

Luke 2:9-38

2:9 – And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear.

2532 [e]	32 [e]	2962 [e]	2186 [e]	846 [e]	2532 [e]	1391 [e]	2962 [e]	4034 [e]	846 [e]		
kai	angelos	Kyriou	epestē	autois	kai	doxa	Kyriou	perielampsen	autous		
9	καὶ	ἄγγελος	Κυρίου	ἐπέστη	αὐτοῖς	, καὶ	δόξα	Κυρίου	περιέλαμψεν	αὐτούς	,
	And	an angel	of [the] Lord	stood by	them	and	[the] glory	of [the] Lord	shone around	them	
	Conj	N-NMS	N-GMS	V-AIA-3S	PPro-DM3P	Conj	N-NFS	N-GMS	V-AIA-3S	PPro-AM3P	

δόξα = *doxa* /dox-ah/
 - "Glory", "honor", "splendor", "majesty"
 - the manifestaion of God
 - This is a New Testament appearance of the Shekinah Glory that was God's visible presence on Mount Sinai, in the Tabernacle and Temple
 - This glory or doxa was last seen by Ezekiel in 592 (about 586 years before) leaving the Temple (Ezekiel 8-12)

2532 [e]	5399 [e]	5401 [e]	3173 [e]
kai	ephobēthesan	phobon	megan
καὶ	ἐφοβήθησαν	φόβον	μέγαν
and	they feared	[with] fear	great
Conj	V-AIP-3P	N-AMS	Adj-AMS

1. Two things occur:
 - a. An angel appears and speaks
 - b. The Shechinah Glory appears
 - i. The Greek word doxa, "glory", refers to the glory of God that appeared on Mt. Sinai, in the tabernacle and Temple
 - ii. This glory left the Temple in 592 according Ezekiel 8-12
 - iii. This glory has not been seen for 586 years now reappears at Jesus' birth

2:10 – And the angel said to them, "Fear not, for behold, I bring you good news of great joy that will be for all the people.

2532 [e]	2036 [e]	846 [e]	3588 [e]	32 [e]	3361 [e]	5399 [e]	2400 [e]	1063 [e]	
kai	eipen	autois	ho	angelos	Mē	phobeisthe	idou	gar	
10	καὶ	εἶπεν	αὐτοῖς	ὁ	ἄγγελος	, Μὴ	φοβεῖσθε	; ἰδοὺ	, γὰρ
	And	said	to them	the	angel	Not	fear	behold	for
	Conj	V-AIA-3S	PPro-DM3P	Art-NMS	N-NMS	Adv	V-PMM/P-2P	V-AMA-2S	Conj

εὐαγγελίζω - *euaggelizo* /yoo-ang-ghel-id-zo/ = "to proclaim good news", "to evangelize", "to preach the gospel"
 - from: > εὖ - *eu* = "good", "well" > ἄγγελος - *angelos* = "messenger", "angel"

2097 [e]	4771 [e]	5479 [e]	3173 [e]	3748 [e]	1510 [e]	3956 [e]	3588 [e]	2992 [e]
euangelizomai	hymīn	charan	megalēn	hētis	estai	panti	tō	laō
εὐαγγελίζομαι	ὑμῖν	χαρὰν	μεγάλην	, ἧτις	ἔσται	παντὶ	τῷ	λαῷ
I bring good news	to you	[of] joy	great	which	will be	to all	the	people
V-PIM-1S	PPro-D2P	N-AFS	Adj-AFS	RelPro-NFS	V-FIM-3S	Adj-DMS	Art-DMS	N-DMS

2:11 – For unto you is born this day in the city of David a Savior, who is Christ the Lord.

3754 [e]	5088 [e]	4771 [e]	4594 [e]	4990 [e]	3739 [e]	1510 [e]	5547 [e]	2962 [e]	1722 [e]
hoti	etechthē	hymin	sēmeron	Sōtēr	hos	estin	Christos	Kyrios	en
11 ὅτι	ἐτέχθη	ὑμῖν	σήμερον	Σωτήρ	, ὅς	ἐστιν	Χριστὸς	Κύριος	, ἐν
For	has been born	to you	today	a Savior	who	is	Christ	[the] Lord	in
Conj	V-AIP-3S	PPro-D2P	Adv	N-NMS	RelPro-NMS	V-PIA-3S	N-NMS	N-NMS	Prep

4172 [e] 1138 [e]
polei David
πόλει Δαυίδ .
[the] City of David
N-DFS N-GMS

1. These are titles used for Caesar Augustus, but now a new ruler has been born
 - a. Augustus was known as Savior
 - b. Augustus had established peace in Empire
 - c. Titles in line with *Isaiah 9:1-7*
 - d. LXX uses “soter” (savior) for God in the OT because God delivers his people

2:12 – **And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger.”**

2532 [e]	3778 [e]	4771 [e]	3588 [e]	4592 [e]	2147 [e]	1025 [e]	4683 [e]	2532 [e]
kai	touto	hymin	to	sēmeion	heurēsete	brephos	esparganōmenon	kai
12 καὶ	τοῦτο	ὑμῖν	τὸ	σημεῖον	: εὐρήσετε	βρέφος	ἐσπαργανωμένον	, καὶ
And	this [is]	to you	the	sign	You will find	a baby	wrapped in swaddling cloths	and
Conj	DPro-NNS	PPro-D2P	Art-NNS	N-NNS	V-FIA-2P	N-ANS	V-RPM/P-ANS	Conj

σημεῖον

2749 [e] 1722 [e] 5336 [e]
keimenon en phatnē
κείμενον ἐν φάτνῃ .
lying in a manger
V-PPM/P-ANS Prep N-DFS

- *semeion* /say-MY-on/
- "sign", "miracle", "token", "indication", "mark"
- root word sema means "a sign" or "a mark"

2:13 – **And suddenly there was with the angel a multitude of the heavenly host praising God and saying,**

	2532 [e]	1810 [e]	1096 [e]	4862 [e]	3588 [e]	32 [e]	4128 [e]	4756 [e]	3770 [e]
	Kai	exaiphnēs	egeneto	syn	tō	angelō	plēthos	stratias	ouraniou
13	Καὶ	ἐξαίφνης	ἐγένετο	σὺν	τῷ	ἀγγέλῳ	πλῆθος	στρατιᾶς	οὐρανόυ ,
	And	suddenly	there came	with	the	angel	a multitude	of [the] host	heavenly
	Conj	Adv	V-AIM-3S	Prep	Art-DMS	N-DMS	N-NNS	N-GFS	Adj-GFS

134 [e]	3588 [e]	2316 [e]	2532 [e]	3004 [e]
ainountōn	ton	Theon	kai	legontōn
αἰνοῦντων	τὸν	Θεὸν	καὶ	λεγόντων :
praising	-	God	and	saying
V-PPA-GMP	Art-AMS	N-AMS	Conj	V-PPA-GMP

2:14 – **“Glory to God in the highest, and on earth peace among those with whom he is pleased!”**

	1391 [e]	1722 [e]	5310 [e]	2316 [e]	2532 [e]	1909 [e]	1093 [e]	1515 [e]	1722 [e]	444 [e]	2107 [e]
	Doxa	en	hypsistois	Theō	kai	epi	gēs	eirēnē	en	anthropois	eudokias
14	Δόξα	ἐν	ὑψίστοις	Θεῷ ,	καὶ	ἐπὶ	γῆς	εἰρήνῃ	ἐν	ἀνθρώποις	εὐδοκίας !
	Glory	in	[the] highest	to God	and	on	earth	peace	among	men	with whom He is pleased
	N-NFS	Prep	Adj-DNP-S	N-DMS	Conj	Prep	N-GFS	N-NFS	Prep	N-DMP	N-GFS

1. Heavenward to God:
 - a. Angels respond to salvation for man by giving God glory
 - b. Shepherds follow this example in 2:20
2. Earthward to men
 - a. The good news for Israel extends to all people favored by God
 - b. “Favored by God” is inclusive meaning the whole world, not exclusive
3. Thews two lines are in parallel:

Glory	To God	In the highest
Peace	To those he favors	On earth

4. There is “glory”, so there is “peace”
5. There is glory to God because he has given peace to those he favors on earth
6. The dominion of God has brought peace, shalom, justice on earth

2:15 – **When the angels went away from them into heaven, the shepherds said to one another, “Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.”**

2532 [e]	1096 [e]	5613 [e]	565 [e]	575 [e]	846 [e]	1519 [e]	3588 [e]	3772 [e]	3588 [e]	32 [e]	3588 [e]	
Kai	egeneto	hōs	apēlthon	ap'	autōn	eis	ton	ouranon	hoi	angeloi	hoi	
15	Καὶ	ἐγένετο	, ὡς	ἀπῆλθον	ἀπ'	αὐτῶν	εἰς	τὸν	οὐρανὸν	οἱ	ἄγγελοι	, οἱ
	And	it came to pass	as	were departing	from	them	into	the	heaven	the	angels	the
	Conj	V-AIM-3S	Adv	V-AIA-3P	Prep	PPro-GM3P	Prep	Art-AMS	N-AMS	Art-NMP	N-NMP	Art-NMP

4166 [e]	2980 [e]	4314 [e]	240 [e]	1330 [e]	1211 [e]	2193 [e]	965 [e]	2532 [e]	3708 [e]	3588 [e]
poimenes	elaloun	pros	allelous	Diethōmen	dē	heōs	Bethleem	kai	idōmen	to
ποιμένες	ἐλάλουν	πρὸς	ἀλλήλους	, Διέλθωμεν	δὴ	ἕως	Βηθλεὲμ	, καὶ	ἴδωμεν	τὸ
shepherds	were saying	to	one another	Let us go through	indeed	as far as	Bethlehem	and	let us see	the
N-NMP	V-IIA-3P	Prep	RecPro-AMP	V-ASA-1P	Prtcl	Prep	N-GFS	Conj	V-ASA-1P	Art-ANS

- "Word", "saying", "utterance", "matter"

also in Luke 2:17

4487 [e]	3778 [e]	3588 [e]	1096 [e]	3739 [e]	3588 [e]	2962 [e]	1107 [e]	1473 [e]
rhēma	touto	to	gegonos	ho	ho	Kyrios	egnōrisen	hēmin
ῥῆμα	τοῦτο	τὸ	γεγονός	, ὃ	ὁ	Κύριος	ἐγνώρισεν	ἡμῖν
word	this	that	has come to pass	which	the	Lord	has made known	to us
N-ANS	DPro-ANS	Art-ANS	V-RPA-ANS	RelPro-ANS	Art-NMS	N-NMS	V-AIA-3S	PPro-D1P

1. Response to angelic visitations:

- a. Zechariah – unbelief (1:18, 20)
- b. Mary – acceptance, faith (1:38-40)
- c. Shepherds – obedience, affirm Lord's word, haste, saw, testified, glorified God, praised God for revelation to them

2:16 – **And they went with haste and found Mary and Joseph, and the baby lying in a manger.**

2532 [e]	2064 [e]	4692 [e]	2532 [e]	429 [e]	3588 [e]	5037 [e]	3137 [e]	2532 [e]	3588 [e]	2501 [e]	2532 [e]	
Kai	ēlthan	speusantes	kai	aneuran	tēn	te	Mariam	kai	ton	Iōsēph	kai	
16	Καὶ	ἦλθαν	, σπεύσαντες	, καὶ	ἀνεῦραν	τὴν	τε	Μαριάμ	καὶ	τὸν	Ἰωσήφ	, καὶ
	And	they came	having hurried	and	found	-	both	Mary	and	-	Joseph	and
	Conj	V-AIA-3P	V-APA-NMP	Conj	V-AIA-3P	Art-AFS	Conj	N-AFS	Conj	Art-AMS	N-AMS	Conj

3588 [e]	1025 [e]	2749 [e]	1722 [e]	3588 [e]	5336 [e]
to	brephos	keimenon	en	tē	phatné
τὸ	βρέφος	, κείμενον	ἐν	τῇ	φάτνῃ
the	baby	lying	in	the	manger
Art-ANS	N-ANS	V-PPM/P-ANS	Prep	Art-DFS	N-DFS

2:17 – And when they saw it, they made known the saying that had been told them concerning this child.

3708 [e]	1161 [e]	1107 [e]	4012 [e]	3588 [e]	4487 [e]	3588 [e]	2980 [e]	846 [e]	4012 [e]
idontes	de	egnōrisan	peri	tu	rhēmatos	tu	lalēthentos	autois	peri
17 ἰδόντες	δὲ ,	ἐγνώρισαν	περὶ	τοῦ	ῥήματος	τοῦ	λαληθέντος	αὐτοῖς	περὶ
Having seen	now	they proclaimed abroad	concerning	the	saying	-	having been told	them	concerning
V-APA-NMP	Conj	V-AIA-3P	Prep	Art-GNS	N-GNS	Art-GNS	V-APP-GNS	PPro-DM3P	Prep

3588 [e]	3813 [e]	3778 [e]	γνωρίζω
tu	paidiu	toutu	- <i>gnorizo</i> / <i>igno-rid-zo</i>
τοῦ	παιδίου	τούτου .	- "to make known", "to declare", "to reveal", "to inform"
the	Child	this	- it refers to the act of making something known or revealing information. The word is used of God, individuals or apostles revealing divine truths, intentions or information.
Art-GNS	N-GNS	DPro-GNS	- also used in Luke 2:15

2:18 – And all who heard it wondered at what the shepherds told them.

2532 [e]	3956 [e]	3588 [e]	191 [e]	2296 [e]	4012 [e]	3588 [e]	2980 [e]	5259 [e]	3588 [e]
kai	pantes	hoi	akousantes	ethaumasān	peri	tōn	lalēthentōn	hypo	tōn
18 καὶ	πάντες	οἱ	ἀκούσαντες	ἐθαύμασαν	περὶ	τῶν	λαληθέντων	ὑπὸ	τῶν
And	all	those	having heard	marveled	concerning	the things	having been spoken	by	the
Conj	Adj-NMP	Art-NMP	V-APA-NMP	V-AIA-3P	Prep	Art-GNP	V-APP-GNP	Prep	Art-GMP

4166 [e]	4314 [e]	846 [e]	θαυμάζω
poimenōn	pros	autous	- <i>thaumazo</i> / <i>thou-mad-zo</i>
ποιμένων	πρὸς	αὐτούς .	- "to marvel", "to wonder", "to be amazed"
shepherds	to	them	- used to express a sense of wonder, amazement, astonishment.
N-GMP	Prep	PPro-AM3P	- often the reaction to a miracle or a teaching of Jesus

1. “wondered”, “marveled”, “amazement” is expected response (and, seen throughout Luke), but:
 - a. it is not the same as faith
 - b. it is not the same as understanding
 - c. Even the uncommitted crowds are amazed
 - d. Mary, too, is amazed, but “treasured” and “pondered” for faith and understanding

2:19 – **But Mary treasured up all these things, pondering them in her heart.**

3588 [e]	1161 [e]	3137 [e]	3956 [e]	4933 [e]	3588 [e]	4487 [e]	3778 [e]	4820 [e]	1722 [e]
hē	de	Maria	panta	synetērei	ta	rhēmata	tauta	symbolousa	en
19 ἡ	δὲ	Μαρία	πάντα	συνετήρει	τὰ	ῥήματα	ταῦτα	συμβάλλουσα*	ἐν
-	But	Mary	all	was treasuring up	-	matters	these	pondering [them]	in
Art-NFS	Conj	N-NFS	Adj-ANP	V-IIA-3S	Art-ANP	N-ANP	DPro-ANP	V-PPA-NFS	Prep

3588 [e]	2588 [e]	846 [e]
tē	kardia	autēs
τῆς	καρδία	αὐτῆς
the	heart	of her
Art-DFS	N-DFS	PPro-GF3S

συντηρέω
 - *suntereo* /soon-tay-reh-o/
 - "to preserve", "to keep", "to maintain", "to guard closely"
 - from:
 - συν - *sun* = "with"
 - τηρεω - *tereo* = "to keep", "to guard"
 - Matt. 9:17; Mark 6:20

συμβάλλω
 - *sumballo* /soom-bal-lo/
 - "to consider", "to ponder", "to meet"
 - from:
 - συν - *sun* = "together"
 - βαλλω - *ballo* = "to throw"
 = "to bring together" or "to throw together"
 - Luke 14:31; Acts 4:15; Acts 17:18

2:20 – **And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.**

2532 [e]	5290 [e]	3588 [e]	4166 [e]	1392 [e]	2532 [e]	134 [e]	3588 [e]	2316 [e]	1909 [e]
Kai	hypstrepsan	hoi	poimenes	doxazontes	kai	ainountes	ton	Theon	epi
20 Καὶ	ὑπέστρεψαν	οἱ	ποιμένες	, δοξάζοντες	καὶ	αἰνοῦντες	τὸν	Θεὸν	ἐπὶ
And	returned	the	shepherds	glorifying	and	praising	-	God	for
Conj	V-AIA-3P	Art-NMP	N-NMP	V-PPA-NMP	Conj	V-PPA-NMP	Art-AMS	N-AMS	Prep

3956 [e]	3739 [e]	191 [e]	2532 [e]	3708 [e]	2531 [e]	2980 [e]	4314 [e]	846 [e]
pasin	hois	ēkousan	kai	eidon	kathōs	elalēthē	pros	autous
πᾶσιν	οἷς	ἤκουσαν	καὶ	εἶδον	, καθὼς	ἐλάληθη	πρὸς	αὐτούς
all things	which	they had heard	and	seen	as	it was said	to	them
Adj-DNP	RelPro-DNP	V-AIA-3P	Conj	V-AIA-3P	Adv	V-AIP-3S	Prep	PPro-AM3P

2:21 – **And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb.**

2532 [e]	3753 [e]	4130 [e]	2250 [e]	3638 [e]	3588 [e]	4059 [e]	846 [e]	2532 [e]	2564 [e]	3588 [e]	3686 [e]	846 [e]	2424 [e]	3588 [e]
Kai	hote	eplēsthesan	hēmerai	oktō	tou	peritemein	auton	kai	eklēthē	to	onoma	autou	Iēsous	to
21 Καὶ	ὅτε	ἐπλήσθησαν	ἡμέραι	ὀκτῶ	τοῦ	περιτεμεῖν	αὐτόν	, καὶ	ἐκλήθη	τὸ	ὄνομα	αὐτοῦ	Ἰησοῦς	, τὸ
And	when	were fulfilled	days	eight	-	to circumcise	Him	then	was called	the	name	of Him	Jesus	which
Conj	Adv	V-AIP-3P	N-NFP	Adj-NFP	Art-GNS	V-ANA	PPro-AM3S	Conj	V-AIP-3S	Art-NNS	N-NNS	PPro-GM3S	N-NMS	Art-NNS

2564 [e]	5259 [e]	3588 [e]	32 [e]	4253 [e]	3588 [e]	4815 [e]	846 [e]	1722 [e]	3588 [e]	2836 [e]
klēthen	hypo	tou	angelou	pro	tou	syllēmphthēnai	auton	en	tē	koilia
κληθὲν	ὑπὸ	τοῦ	ἀγγέλου	πρὸ	τοῦ	συλλημφθῆναι	αὐτόν	ἐν	τῇ	κοιλίᾳ
He had been called	by	the	angel	before	-	was conceived	He	in	the	womb
V-APP-NNS	Prep	Art-GMS	N-GMS	Prep	Art-GNS	V-ANP	PPro-AM3S	Prep	Art-DFS	N-DFS

1. Circumcised on the eighth day is from Genesis 17:9-14 and Leviticus 12:3
2. Obedient to God's naming Jesus through Gabriel's announcement

2:22 – And when the time came for their purification according to the Law of Moses, they brought him up to Jerusalem to present him to the Lord

1. Mary's purification is according to Leviticus 12, but the spotlight is on Jesus' arrival at the temple. The purpose is to take Jesus to the temple. While they are there Mary is purified also.
2. Ordinary and expected process. The point is to show Mary and Joseph are obedient in these verses: 2:21; 2:22; 2:23-24; 2:39

2:23 – (as it is written in the Law of the Lord, "Every male who first opens the womb shall be called holy to the Lord")

1. This verse is actually a combination of three verses in Exodus 13
 - a. 13:2 – "Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine."
 - b. 13:12 – "*you shall set apart to the Lord all that first opens the womb. All the firstborn of your animals that are males shall be the Lord's.*"
 - c. 13:15 – "*For when Pharaoh stubbornly refused to let us go, the Lord killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the Lord all the males that first open the womb, but all the firstborn of my sons I redeem.*"

2:24 – and to offer a sacrifice according to what is said in the Law of the Lord, "a pair of turtledoves, or two young pigeons."

2:25 – Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him.

1. After the birth, circumcision, naming and presentation of the child at the Temple a prophecy is given for the child to confirm all that has happened.
2. Luke provides credentials for the man who prophesied in the Temple courts to Jesus:
 - a. Righteous and devout
 - b. Waiting for the consolation of Israel. This refers to an eschatological anticipation of God's reign on earth through Israel
 - c. Holy Spirit was upon him and Holy Spirit was active in his life
 - d. The man was led by the Spirit to be here at the Temple when the Christ arrived
3. The evidence of the Holy Spirit's activity in righteous Simeon's life was that he was here at the same time as the Christ.

2:26 – And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.

2:27 – And he came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the Law,

1. A normal, customary event that every parent in Israel should have done suddenly becomes a supernatural manifestation of the Spirit of God with a Word from God.

2:28 – **he took him up in his arms and blessed God and said,**

1. When a prophecy was given about John it spoke of who John would become
2. When this prophecy is given about Jesus it spoke of who Jesus WAS.
3. These are the things Simeon mentions, as did Zechariah, Elizabeth, Mary and the angels:
 - a. Righteousness
 - b. Presence of Holy Spirit
 - c. Inspiration of Holy Spirit
 - d. Hope for deliverance
 - e. Joy and Praise
 - f. Lord (master) and Slave (servant)
 - g. Peace
 - h. Savior, Salvation
 - i. Preparation
 - j. Universal appeal and application
 - k. Dawning, light
 - l. Fulfilled Israel
 - m. Sifting of Israel
 - n. Social transformation
4. All the above are part of Jesus' mission

2:29 – ***“Lord, now you are letting your servant[e] depart in peace, according to your word;***

2:30 – ***for my eyes have seen your salvation***

2:31 – ***that you have prepared in the presence of all peoples,***

2:32 – ***a light for revelation to the Gentiles, and for glory to your people Israel.”***

1. Light for the Gentiles is in agreement with Old Testament:
 - a. Genesis 12:3 – *“I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”*
 - b. Genesis 17:4 – *“Behold, my covenant is with you, and you shall be the father of a multitude of nations.”*
 - c. Isaiah 40:5 – *“And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken.”*
 - d. Isaiah 42:6 – *“I am the Lord; I have called you in righteousness; I will take you by the hand and keep you; I will give you as a covenant for the people, a light for the nations.”*
 - e. Isaiah 49:6 – *“It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the*
 - f. *that my salvation may reach to the end of the earth.”*
 - g. Isaiah 52:9-10 – *“Break forth together into singing, you waste places of Jerusalem, for the Lord has comforted his people; he has redeemed Jerusalem. The Lord has bared*

his holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.”

2:33 – And his father and his mother marveled at what was said about him.

1. Indicating they were still processing the information along with the previous events. They were learning.

2:34 – And Simeon blessed them and said to Mary his mother, “Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed

1. Simeon addresses Mary, but speaks of Jesus
2. Division caused by Jesus seen in:
 - a. Isaiah 8:14-15 – *“He will become a sanctuary and a stone of offense and a rock of stumbling to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem. And many shall stumble on it. They shall fall and be broken; they shall be snared and taken.”*
 - b. Isaiah 28:16 – *“Therefore thus says the Lord God, “Behold, I am the one who has laid as a foundation in Zion, a stone, a tested stone, a precious cornerstone, of a sure foundation: ‘Whoever believes will not be in haste.’*

2:35 – (and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed.”

2:36 – And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with her husband seven years from when she was a virgin,

1. Asher is the 8th son of Jacob and the tribe is from northern Israel

2:37 – and then as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day.

1. Both Simeon and Anna speak of Israel’s fulfillment in Jesus
2. Simeon also speaks of a division in Israel because of Jesus
3. Age = wisdom
4. Remained a widow – dedicated to Lord
5. The number 84 is unclear in the Greek.
 - a. She was 84 years old
 - b. She had been a widow for 84 years old after being married of 7 years making her about 105 years old

2:38 – And coming up at that very hour she began to give thanks to God and to speak of him to all who were waiting for the redemption of Jerusalem.

1. Redemption of Jerusalem – Consolation of Israel (as in 2:25)
2. Jesus is now forty days old.