39:7 "But now, Lord, what do I look for? My hope is in you."

Psa 42:11 Why are you downcast, O my soul? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Saviour and my God.

Psa 71:5 For you have been my hope, O Sovereign Lord, my confidence since my youth.

Jer 17:7 "But blessed is the man who trusts in the Lord, whose confidence is in him."

II. Luke 02:36 Perseverance of Anna

Anna never lost hope over many, many years. She was about eighty-four years old (v. 37), but she still believed and still looked for the Messiah. She still looked for the salvation that God was to send to the world. She never forsook her belief, but held fast, *enduring to the end.*

Mat 24:12-13 Because of the increase of wickedness, the love of most will grow cold, but he who stands firm to the end will be saved.

John 15:9 "As the Father has loved me, so have I loved you. Now remain in my love."

Gal 6:9 Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up.

James 5:11 As you know, we consider blessed those who have persevered. You have heard of Job's perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy.

Rev 3:11 I am coming soon. Hold on to what you have, so that no one will take your crown.

III. Luke 02:36 Dedicated Life of Anna

Anna never grew bitter in the face of sorrow. She had been married at an early age and had lived with her husband only seven years when he died. She remained a widow, but not out of bitterness or disappointment. She never remarried because of conviction — the conviction that her life belonged to God. Before her husband died, she had been committed to her husband; and from what is recorded in this passage, she was bound to have been an ideal wife. When her husband died, she apparently understood this to be a sign that God wanted her life totally committed to Him. Therefore, she dedicated herself to serving Him and Him alone for the remainder of her life. She placed her hope in God and in God alone.

1 Cor 7:8 Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I am.

1 Cor 7:29-35 What I mean, brothers, is that the time is short. From now on those who have wives should live as if they had none; those who mourn, as if they did not; those who are happy, as if they were not; those who buy something, as if it were not theirs to keep; those who use the things of the world, as if not engrossed in them. For this world in its present form is passing away. I would like you to be free from concern. An unmarried man is concerned about the Lord's affairs — how he can please the Lord. But a married man is concerned about the affairs of this world —

how he can please his wife — and his interests are divided. An unmarried woman or virgin is concerned about the Lord's affairs: Her aim is to be devoted to the Lord in both body and spirit. But a married woman is concerned about the affairs of this world — how she can please her husband. I am saying this for your own good, not to restrict you, but that you may live in a right way in undivided devotion to the Lord.

Note in particular the words, “that you may live in a right way in undivided devotion [without distraction] to the Lord.”

IV. Luke 02:37 The Devotion of Anna

Anna never ceased to worship, night or day. This is a phenomenal statement: she never left the temple, but “worshipped night and day, fasting and praying.” This either means that she had been given some kind of room at the temple or else she was at worship every day never missing a service (see Lk. 24:53). Anna was a godly woman, a woman to whom God meant everything. She was totally devoted to God, sold out to Him completely, hoping in Him and in Him alone. Note two things.

1. The fasting and prayers indicate that she was extremely disciplined, possessing the consistency in devotions that so many lack.
2. She fasted and prayed night and day despite being elderly, eighty-four years old. She did not give herself to the flesh as she grew old: overeating, oversleeping, immoral gratification or meaningless activities that waste time. She devoted herself to serving and hoping in God, praying and bearing witness as His servant.

1 Chr 16:11 Look to the Lord and his strength; seek his face always.

Luke 18:1 Then Jesus told his disciples a parable to show them that they should always pray and not give up. (see Eph 6:18; 1 Thes 5:17)

1 Pet 3:15 But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.

Isa 43:10 “You are my witnesses,” declares the Lord, “and my servant whom I have chosen, so that you may know and believe me and understand that I am he. Before me no god was formed, nor will there be one after me.”

V. Luke 02:38 Jesus Christ, the Glorious Hope of Man's Redemption

Anna knew the child instantly and gave thanks. She was the Lord's servant, so the Lord guided her life step by step. He took care of her, looking after her welfare. She belonged to God so much that God could guide her every step. He saw to it that her path crossed the path of the child Messiah. He fulfilled her hope. Note she came in at the very moment that Jesus was in the temple, and she immediately began giving thanks to God for the Christ-child. What is the message of her thanksgiving? *Redemption*. Redemption is that

for which she praised God. The child was the Messiah who was to redeem all people. (See *Redemption, Ransom*, Eph. 1:7.) Note that she prophesied and proclaimed the same message as Simeon: the child Jesus is the glorious hope of man's redemption.

Psa 111:9 *He provided redemption for his people; he ordained his covenant forever — holy and awesome is his name.*

Psa 130:7 *O Israel, put your hope in the Lord, for with the Lord is unfailing love and with him is full redemption.*

Isa 43:1 *But now, this is what the Lord says — he who created you, O Jacob, he who formed you, O Israel: “Fear not, for I have redeemed you; I have summoned you by name; you are mine.”*

Rom 3:24 *And are justified freely by his grace through the redemption that came by Christ Jesus.*

1 Cor 1:30 *It is because of him that you are in Christ Jesus, who has become for us wisdom from God — that is, our righteousness, holiness and redemption.*

Gal 3:13 *Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a tree.”*

Eph 1:7 *In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace. (see Col 1:14)*

Titus 2:14 *Who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own. eager to do what is good.*

Heb 9:12 *He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, having obtained eternal redemption.*

1 Pet 1:18 *For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers.*

Rev 5:9 *And they sang a new song: “You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation.”*

EPHESIANS 01: 07 REDEMPTION, RANSOM

“In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace.” Ephesians 01:07

God has redeemed us and forgiven our sins. The word *redemption* (apolutrosin) is one of the great words of the Bible. It conveys the idea of deliverance or setting a man free by paying a ransom. For example, a prisoner of war or a kidnapped person

is ransomed or redeemed; or a convicted criminal is freed from the penalty of death. In every case the man is powerless to free himself. He cannot pay the penalty demanded to liberate himself from his situation or bondage. Note several significant facts.

1. Man has been captivated or kidnapped by several forces.
 - a. The force of sin. All men sin and cannot help but sin. Man is sold under sin. Sin has captivated him (Rom. 3:23; 7:14).
 - b. The force of corruption and death. The whole creation is corrupt (Rom. 8:21). Everything wastes away; it deteriorates, decays, ages, and eventually dies. Corruption and death have captivated man. (See 1 Cor. 15:42, 50; Gal. 6:8; 2 Pet. 1:4; 2:12, 19.)
 - c. The force of Satan. All unbelievers are under the power and influence of Satan. He has blinded their minds to the gospel (2 Cor. 4:4). He works in the those who are disobedient (Eph. 2:2). They are captivated by him (1 Jn. 5:19).
2. Three key ideas are included in the concept of redemption.
 - a. Man needs to be liberated, delivered, and set free.
 - b. Man is unable to liberate himself. He has no energy, no power, no ability to free himself.
 - c. God has redeemed man by the blood of His Son Jesus Christ. God Himself has paid the ransom for man's release - the ransom of a life for a life. God gave His own Son so that man might be set free. Man has been redeemed through the blood of Jesus Christ (see Lev. 17:11; Mt. 20:28; Rom. 3:24; 1 Cor. 6:20; 7:23; Col. 1:14; 1 Tim. 2:5-6; Heb. 9:15; 1 Pet. 1:18f; 2 Pet. 2:1; Rev. 5:9; 14:3-4). This is extremely important to note: when a man *truly* calls upon the Lord to save him, God buys him right out of the marketplace of this corruptible life (Rom. 10:13). God redeems him once for all, purchases and removes him from further sale. He is redeemed eternally (see Gal. 3:13; 4:5; Col. 4:5).
3. God redeems man because of the riches of His grace (see Eph. 2:8-9). He loves man with an unbelievable love — a love so great that it spurs Him to do whatever is necessary to save man.

Lev 17:11 *For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life.*

Mat 20:28 *Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.*

Rom 3:24 *And are justified freely by his grace through the redemption that came by Christ Jesus.*

1 Cor 6:20 *You were bought at a price. Therefore honour God with your body.*

1 Cor 7:23 *You were bought [redeemed] at a price; do not become slaves of men.*

Eph 1:7 *In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace.*

Col 1:14 *In whom we have redemption, the forgiveness of sins.*

1 Tim 2:5-6 *For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men — the testimony given in its proper time.*

Heb 9:15 *For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance — now that he has died as a ransom to set them free from the sins committed under the first covenant.*

1 Pet 1:18-19 *For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect.*

Rev 5:9 *And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation."*

Rev 14:3-4 *And they sang a new song before the throne and before the four living creatures and the elders. No one could learn the song except the 144,000 who had been redeemed from the earth. These are those who did not defile themselves with women, for they kept themselves pure. They follow the Lamb wherever he goes. They were purchased from among men and offered as first fruits to God and the Lamb. □*

VI. Luke 02: 38 Anna, the Strong Witness

Anna shared the message with all believers. She knew of others who were looking for the Messiah's coming; so she shared the glorious news with them (See *Christ, Messiah*, Mt. 1:18). She had seen the child-Messiah, the salvation of God, the glorious hope of all men.

Psa 107:2 *Let the redeemed of the Lord say this — those he redeemed from the hand of the foe.*

2 Tim 2:2 *And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.*

Mat 28:19-20 *Therefore go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." ■*

JESUS' GROWTH AS A CHILD

LUKE 02:39–40

Introduction

Jesus' growth as a child is simply stated. What is said is meaningful and applicable to the life of all thoughtful readers.

- I. He was led by His parents to fulfil all the law (v. 39).
- II. He was reared in Nazareth (v. 39).
- III. He grew as a child: physically, spiritually and mentally (v. 40).
- IV. He possessed God's grace (v. 40).

I. *Luke 02:39 Jesus Christ Fulfilled the Law*

Jesus was led by His parents to fulfil all the law. Note two significant facts.

1. God had sent His Son into the world to fulfil the law, not to destroy it. By keeping all the law, Jesus would be perfectly righteous and become the *Ideal Man*, the Man who would be the *Pattern* for all men to follow.

Another way to say the same thing is that God has given us a perfect life to follow, not just written letters and words. By fulfilling the law and by never failing in a single point, Jesus became the Perfect Man, the Ideal Life which men are to imitate. Men are now to look to Jesus and follow Him instead of following the law. Jesus has fulfilled the law; therefore, He embraces and includes all the law and more in His life. Jesus said He was neither contradicting nor abolishing the Old Testament Scriptures nor standing against them (Mt. 5:17-18). He was fulfilling them, completing them, bringing out what was implied. He was showing what the real meaning of the Old Testament Scripture is, its full meaning — all that God intended the Scripture to say. As God's Son, He is the Revelation of the truth. He is to reveal the true and complete meaning of the Scriptures. (See *Jesus Christ Fulfils the Law and Condemns Sin*, Rom. 8:3).

2. In order to fulfil the law, Jesus had to keep the law and every observance of it. He had to "fulfil all righteousness" (Mt. 3:15). Now note: by keeping all of the law, Jesus was symbolically predicting what He was to do for sinful man. He was going to secure righteousness and perfection by fulfilling the law, and thereby He was to become the Ideal Man. As the Ideal Man, whatever He did would cover any man who followed Him. The man who followed Jesus would be covered by His righteousness (perfection), His death, His resurrection, and His ascension. The man who truly trusted Jesus Christ to cover him with His righteousness would be covered by His righteousness.

It is for these reasons that God led Mary and Joseph to fulfil all the law for the child Messiah (see *The Son of Man*, Mt. 8:20).

Mat 3:15 *Jesus replied, "Let it be so now; it is proper for us to do this to fulfil all righteousness." Then John consented.*

Mat 5:17 *“Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them.”*

Rom 8:3 *For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man.*

1 Cor 15:21 *For since death came through a man, the resurrection of the dead comes also through a man.*

ROMANS 08: 03

JESUS CHRIST FULFILS THE LAW AND CONDEMNS SIN

For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man.

Romans 08:03

Christ condemned sin in the sinful man in the flesh by three acts.

1. Christ pointed to sin and condemned it as being evil. The very fact that He never sinned points out that sin is contrary to God and to God's nature. Christ rejected sin, and by rejecting it He showed that it was evil, that it was not to be touched. He condemned it as evil and unworthy of God and man.
2. Christ secured righteousness for all men. When He came into the world, He came with the same human nature, the same flesh that all men are born with — the same human nature, the same flesh with all its desires, passions and potential for evil. However, He never sinned, not once. Therefore, He secured a perfect righteousness; and because His righteousness is perfect and ideal, it becomes the model and pattern for all men. It stands for and covers the unrighteousness of all men. His perfect righteousness overcomes sin and its penalty — it condemns sin. It is to be noted that He condemned sin “in sinful man, in his flesh;” therefore, all flesh finds its perfection and ideal in His righteousness and perfection. All flesh finds its power to condemn sin “in Christ,” in His ideal righteousness.

John 8:46 *“Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me?”*

Heb 4:15 *For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are — yet was without sin.*

Heb 7:26 *Such a high priest meets our need — one who is holy, blameless, pure, set apart from sinners, exalted above the heavens.*

Heb 9:14 *How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!*

1 Pet 1:19 *But with the precious blood of Christ, a lamb without blemish or defect.*

2 Cor 5:21 *God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.*

1 Pet 2:22 *“He committed no sin, and no deceit was found in his mouth.”*

1 John 3:5 *But you know that he appeared so that he might take away our sins. And in him is no sin.*

3. Christ allowed the law of sin and death to be enacted upon Him instead of upon the sinner. Man has sinned, so the natural consequence is corruption and death. However, Christ approached God and made two requests. First, He asked God to accept His *Ideal righteousness* for the unrighteousness of man. Second, He asked God to lay man's sin and death upon Himself. He asked God to let Him bear the law of sin and death for man and to experience hell for man. He asked God to let Him condemn sin and death “in His body on the tree” (1 Pet. 2:24). He was the perfect, ideal Man. Therefore, He could bear all the violations of the law and all the experiences of death for all men. God so purposed, and God bore the awful price of having to condemn sin and death in the death of His very own Son. Sin and its power have been made powerless. Death has been conquered (1 Cor. 15:1-58, esp. vs. 54-57), and he who had the power of death has been destroyed, that is, Satan. (See *Satan*, Jn. 16:11)

Rom 5:6 *You see, at just the right time, when we were still powerless, Christ died for the ungodly.*

Rom 5:8 *But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.*

1 Cor 15:3 *For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures.*

2 Cor 5:15 *And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.*

Gal 3:13 *Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: “Cursed is everyone who is hung on a tree.”*

Titus 2:14 *Who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.*

1 Pet 2:24 *He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.*

Heb 2:9 *But we see Jesus, who was made a little lower than the angels, now crowned with glory and honour because he suffered death, so that by the grace of God he might taste death for everyone.*

Heb 9:28 *So Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him.*

1 Pet 3:18 *For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit.*

1 John 3:16 *This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. □*

MATHEW 08:20 JESUS, THE SON OF MAN

*Jesus replied, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head." **Mathew 08:20***

Jesus is not only what an ordinary man is, a son of man; Jesus is what every man ought to be, the Son of Man Himself. He is the Ideal Man, the Representative Man, the Perfect Man, the Pattern, the Embodiment of everything a man ought to be. Jesus Christ is the perfect picture of a man. Everything God wants a man to be is seen perfectly in Jesus Christ (see Jn. 1:14; Col. 2:9-10; Heb. 1:3.)

The title also means the Ideal Servant of man. It stresses His sympathy for the poor, the broken-hearted, the captives, the blind, the bruised, the outcasts, the bereaved (see Lk. 4:18). Jesus is the Pattern, the Model, the Perfect Example of concern and caring. He served and set a perfect example of how every man ought to serve other men.

Jesus calls Himself "the Son of Man" about eighty times. It is His favourite term. The title 'Son of Man' is probably based upon the Son of Man in Daniel (Dan. 7:13-14). Scripture also gives a picture of Jesus as the heavenly Son of Man contrasted with Adam as the earthly Man (1 Cor. 15:45-47). Each serves as a Representative Man for the human race in God's plan for world history.

Mat 9:6 *"But so that you may know that the Son of Man has authority on earth to forgive sins..." Then he said to the paralytic, "Get up, take your mat and go home."*

Mat 16:13,16 *When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" Simon Peter answered, "You are the Christ, the Son of the living God."*

Mat 20:28 *"Just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."*

Mark 8:38 *“If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father’s glory with the holy angels.”*

Luke 19:10 *“For the Son of Man came to seek and to save what was lost.”*

John 5:26-27 *“For as the Father has life in himself, so he has granted the Son to have life in himself. And he has given him authority to judge because he is the Son of Man.”*

John 13:31-32 *When he was gone, Jesus said, “Now is the Son of Man glorified and God is glorified in him. If God is glorified in him, God will glorify the Son in himself, and will glorify him at once.”*

Acts 7:56 *“Look,” he said, “I see heaven open and the Son of Man standing at the right hand of God.”*

Rev 1:12-13 *I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lamp stands, and among the lamp stands was someone “like a son of man”, dressed in a robe reaching down to his feet and with a golden sash around his chest. □*

JOHN 16:11 JUDGEMENT OF SATAN

*And in regard to judgment, because the prince of this world now stands condemned. **John 16:11***

This passage concerns the judgment of Satan. The judgment of Satan was executed by Christ upon the cross. It was upon the cross that Jesus Christ judged and condemned the devil in all his authority and power. How? There were two ways.

1. Satan is judged and condemned by the obedience of Christ upon the cross. God is perfectly pleased with Christ, for Christ did exactly what God wanted: *He obeyed God perfectly*. Therefore, God is bound to be perfectly pleased.

The point is this: what God wanted most of all was for Christ to die *for man*. Christ Himself said, “I do exactly what my father commanded me” (Jn. 14:31). The ultimate commandment that would show perfect obedience was for Him...

- to die for man’s sin
- to receive the judgment of (physical and spiritual) death for man’s sin
- to suffer separation from God for man

It was upon the cross that Christ obeyed God in the supreme, ultimate, and absolute sense. It was because he died — because He obeyed God perfectly — that God...

- has highly exalted Him (see Phil. 2:9-11).
 - has given Him a name that is above every name.
 - has destined that every knee will bow before Him, of things *in heaven*, and things *on earth*, and things *under the earth*.
 - has destined that every tongue will confess that Jesus Christ is Lord.
 - has judged the world and appointed that it will be recreated and made into a new heavens and earth (2 Pet. 3:10-13).
 - has thrown out Satan and enthroned Christ, giving Him the loyalty of man and the kingdoms of the whole world (Jn. 12:31-32).
 - has assured the return of Christ and His rule and reign (Tit. 2:12-13).
 - has promised that Christ will rule and reign over a new heavens and earth, over all the universe (2 Pet. 3:4-5, 8-13)
2. Satan is judged and condemned by the belief of men in the cross, in the death of Christ.

The cross judged and condemned Satan in all his authority and power. The judgment can be summed up in three areas.

- a. The cross judges and breaks the power of Satan over the world (Jn. 12:31). Satan is the ruler, the prince, the power of the world. This is taught by the Bible (Jn. 12:31; 14:30; 16:11; 2 Cor. 4:4; Eph. 2:2). The one example of his dominion familiar to most is the temptation of Christ. Satan offered the kingdoms of the world to Christ if Christ would worship him (Lk. 4:6). He possessed the kingdoms to offer. But Christ refused to yield to the temptation. Instead He chose to obey God, to secure the authority over the kingdoms of the world by way of the cross. In this particular passage, Christ proclaimed the coming triumph of the cross. The cross broke forever the power of the devil over the kingdoms of the world, and it assures the return of Christ to rule and reign throughout the universe forever.

Col 1:13 *For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves.*

Col 2:15 *And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.*

1 Cor 15:24-25 *Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet.*

Phil 2:8-11 *And being found in appearance as a man, he humbled himself and became obedient to death — even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at*

the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (see Rev. 21:1f)

- b. The cross judges and breaks the authority and power of Satan over death (Jn. 12:31). Satan holds the power of death. It is his selfish and sinful influence that has brought corruption, decay, and death to the earth. But Christ has broken the devil's grip over death forever. The cross delivers man from the fear and bondage of death and assures Christ the authority over life and death.

Heb 2:14-15 *Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death — that is, the devil — and free those who all their lives were held in slavery by their fear of death.*

1 Cor 15:25-26, 55-57 *For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. "Where, O death, is your victory? Where, O death, is your sting?" The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ.*

- c. The cross judges and breaks the authority and power of Satan to corrupt men through worldliness and sin (Jn. 12:32). Satan uses the world — its pleasures and desire for power and wealth and fame — to attract and enslave men, and enslavement inevitably leads to destruction. But the cross brings power to a man, spiritual power...

- to break his habits and bondages
- to keep him from damaging and destroying his body and spirit

The cross and its power to deliver and to give life have become the focal attraction of time and eternity. The cross liberates and frees man forever.

John 14:30 *I will not speak with you much longer, for the prince of this world is coming. He has no hold on me.*

1 Cor 10:13 *No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it.*

1 John 3:8 *He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work.*

1 John 4:4 *You, dear children, are from God and have overcome them, because the one who is in you is greater than the one who is in the world. □*

II. *Luke 02: 39 Childhood of Jesus Christ at Nazareth*

Jesus was reared in Nazareth.

1. Luke simply says that after Jesus' dedication in the temple, His parents returned to Nazareth. There is no mention of Mathew's account...
 - of their return to Bethlehem where the wise men visited them (Mt. 2:1-12).
 - of their flight into Egypt (Mt. 2:13-15).
 - of Herod's slaughter of the children (Mt. 2:16-18).
 - of the threat of Archaleus (Mt. 2:19-22).
2. Nazareth was an ideal place for the child Messiah to be brought up (See *Nazareth*, Lk. 2:39). However, Nazareth was an obscure place, despised and reproached by other people (see Jn. 1:46). It was a humiliating place to be reared. Therefore, as with Jesus' birth in a stable, which was the lowest of places. He continued to identify with people in the most severe circumstances. He, too, knew what it was to be born and brought up in a despicable place. From the very first, He *made Himself nothing* (Phil. 2:7).

Phil 2:7 But made himself nothing, taking the very nature of a servant, being made in human likeness.

2 Cor 8:9 For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.

Rom 15:3 For even Christ did not please himself but, as it is written: "The insults of those who insult you have fallen on me."

MATHEW 02:23 NAZARETH

The hometown of Jesus' parents, Joseph and Mary, and of Jesus' childhood and early manhood.

There were at least two advantages to Jesus' being brought up in Nazareth.

1. It was a quiet town, small and of little fame, ready-made for a close community and neighbourliness and for quiet contemplation.
2. It was also a town in touch with the modern life and world events of that day. Two of the major roads of the world passed within eyesight of the hills surrounding the city: the road that stretched between Rome and northern Africa (North and South) and the road that ran between the great cities of the East and West. Jesus can be imagined standing on the hills observing (perhaps even meeting) some of the travellers and caravans using the major routes as they criss-crossed the world. He had opportunity to observe and study the nature and dealings of all kinds of men and all kinds of nationalities as they used the major routes. As a child, how often His heart must have ached and wept over a world lost who needed to be found. □

III. *Luke 02: 40 The Perfect Childhood of Jesus Christ*

Jesus grew as a child — physically, spiritually and mentally.

1. The idea is that Jesus grew as a normal child. But note the added words: “*became strong*” [*ekrataiouto*] in spirit (a vigorous growth). He did not just grow in wisdom, He was “*filled with wisdom*” (*pleroumenon sophiai*). Simply stated, Jesus grew perfectly at every stage of life.

=> He grew physically, as well as the human body could grow (perfectly well and healthy).

=> He “became strong”, as strong as a child could grow.

=> He was “filled with wisdom”, as much as a child could be filled.

No other child had ever been or ever will be perfect in growth at the various stages of childhood, but the Christ-child was. He grew as well as a child can grow: filled perfectly with all the qualities that fill a child.

2. Why did Christ come into the world as a child and not as a full-grown man? The first man, Adam, stood at the head of the human race as the natural representative of man, and he had been created as a full-grown man. Why not Jesus Christ, the second Adam? He, too, was sent into the world to stand at the head of the human race as the spiritual representative of man. Going through the stages of growth as a baby, then as a child, and then as a teenager is a humbling experience. Why did God subject His Son to such humiliation? There are at least two reasons.
 - a. Christ needed to set a striking example for every person, no matter the age, even for children. In *humility*, He went through the experience of a helpless babe, then a dependent child, and then an independent and responsible man. The very fact that the Son of God stooped so low is shocking to any thoughtful person. It sets a striking example of *humility and lowliness of mind* for every man.

Phil 2:3-8 Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus: Who, being in the very nature of God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death — even death on a cross!

- b. Christ needed to demonstrate a striking truth to all men: no person can enter heaven unless they first become as a little child. There was no better way to demonstrate the lesson than for the Son of God Himself to go through the humbling experience of becoming a child before becoming a man.

Mat 18:3-4 And he said: “I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven.”

Christ needed to experience every situation, condition, and trial of man in order to become the *Perfect Sympathizer or Saviour*. For this reason, He experienced the most humiliating experiences possible. He experienced...

- being born to an unwed mother (Mt. 1:18-19).
- being born in a stable, the worst of conditions (Lk. 2:7).
- being born to poor parents (Lk. 2:24).
- having his life threatened as a baby (Mt. 2:13f).
- being the cause of unimaginable sorrow (Mt. 2:16f).
- having to be moved and shifted as a baby (Mt. 2:13f).
- being reared in a despicable place, Nazareth (Lk. 2:39).
- having His father die during His youth (Mt. 13:53-58).
- having to support His mother and brothers and sisters (Mt. 13:53-58).
- having no home, not even a place to lay His head (Mt. 8:20; Lk. 9:58).
- being hated and opposed by religionists (Mk. 14:1-2).
- being charged with insanity (Mk. 3:21).
- being charged with demon possession (Mk. 3:22).
- being opposed by His own family (Mk. 3:31-32).
- being rejected, hated, and opposed by listeners (Mt. 13:53-58; Lk. 4:28-29).
- being betrayed by a close friend (Mk. 14:10-11, 18).
- being left alone, rejected and forsaken by all of His friends (Mk. 14:50).
- being tried before the high court of the land on the charge of treason (Jn. 18:33).
- being executed by crucifixion, the worst possible form of death (Jn. 19:16f).

Note that each of these experiences reaches the depth of humiliation. Christ stooped to the lowest point of human experience in every condition in order to become the *Perfect Sympathizer* (Saviour). He can now identify with and feel for any person's circumstances.

Heb 2:16-18 *For surely it is not angels he helps, but Abraham's descendants. For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people. Because he himself suffered when he was tempted, he is able to help those who are being tempted.*

Heb 4:15-16 *For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are — yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.*

IV. Luke 02:40 Fullness of God's Grace in Jesus Christ

Jesus possessed *God's grace* (charis theou). The idea is that God's grace rested upon Jesus in *full measure*, without any lack or shortcoming whatsoever.

Jesus was choosing to grow perfectly, coming short in nothing. Therefore, God showered Him with His grace, His favour. God favoured Him by looking after and taking care of Him perfectly.

John 3:34 For the one whom God has sent speaks the words of God, for God gives the Spirit without limit.

1 Cor 1:30 It is because of him that you are in Christ Jesus, who has become for us wisdom from God — that is, our righteousness, holiness and redemption. ■