

**“Selected Studies in the Gospels”**  
**Yeshua’s Circumcision and Presentation in the Temple**

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**Luke 2:21-40**

<sup>21</sup>On the eighth day, when it was time to **circumcise** him, **he was named** Yeshua ...

1. Genesis 17:9-14

a. Genesis 15:6 (cf., Rom 4:9-12)

2. Exodus 4:20-26

3. Deuteronomy 10:16 (cf., Jer. 4:4; 9:26)

4. Deuteronomy 30:6

5. Joshua 5:2-12

6. Romans 4:9-12 (cf., Gen. 15:6)

7. Acts 16:3

8. Galatians 5:2-5

9. Philippians. 3:3-9

10. Colossians 2:11

11. Summary

1. Given to Abraham *after* his call and justification (Gen. 15:6).

2. The eighth day is the number of new beginnings (cf., Jn. 3:1-21).

3. It does not guarantee blessing—it confers responsibility (cf., Deut. 30:1-20).

4. God desires heart service, not lip service—a circumcised heart, not just a circumcised foreskin (cf., Jer. 4:1-4; 9:26; Rom. 2:25-29).

12. Other Observations

**Luke 2:22-24**

<sup>22</sup>When the time of **their purification** according to the Law of Moses had been completed, Yoseph and Miriam took him to Jerusalem to present him to the Lord. <sup>23</sup>(as it is written in the Law of the Lord ... ), <sup>24</sup>and to offer a sacrifice in keeping with what is said in the Law of the Lord: "a pair of doves or two young pigeons."

1. Luke ... errs as to Jewish practice by connecting this presentation at the Temple with the law of the redemption of the firstborn.<sup>1</sup>

2. Their purification (see Lev. 12:2-8)

3. Luke, (combining) the performance of these OT obligations into a single narrative, shows how (Yeshua) was reared in conformity with them.<sup>2</sup>

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<sup>1</sup> Samuel Tobias Lachs, *A Rabbinic Commentary on the New Testament* (KTAV Publishing House, Inc./Anti-Defamation League of B'nai Brith, 1987), p. 32.

<sup>2</sup> Gaebelein, *The Expositors*—, p. 849.

4. *Pidyon Ha-ben* means “Redemption of the Firstborn Son.”<sup>3</sup>

a. The Bible (Ex. 13:1-3) ordains that “the first issue of every womb (meaning firstborn son of a mother)” belongs to God.

b. To free the child from the obligation of dedicating his life totally to the service of God the firstborn is redeemed by having the father pay a Priest (*Kohen*), God’s representative, five *shekalim*.

c. The Redemption of the Firstborn Son ceremony is (normally) conducted in the home on the 31st day after birth.

**Luke 2:25-40**

<sup>25</sup>Now there was a man in Jerusalem called Simeon, who was righteous and devout. He was waiting for **the consolation of Israel**, and the Holy Spirit was upon him ...

<sup>29</sup>“Sovereign Lord, as you have promised, you now dismiss your servant in peace.

<sup>30</sup>For my eyes have seen your salvation, <sup>31</sup>which you have prepared in the sight of all people, <sup>32</sup>**a light for revelation to the Gentiles and for glory to your people Israel.**”

1. **He waited eagerly for God to comfort Israel.**

This “comforting” is the main subject of the latter portion of the book of Isaiah (Chapters 40-66), to which Shim’on makes a number of allusions in vv. 29-35. The comforting was prophesied by Isaiah to come about through the Messiah (see Isaiah 40:1; 49:13; 52:9).<sup>4</sup>

a. Isaiah 40:1

b. Isaiah 49:13

c. Isaiah 52:9

2. **A light for revelation to the Gentiles and for glory to your people Israel.**

a. Isaiah 42:6-7

1) In v. 6, “I have called you,” means “I have anointed you”—this is the call, and refers to the Messiah. Verses 6 and 7 detail the Messianic purpose. In verse 7, the blind eyes are those of Israel, who have been blind to the heritage of Torah which is theirs ...<sup>5</sup>

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<sup>3</sup> Alfred J. Kolatch, *The Jewish Home Advisor* (Jonathan David Publishers, Inc., 1990), pp. 18-19.

<sup>4</sup> David H. Stern, *Jewish New Testament Commentary* (Jewish New Testament Publications, 1992), pp. 109.

<sup>5</sup> Samson H. Levey, *The Messiah: An Aramaic Interpretation* (Hebrew Union College-Jewish Institute of Religion, 1974), p. 60.