

The Naming and Presentation of Jesus

📖 Luke 2:21-35

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Last time in Luke 2:1-20 we saw the eye-witness account of the birth of Jesus, probably told by Mary herself and written down by the earliest disciples and discovered by Luke's research so that it could be reported to Theophilus and ultimately to us. In Luke 2:1 it was in the days of John's birth that Caesar Augustus decreed a census be taken of the entire Roman Empire. In verse 2 this census was either before Quirinius was governor of Syria or when he was at first an administrator of Syria. In verse 3, everyone in the Roman Empire was on his way to register for the census. The purpose of the census was to have an assessment of property for taxation. In verse 4 Joseph went up from Galilee, the city of Nazareth to Judea, the city of David which is the one also called Bethlehem, because he was of the house of David. This was a distance of 90 miles. In verse 5 his purpose was to register along with Mary. The two traveled together even though they were only betrothed and while she was pregnant, probably because they recognized that God was using Caesar's decree to move them to Bethlehem to fulfill the prophecy that the Messiah would be born in Bethlehem. In verse 6, while they were there, it came time for her to give birth. In verse 7 she gave birth to her firstborn son and wrapped Him in thin linen strips that resembled burial cloths and laid him in a feeding trough because there was no room in the inn. Meanwhile, out in the surrounding hill country, verse 8 says there were some shepherds, probably shepherds that kept watch over the flock destined for sacrifice at the temple. In verse 9 an angel of the Lord suddenly stood before them and the light of Shechinah Glory shone around them and they were understandably terribly afraid. But in verse 11 the angel allayed their fears and said, I bring good news that will bring great joy that is for all the people. The good news is verse 11, that today in the city of David there has been born for you a Savior, who is Christ the Lord. And obviously they would want to see him, so in verse 12 the sign that they had found Him would have two aspects; He would be wrapped in unusual cloths, what appeared like burial cloths, and second, he would be laid in an unusual place, a feeding trough. Suddenly, in verse 13 an entire army of angels appeared and praised God saying in verse 14, Glory to God in the highest heaven and on earth, peace among men with whom He is pleased. The ones with whom He is pleased are the ones who believe in this child. In verse 15, when the angels had gone the shepherds went straightway to Bethlehem to see this sight. In verse 16 they came with haste and they saw the baby just as had been predicted by the angel, in a cave wrapped in burial cloths lying in a feeding trough. In verse 17 they reported what the angel had told them, thus spreading the good news. In verse 18 all

who heard it marveled at what they were told, but in contrast, in verse 19, Mary treasured all these things, thinking deeply about them, and in verse 20 the shepherds went back glorifying God.

I want to comment a bit more about the people's response to the birth and Mary's response. The people's response is verse 18 is "all who heard it wondered," and note the contrast in verse 19, "but Mary treasured all these things, pondering them in her heart." The contrast is to draw our attention to the difference. They were really struck with surprise and they thought the angelic announcement and the birth were very interesting, but as Bock said, Mary "...reflected on the events in a way that the hearers did not."¹ She was not merely shocked with a passing wonder, but she thought about these things deeply. Scholars debate whether Mary understood all the things the shepherds said. Most likely she did not because in the following passage Simeon's prophetic response to the Child caused her to be amazed. Nevertheless, what she was doing was contemplating the birth announcement of John to Zacharias, her visit to Elizabeth and the baby leaping in the womb for joy at the Messiah, her own pregnancy and now birth and the things the shepherds told her, all these things she was thinking about and trying to put together in an understandable whole. She didn't understand it all at the time, but more revelation was coming and in time she too would have to respond either by faith in her own Son as the Messiah or not. But her response at this time is set forth as the proper response to the things that happened, it was a deep, reflective response, and stands in contrast to the surface excitement and emotional response of those who heard. We are supposed to identify with Mary's response. That is to be our response to the events so far.

Today we come to Luke 2:21-35, the naming of Jesus and the presentation and what happened along the way as they entered the temple. In verse 21 we see the circumcision and naming. **And when eight days had passed, before His circumcision, His name was then called Jesus, the name given by the angel before He was conceived in the womb.** This verse is a transition from Jesus' birth to His presentation at the temple. During the transition period, on the eighth day, He was both circumcised and named. The emphasis is on the naming and the meaning of the name, but we will also comment on the circumcision. Circumcision was commanded under two of the Jewish covenants, the Abrahamic Covenant and the Mosaic Covenant. Fruchtenbaum said, "Under the Abrahamic Covenant, circumcision was a sign of the covenant and a sign of Jewishness. Under the Mosaic Covenant, circumcision was the means of submitting to the law. Under the Abrahamic Covenant, it was mandatory for Jews only, and those who were permanent residents within a Jewish household. Under the Mosaic Covenant, it was mandatory for both Jews and those Gentiles who wished to become part of the commonwealth of Israel." This is why in Galatians Paul tells the Gentile believers not to submit to circumcision. There was no reason for them to become a part of the commonwealth of Israel since they are members of the Church through Spirit baptism into the Church. Really there is no reason for Gentiles to circumcise their children at all. Many do, of course, and that's not a problem, but it's not necessary. As for Jews though, this is different. They should get circumcised, even today, as a sign of the Abrahamic Covenant. But there is no reason for them to be circumcised under the Mosaic Covenant because that covenant was fulfilled by Christ. But here we are at

the birth of Jesus and on the eighth day Jesus was circumcised. This was the sign of the Abrahamic Covenant and a sign of His Jewishness. It also brought Him under the law of Moses. Of course He was only eight days old and so it was the decision of his parents, Joseph and Mary. So they testify that they recognize the Abrahamic Covenant and want their son to enter into its blessings according to the law. The circumcision took place on the eighth day since Abraham had been instructed to circumcise his sons on the eighth day. And the naming took place on the same day because Abram was renamed Abraham on the day he was circumcised. So the Jews put these two events together and the day they put them was the eighth day. And then we note that the name Joseph and Mary gave the Child was **Jesus**. This is the name that was revealed to Mary by the angel before the conception and to Joseph after the conception. So they both received the same name. According to Matthew 1, when the time came to name him it was Joseph who gave him **the name Jesus**. The name **Jesus** is from the Hebrew name Joshua. It means "the Lord is salvation." This name is very fitting because Jesus is "the Lord who is salvation." It fits well with the meanings of the names of Zachariah, Elizabeth and John; "God remembers His covenant and has graciously given the Lord, salvation."

In verse 22-24 we come to the presentation at the temple. There are two aspects to the presentation. On one side there is the purification and on the other the dedication. What they would have done in verse 22 is stated by Fruchtenbaum as follows, "According to Jewish records, the events surrounding the presentation of Yeshua would have taken place at the east gate of the court, which is known as the Nicanor Gate. The first purpose of the presentation was the ...purification of the mother so that she would no longer be ceremonially unclean."² The east gate was here, it stood outside the court of the women, outside of that was the court of the Gentiles and the soreg, or fence that bordered here to separate the Jews from the Gentiles. It was this fence that Paul was accused of taking a Gentile inside of in the Book of Acts. In any case, they would have presented Jesus at the east gate, also known as Nicanor Gate. In verse 22a we read of the first aspect of the presentation, the purification ceremony, **And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord.** The first issue was the purification of the mother. The number of days is stated in Lev 12:2-4 to be forty days for a male child, it was eighty days for a female child. Moses says, "When a woman gives birth and bears a male *child*, then she shall be unclean for seven days, as in the days of her menstruation she shall be unclean."³ On the eighth day the flesh of his foreskin shall be circumcised.⁴ Then she shall remain in the blood of *her* purification for thirty-three days; she shall not touch any consecrated thing, nor enter the sanctuary until the days of her purification are completed." So the days of purification for this uncleanness were "seven" plus "thirty-three days for a total of forty days. This means that when they came to the Temple Jesus was forty days old. When they got to the Nicanor Gate a priest would be standing there. And the parents would give him either a lamb and a turtledove or a pair of turtledoves or two young pigeons for sacrifice, depending on their economic status. And because Joseph and Mary were law abiding believers this is what they did.

If one wonders why giving birth would make one unclean, it had to do with the release of blood. But the release of blood was not in itself sin, it merely caused a condition in Israel known as ritual uncleanness. This kept them from touching anything sacred or entering the temple. But after the forty days were completed she was to go to the Temple and offer the proper sacrifices.

Now there is some debate as to why Luke uses the second person plural in verse 22, **the days of their purification**. Why did he not just say “her” purification? And there is a question in the Greek text whether it should read “her” or “their.” And if the harder reading is correct, “their,” then it’s not Mary and Jesus but Mary and Joseph. And if so it would mean that Joseph assisted in the birth and had contact with blood and rendered him ceremonially unclean as well. For, the Mishnah states that contact with blood in the delivery of a child made one “unclean.” Therefore, both Mary and Joseph underwent a forty day ceremony of purification before they could come to the Temple to make the presentation.

In verse 23b we see the second aspect of the presentation, the dedication ceremony. After they offered the sacrifice to the priest they would enter the court of the women and **present Him to the Lord**. This was first commanded in Exod 13:2, 12. On the night of the Exodus the Lord passed over the houses of the Israelites, thus redeeming the firstborn son and cattle. As a result, the parents of all generations of Israel were commanded to dedicate their firstborn son to the Lord. This would set the son apart for the Lord’s purposes. Originally the firstborn sons of all twelve tribes of Israel were to be priests in the tabernacle. That was the purpose of the dedication. As it is written here in verse 23, “Every firstborn male that opens the womb shall be called holy to the Lord.” That’s a priestly designation. But later the tribe of Levi was chosen and so the sons of Levi would be dedicated and serve as priests. But this meant that something had to happen to the firstborn sons of the other tribes. And what they had to do was redeem them. This would require a redemption payment. And the price of redemption, according to Numbers 18:16 was five shekels of silver.

But what’s interesting is that when Joseph and Mary brought Jesus to the Temple for the presentation, there is no mention of them paying the redemption price. There is absolutely no mention of five shekels of silver being paid. Verse 23 is the dedication and all that is mentioned in verse 24 is the purification sacrifice. What this might mean is that the redemption price was not paid. If so that would mean that Jesus was dedicated to the Lord as a son of Levi would be. Bock said, “How much Jesus belongs to the Lord is something the parents will only slowly come to understand, as their confusion in 2:41-52 shows.”³ The passage Luke 2:41-52 is the passage about Jesus going up to Jerusalem for the Passover when He was twelve years old. After the days of Passover were completed, His parents left for Nazareth, assuming Jesus was playing with other children in the caravan. After a couple of days though, they noticed He was not with them. So they returned to Jerusalem and after three days found Him in the Temple with the scribes and Pharisees. And Mary asked Him “Why have You treated us this way?” Jesus’ response is very telling. He said, “Why is it that you were looking for Me? Did you not know that I had to be in My Father’s house?” This shows that Jesus was not redeemed but dedicated, that Joseph and Mary

did not pay the redemption price, and this meant that He truly belonged to the Lord. And I hope that clarifies any confusion you might have had over that passage.

Lastly, the sacrifices of purification that Joseph and Mary offered in verse 24 were **a pair of turtledoves or two young pigeons**. The law stated that the sacrifice of purification was “a lamb” and “a turtledove.” The lamb was a burnt offering and the turtledove a sin offering. But if a lamb was too expensive, then they could offer a pair of turtledoves or two young pigeons; one bird for the burnt offering and the other for the sin offering. By offering a pair of turtledoves or two young pigeons we gather that Joseph and Mary were poor. But what is the significance of this? The significance is the fulfillment of prophecy. The prophecy being fulfilled is that Messiah could not come until the house of David had fallen from its prominence. Their poverty indicates the house had fallen to that point so that Messiah could come. Fruchtenbaum said, “Isaiah 11:1 predicts that the Messiah would appear only when the mighty House of David had been reduced to what it was in Jesse’s day: a poor family in Bethlehem...Likewise, Amos 9:11 predicted that the Messiah would appear only when the mighty House of David had been reduced to a broken-down hut. By this time, that was exactly what had occurred.”⁴

Now, this was the presentation that was made, involving the purification and the dedication, but before they ever made it to the presentation verse 25 notes that they met a man in the Temple compound who prophesied great things about the Child. **And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him.** Now it’s interesting, if it was not for Luke’s Gospel, and we only had Matthew and Mark, we would not know that there were godly Jews who were looking for the Messiah. We might conclude that everyone followed Pharisaism and the coming of Messiah took everyone by surprise. But the truth is there were godly Jews, there was always a believing remnant and in Luke 1-2 we meet several Jews who were a part of that believing remnant. And here we meet a man who was eagerly looking for the Messiah. His **name was Simeon**. This name comes from the Hebrew word *shama*, which means to hear but with obedience. So his name means “hear and obey.” So we can imagine that he was a man who when he heard the word of God, he obeyed it. And that’s why it says **this man was righteous and devout**. By **righteous** it refers to living according to the law of Moses, offering the proper sacrifices. By **devout** it means “God-fearing.” So here was a man who was sensitive to the law of God and feared God. And he was just a common **man living in Jerusalem**, not a scribe, priest or Pharisee.

Now as far as what this man was doing, he was **looking for the consolation of Israel**. The present tense of **looking** means he was constantly on watch. And what he constantly watched for was **the consolation of Israel**. The **consolation of Israel**. The word **consolation** is from παρακλησις, a word that means “comfort” or “consolation” and later in the NT is applied to the Holy Spirit as the Paraclete or Comforter. Later Jews understood this concept to refer to the Messiah. They believed Messiah would bring about their consolation. Therefore, Simeon was looking for the Messiah, the One who will bring **the consolation of Israel**. And that consolation is Israel in the kingdom with their Messiah. And the next verses are prefaced by a note that **the Holy**

Spirit was upon him. The Holy Spirit is very prominent in the Gospel of Luke. Simeon is not the first individual to have had a special relationship with the Holy Spirit; John, Elizabeth and Zachariah are all said to have been filled by the Spirit. But in this case the Spirit did not fill Simeon but He **was upon him**. And what this means will be clarified in verse 27, but we're just to know now that the Spirit was upon him.

In 2:26 this man was a prophet because **it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ**. And the words translated **had been revealed** are in the perfect tense. The perfect tense means past completed action with ongoing results that can indicate a state or condition. In this case it means Simeon received revelation in the past that had ongoing results in his life which led him to be continually looking for the consolation of Israel in the person of Messiah! Now most think that this revelation was made to him when he was old because the Spirit revealed to him **that he would not see death before he had seen the Lord's Christ**. However, others insist this does not necessarily have to be the case and that it could have been long ago and so he had waited and watched many years. The point is incidental to me because the important thing is that this man could not die **before he had seen the Lord's Christ**. The **Lord** refers to God and **Christ** refers to the Messiah and so this is another indication that the Messiah would belong to God.

In verse 27 we see what it means that the Spirit was upon him. **And he came in the Spirit into the temple**. The meaning is that the Holy Spirit guided this man to go to the temple at this particular time. Fruchtenbaum said, "When Simeon, who at this time was elderly, came into the Temple compound, *he came in the Spirit* (Lk. 2:27). In other words, the Spirit led him into the Temple compound at this very point of time."⁵ And the very point in time when he came was the very time that Joseph and Mary came. And the part of the temple that he came to is indicated by Luke to be the *ἱερόν*. The *ἱερόν* was a word used to designate the Temple compound in general and not the most Holy Place. So we know he came into the Temple compound, and because this was before the presentation at the east gate known as Nicanor Gate, it was in the court of the Gentiles, perhaps inside the soireg, but nonetheless.

Verse 27b, **and when the parents brought in the child Jesus, to carry out for Him the custom of the Law, then he took Him into his arms, and blessed God...** So this man met them at exactly the time they arrived and he took the **child** out of his parent's arms and into his own arms. But how did this man know that this child was the Messiah? Fruchtenbaum said, "When his eyes saw Yeshua, he recognized in this forty-day-old boy the fulfillment of that promise." How he recognized Him is that the Spirit gave him eyes to see.

In verse 28, **then he took Him into his arms, and blessed God**. Bock said, "...the basic idea of the verse centers...on a revelation about Messiah that is given in the temple. While Jesus is brought to God for dedication, God testifies to Jesus the Messiah through the prophet. For pietistic Jews, there could hardly be a more solemn locale for the testimony." Malachi prophesied that when the Messiah came He would come to the temple. I'm not sure this is the fulfillment of that verse, as it may relate to the second coming, but He did come to the temple

when He was forty days old. And what Simeon did when he took Him in his arms is he **blessed God**. The word **blessed** is the same word we have seen numerous times, εὐλογεω and means “praised.” Simeon praised **God**. Why did He praise God? Because He was seeing God fulfill His word to him, that he would see the consolation of Israel before he died. And not only did he see His salvation but he held His salvation in his own arms. And the praise he uttered is verses 29-32, the fourth hymn we have seen in the Gospel of Luke, which is known as *Nunc Dimittis*, from the Latin translation of the first words of verse 29, “Now You are releasing...”

So, in verse 29 Simeon praises God saying, **now Lord, You are releasing Your bond-servant to depart in peace**. In short now he could die. The word **now** implies readiness to die. What more was there to live for? He had seen salvation. He refers to himself as God’s **bond-servant**. A **bond-servant** was a willing servant, one who willingly served a master, not under compulsion. And the master is the Lord, the sovereign God. Simeon willingly served the sovereign God. And now that the word of God had been fulfilled he could **depart in peace**. This just means that he could depart from this world in a state of **peace**, that is, in the comfort of knowing that God’s word had been fulfilled. As he states at the end of the verse, **According to Your word**. He saw the Lord’s salvation just as the Lord had said. It’s interesting that the emphasis in all of these early hymns of praise is that God’s word is being accomplished. God was on the move to fulfill His word.

In verse 30 Simeon explains, **For my eyes have seen Your salvation**. The Messiah is God’s **salvation**. Even the Messiah’s name, Jesus, means “salvation.” Bock says, “The interesting feature of this verse is that seeing God’s salvation is linked directly to seeing Jesus, so that a strong tie exists between salvation and the one who personifies it...with Jesus birth, salvation comes.”

In verse 31, this salvation, which Jesus is, **You have prepared in the presence of all peoples**. The verb **have prepared** refers to the design of Israel’s history according to covenant promises and prophecies that were now being fulfilled in Jesus. And this preparation was **in the presence of all peoples**. There has been much discussion about the meaning of **all peoples**, and whether it refers to all the tribes of Israel or of Israel and the Gentiles. But the following verse 32 indicates it refers to Israel and the Gentiles.

In verse 32 Simeon explains. **A LIGHT OF REVELATION TO THE GENTILES, And the glory of Your people Israel**. That he would come as **A LIGHT...TO THE GENTILES** was alluded to by Zechariah in his praise of God in 1:79 when he said that Messiah would “shine upon those sitting in darkness and the shadow of death.” The Gentiles were viewed by Jews as being in spiritual darkness. But Zachariah and now Simeon explain that the Messiah will be **A LIGHT OF REVELATION TO** them. Salvation would come to them too! They sat in darkness, completely devoid of God, but they would see a great light. Messiah is that light. Jesus is the light not just to Israel, but the light of the whole world. In that sense Messiah came to all men, to be the light of salvation. Then Simeon also says Messiah would be to **the glory of Your people Israel**. Yes, a light to them, but more than that. Bock says “If Jesus is revelation for the Gentiles, he is more than that for Israel. He is its glory.” Israel was and is the special covenant people of God. Ultimately Israel would be the center of the world and all the nations would

focus their attention on Israel. Messiah is the center of the nation and where the hope of all Israel rests. Therefore the Messiah would be the **the glory of Israel** in the messianic kingdom.

In verse 33 we see Joseph and Mary's response. **And His father and mother were amazed at the things which were being said about Him.** They were amazed, not just because of what Simeon had said, but because of all the things that were said about him by Elizabeth, by Zacharias and now Simeon. Their child's role was more than they ever imagined and more and more was being revealed about Him. And this amazement was coming from two Jews who knew the OT and the prophecies of Messiah. And what it shows is that what we have in the Scriptures is great, we can see some things, but it's realization will be even greater than we imagine and we will be astonished.

In verse 34, **Simeon blessed them and said to Mary His mother, Behold, this Child is appointed for the fall and rise of many in Israel, and for a sign to be opposed.** Here the first thing **Simeon** did was bless both Joseph and Mary. We don't know what that blessing was but what he did make known was a special note for **Mary His mother.** The word **Behold,** is designed to get her attention. Probably because she was amazed at what had been said about her son, she might have been in a daze, but now she needed to pay attention to what Simeon was about to say. **This Child is appointed for** two things; first, **the fall and rise of many in Israel** and second, **for a sign to be opposed.** As for the first, **for the fall and rise of many in Israel,** this refers to the idea that Messiah would be a stone of stumbling. The OT predicted He would be a stone of stumbling. The nation Israel would see Him, consider Him and some would stumble over Him causing a division in the nation. Those who **fall** are those who would not believe in Him, those who would **rise** would be those who would believe in Him. This division would divide the nation into the remnant and the non-remnant. And while the hope was that all of Israel would receive Him, the sad reality is that Simeon says they would not. The second thing He is appointed for is **for a sign to be opposed** or contended. This refers to the idea that the Messiah would be a rock of offense. People would be offended by Him and this would be part of what caused the division. So Messiah would be a stone of stumbling and a rock of offense.

In verse 35, as for Mary herself, **a sword will pierce even your own soul—to the end that thoughts from many hearts may be revealed.** The pain caused to Mary would be great. The word **soul** is ψυχή and here refers to the seat of emotions. Mary would be hurt deeply. The pain is all the greater when we realize that the word used of **sword** is ρομφαία, which was a large, broad, double-edged sword. The point is Jesus will cause extreme emotional pain to Mary. But what exactly will bring Mary such pain? About ten different views have been suggested. I think the best view is that Jesus' divisive ministry resulting in His violent death will bring the pain. Even when He is 12 years old His dedication to His Father will be so intense that it will cause emotional pain to her. And certainly in His statements during His ministry such as, "Who is my mother and my brother and my sister?" might be taken in a way that He is disowning her. Or "He who does not hate his mother and his brother and his sister cannot be My disciple." Jesus was not being mean by saying these things, but it would be difficult

for her to hear. Adding the fact that His divisiveness ended in His violent death would make it all the more painful for her.

And the end of all these things is mentioned in verse 35, **to the end that thoughts from many hearts may be revealed.** The ultimate thing that would be discovered is not who Jesus is, but the hearts of the people in the nation. If they rejected Him they had hardened hearts toward God. To them He would be a stone of stumbling and a rock of offense. But for those who believed they had soft hearts toward God. To Him He was Lord and Savior and Messiah. Jesus is the point of division and that same division exists today.

In summary, and trying to put everything together, in verse 22 when the forty days for Mary and Joseph's purification according to the law of Moses was completed, they brought Jesus up to Jerusalem to present Him to the Lord. As they came into either the court of the Gentiles or the court of the women, verse 25 says that there was a man in Jerusalem whose name was Simeon. This man was righteous and devout in his following of the law of Moses and he was looking for the consolation of Israel, that is, the Messiah, and the Holy Spirit was upon Him. In verse 26 it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. And so on the exact same day and at the exact same time that Mary and Joseph were going into the Temple compound verse 27 says the Spirit led him into the Temple compound. And when he saw the parents bringing the child Jesus he knew that it was the Messiah and in verse 28 he took Him into his arms and praised God with the *Nunc Dimittis*. Verse 29, Now Lord, you are releasing Your bondservant to depart in peace. He could rest knowing that God's word had been fulfilled. Verse 30, for his eyes had seen God's salvation, that is Messiah. In verse 31, this salvation was prepared through the promises and prophecies through the history of Israel and now culminated in the presence of all peoples in the world, both Jew and Gentile. And in verse 32 He would be a light of revelation to the Gentiles, and more than that the glory of God's people Israel since they will be chief among all nations in the messianic kingdom. In response to this in verse 33 his mother and father were amazed at all the things that were being said about Him. In verse 34 Simeon blessed both of them and then turned to Mary His mother and revealed that the Child would be appointed for two things, the fall and rise of many in Israel, a stone of stumbling in the nation, and as a sign to be opposed", a rock of offense. And in verse 35, for her personally, a large, broad, double edged sword would pierce her own soul due to Jesus' divisive ministry resulting in His violent death. And the end result would be that many hearts would be revealed, the heart condition whether softened toward God or hardened would be made apparent in the rise and fall of many. And after these things Anna in verse 36-38 came, but we don't have time for that tonight, so after her prophecy about him then they went ahead, as verse 22 says, and brought Him to the Nicanor Gate for the presentation. The priest took either the pair of turtledoves or two young pigeons as a sacrifice for the purification and they dedicated Jesus, their firstborn, to the Lord as it is written in the Law, such that He truly belonged to the Lord.

What can we learn? First, God always fulfills His word. The major thrust of the passage is that God had revealed things to Simeon and He fulfilled these things exactly as revealed. Simeon did not die before he saw the Messiah.

This gave him peace before he died. Second, Jesus is a point of division. He is a stone of stumbling and a rock of offense. Not everyone in Israel received Him. Some had soft hearts and they will rise through their positive response to Him. Others had hard hearts and they will fall through their negative response to Him. Jesus is a point of division and He is still that way today.

¹ Darrell Bock, *Luke 1:1-9:50*, 222.

² Arnold Fruchtenbaum, *Yeshua: The Life of Messiah from a Messianic Jewish Perspective*, 419.

³ Darrell Bock, *Luke 1:1-9:50*, 237.

⁴ Arnold Fruchtenbaum, *Yeshua: The Life of Messiah from a Messianic Jewish Perspective*, 419.

⁵ Arnold Fruchtenbaum, *Yeshua: The Life of Messiah from a Messianic Jewish Perspective*, 419.