

(10) Jesus' Circumcision (Lk. 2:21)

(11) Witness of Simeon & Anna (Lk. 2:22-38)

1. Joseph & Mary were careful to obey all their angelic instructions, and observe all Mosaic Law commandments (Lk. 2:21).
 - a. They gave Him the name Jesus.
 - 1) Ἰησοῦς Iēsous #2424^{909x}: YHWH is salvation.
 - 2) יְהוֹשֻׁעַ y'howshu^a #3091^{218x}: YHWH is salvation. יָשָׁא yasha^a #3467^{184x}: to save, deliver.
 - b. They circumcised Him on the 8th day (Gen. 17:12; Lev. 12:3).
 - c. They brought their first fruit offering to the Lord (Lk. 2:22-24; Ex. 13:11-16; Lev. 12:6-8).
2. Two servants are standing by at the temple to testify to the birth of the Messiah (Lk. 2:25-38).
 - a. Simeon (Lk. 2:25-35)
 - 1) His description (v.25).
 - a) Righteous & devout. (δίκαιος καὶ εὐλαβῆς dikaios kai eulabēs)
 - b) Looking for the consolation of Israel. (προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ prosdechomenos paraklēsin tou Israēl)
 - c) The Holy Spirit was upon him.
 - 2) His promise (v.26). He would not physically die before seeing “the Lord’s Christ” (τὸν Χριστὸν κυρίου ton Christon kuriou).
 - 3) Legends about Simeon
 - a) Protevangelium of James 24:3-4 states that this Simeon was a high priest and the successor of Zechariah, John the Baptist’s father.
 - b) Acts of Pilate 17:1 makes mention of Jesus later raising Simeon’s two sons from the dead.
 - c) Cutler (Journal of Bible & Religion 34:29-35 (1966)) identifies this Simeon with Simeon the son of Hillel and father of Rabban Gamaliel the Elder. This is also the viewpoint of Matthew Henry’s Commentary.
 - 4) Simeon took the baby Jesus into his arms, and blessed God (v.28). εὐλόγησεν τὸν θεὸν eulogēsēn ton theon.
 - 5) Simeon’s message is referred to as the Nunc Dimittis (vv.29-35).
 - a) Simeon viewed his physical death as the release of a despot’s slave (v.29). Nunc dimittis servum tuum Domine. Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα Nun apolueis ton doulon sou, despota.
 - b) Though promised to see the Lord’s Christ, Simeon declares that his eyes have seen the Lord’s salvation (v.30). εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου eidon hoi ophthalmoi mou to sōtērion.
 - c) God’s redemptive plan was for all the peoples (v.31), Gentiles & Jews alike (v.32).
 - b. Anna (Lk. 2:36-38)
 - 1) Her description (vv.36,37).
 - a) Prophetess. προφήτις prophētis #4398^{2x}: n.f. *prophetess* (Ex. 15:20; Jdg. 4:4; 2nd Kgs. 22:14; Isa. 8:3; Lk. 2:36; Rev. 2:20). [Acts 21:9 uses a fem.ptc. of προφητεύω #4395]
 - b) Tribe of Asher. 8th son of Jacob, 2nd son of Zilpah, the maid of Leah (Gen. 30:13). 1st numbering: 41,500 (ranking 9th); 2nd numbering: 53,400 men of war (ranking 5th). Territory: Mediterranean coast from Carmel northward. Manasseh on the S., Zebulun & Issachar on the SE, and Naphtali on the NE. The tribe became quite worldly in their association with the Phoenicians (Jdg. 1:31,32), and had no numbering among David’s princes (1st Chr. 27:16-22).¹

¹ The New Unger's Bible Dictionary ©1988 Chicago: Moody Press.

- c) Advanced in years. προβεβηκέναι ἐν ταῖς ἡμέραις probēbēkenai en tais hēmerais. Idiom common to Luke (1:7,18; 2:36).
- d) Short marriage, long widowhood.
- 2) Her devotion (v.37 cf. 1st Tim. 5:5).
 - a) Never left the temple.
 - b) Serving night and day (Ps. 134).
 - c) Fasting & prayers.
- 3) Anna's speaking ministry was not for Joseph & Mary, but to all in the temple (v.38).