

Luke 2:21-40 "A Special Baby" \*\*

Main Idea: Jesus was indeed *a special baby*. What made Him so special is explained for us in Luke 2:21-40, which presents us with two, critical perspectives of Jesus as a baby.

I. At first glance, Jesus was an ordinary baby (21-24).

- A. He was circumcised (21a).
- B. He was named Jesus (21b).
- C. He was consecrated to the Lord (22-24).
  - 1. Don't miss His obedience to the Law.
  - 2. Don't miss His humility.

II. To those who knew better, Jesus was an extraordinary baby (25-40).

- A. Simeon knew it (25-35).
  - 1. He announced that Jesus was God's salvation.
  - 2. He announced that Jesus was a light for both Gentiles and Jews.
  - 3. He announced that Jesus was destined for a mixed response.
- B. Anna knew it (36-38).
  - 1. She thanked God for Him.
  - 2. She told people about Him.
- C. Joseph and Mary knew it (39-40).
  - 1. They saw His humanity firsthand.
  - 2. They saw God's grace upon Him.

Make It Personal: Is this special baby *special* in your life?

- 1. Have you, like Simeon, confessed that He is the Christ?
- 2. Are you, like Anna, telling others about Him?
- 3. Will you, like Joseph and Mary, live for Him no matter what the cost?

Everybody thinks their baby is special. That may be an overstatement, but not by much it seems. It's almost comical to hear the way parents (and grandparents!) talk about *their* baby. For instance...

"He smiled when I told him we were going to take a walk today," says the first-time mother to you.

"He understands so much of what I say to him. He must have a high IQ."

"How old is he?" you ask.

"Oh, he just turned four weeks old. He is such a *special* child!"

Granted, every little one is special for every little one is a precious gift from the Living God. He places these precious children in the temporary care of parents so that they might raise them to go out into the world and live for His honor. So, yes, in a very real sense parents ought to consider their children to be *special*, not idols to be worshipped, but special gifts to be raised for His purposes.

But the fact is, in a way that sets Him apart from all others, there once was indeed *a special baby* on planet earth, and that's no exaggeration. As far as babies go, he truly was in a class all by Himself.

What was true of baby Jesus? This morning, we're going to take a fresh look at a familiar story. There are two birth narratives in the New Testament, one in Matthew 1-2, and the other in Luke 1-2. We'll focus on the account provided by Luke.

Luke wrote this Gospel account for a friend by the name of Theophilus (1:3). Luke, a doctor by occupation, possessed a keen, analytical mind. He never met Jesus personally, so in order to write this account of Jesus' life, he first did a thorough investigation. Luke, who wrote his biography about thirty years after Jesus returned to heaven, interviewed a series of eyewitnesses to obtain information about Jesus. Maybe he interviewed one or more of the shepherds. It's quite likely that he actually interviewed Mary, Jesus' mother, for many of the details he recorded were things she alone would know.

In the first part of his book, Luke tells the story you know well. An angel, Gabriel, appeared to a virgin named Mary (1:26-27). "You will be with child, and give him the name Jesus," the angel told her (1:31). And then added, "He will be great and will be called the Son of the Most High (1:32)."

A decree went out by Caesar Augustus (2:1). Joseph and Mary made the difficult trip to Bethlehem (2:4). She placed the baby in a manger (2:7). The angels announced the birth to the shepherds, who in turn visited the manger scene (2:8-20).

That's all very familiar to us. But what may not be quite so familiar is what happened on Day 8 and following after Jesus' birth. Yet those events Luke recorded too, in the second part of chapter two, and it's those events to which we're going to turn our attention this morning.

In a sentence, here's what we're going to see. *At first glance, Jesus was an ordinary baby, but to those who knew better, Jesus was an extraordinary baby.* Indeed, He was an extraordinary baby who became an extraordinary adult who accomplished an extraordinary mission to rescue helpless sinners like you and me. *He came to seek and to save what was lost*, Luke will later record in what may be the theme verse of the book (19:11).

Yes, the One who came to seek and save the lost entered the world as *a special baby*. What made Him so special is explained for us in Luke 2:21-40, which presents us with two, critical perspectives of the infant Jesus.

### I. At first glance, Jesus was an ordinary baby (21-24).

Notice verse 21, "On the eighth day, when it was time to circumcise him, he was named Jesus, the name the angel had given him before he had been conceived."

In order to appreciate this account, we need to get into the Jewish world of Jesus' day. According to the Law God had given to Moses around 1400 BC, when a Jewish woman gave birth, she became ceremonially unclean. On the eighth day, the child would be circumcised, and for the next thirty-three days (sixty-six if the baby was a girl) the mother would remain ceremonially unclean. At the end of this period

of time, the mother would offer a purification sacrifice (as prescribed in Leviticus 12), typically a lamb, but if she was poor, two doves or two pigeons.

In this account, Luke tells us that's exactly what took place with baby Jesus. He simply wants us to know that what happened to every Jewish boy in the first century happened likewise to Jesus, for Jesus was raised by parents who kept the laws of God. First...

**A. He was circumcised (21a).** Ever since God gave the command to Abraham in Genesis 17:10, every Jewish boy was circumcised as a sign of the covenant. G. Campbell Morgan explains, "The rite of circumcision brought every Hebrew boy into relationship with the national life of the people of God. His birth did not do it. No boy born, from the time of Abraham when the rite was instituted, all through the running centuries, was a member of God's nation unless or until he was circumcised. It was God's sign, God's token."<sup>[1]</sup> And so, in obedience to God's command, Joseph and Mary made sure Jesus was circumcised.

**B. He was named Jesus (21b).** This, too, was done in obedience to God's command. The angel had told Mary, "You are to give him the name Jesus (1:31)." "Jesus" is the English version of His Greek name. The Hebrew version was the common "Joshua" which is an abbreviation of "Jehoshua," which in essence means "the Lord is salvation" or "the Lord saves."<sup>[2]</sup>

We hear the name 'Jesus,' and it's special to us, and rightly so. But in reality, the name was probably a familiar one in first century Jewish circles. It too points out that in a legitimate sense, Jesus was an *ordinary* baby.

**C. He was consecrated to the Lord (22-24).** "When the time of their purification according to the Law of Moses had been completed, Joseph and Mary took him to Jerusalem to present him to the Lord (as it is written in the Law of the Lord, 'Every firstborn male is to be consecrated to the Lord'), 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.'"

There are a couple of insights the text emphasizes regarding Jesus that we mustn't miss...

1. *Don't miss His obedience to the Law.* Jesus was born in a devout Jewish home with a mother and step-father who were serious about obeying God's law. That's significant because Jesus will later affirm that He had not come to abolish the Law, but fulfill it (Matt. 5:17).

There are actually a couple of laws at work here. Exodus 13:2, 12 presents *the law of the firstborn*, and in it God specified that every firstborn male was to be dedicated to Him. That's what happened here. Joseph and Mary took Jesus to Jerusalem to present him to the Lord. Think of that statement. They presented *the Lord to the Lord*. That's amazing to ponder. And while the text doesn't say, the Law stipulated that five shekels be paid to redeem the firstborn (Num. 18:15ff.), so we can assume Joseph and Mary did so.

The second law Luke mentions is *the law of purification after childbirth*, with the instructions provided in Leviticus 12. After giving birth to a child, the Jewish woman was responsible to wait thirty-three days to be purified from her bleeding and *then* to bring an offering to the priest. That would seem to indicate that Joseph and Mary remained in Judea for many weeks, even months, before returned to their home in Galilee. More about that later.

Notice what offering was presented at Jesus' dedication, and in so doing...

2. *Don't miss His humility.* Joseph and Mary presented, as the law stipulated, "a pair of doves or two young pigeons." The law also indicated a woman could offer a lamb, but Luke doesn't even mention that, which indicates Mary offered the birds. And why the birds? Because she and her husband were too poor to offer a lamb. One commentator I read suggested that the Magi had not yet visited Mary, Joseph, and the baby, and so she didn't yet have the gold to buy a lamb, but had to settle for the two birds.<sup>[3]</sup>

Brothers and sisters in Christ, do you see the humility of our Savior in all of this? When the Son of God

came to earth, He did not choose the luxury of a palace as His point of entry, but a stable. And it wasn't a well to do family that could offer Him the frills of fine living. Rather, He chose a peasant couple that barely had a shekel to their name. The Creator of the universe chose to enter the world as an *ordinary* baby.

The talk of the country these days is the *economy*. Cut backs and bail outs are the prevalent buzzwords. I've heard of at least one Christian college that is shutting its doors after this semester. The problem? I'm not an economist but the following statistics from MSN money are quite telling:

-The most recent Federal Reserve study showed that 43% of U.S. families spent more than they earned. On average, Americans spend \$1.22 for each dollar they earn.

-The average household has more than \$8,000 in credit card debt, up from about \$3,000 in 1990.

We've become a, "If I want something, I must have it *now*" society. And living on plastic makes that possible, for awhile. In stark contrast, look at our Savior, the One who *had everything* yet in an unmatched demonstration of humility *denied Himself* for the good of others.

These days of economic uncertainty are actually great days of opportunity for us, if we'll follow the example of our Lord. When it comes to charitable giving, for instance, the natural man thinks of himself first and then perhaps gives to others in need *out of his excess*. As God's people, we have the opportunity to follow the example of the Macedonian church, who gave *out of their poverty* (2 Cor. 8:2). That's God's way, a way that Christ Himself modeled, as 2 Corinthians 8:9 indicates, "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."

The question isn't whether we have any extra money to give to further God's work. The question is whether we're willing to redefine what we consider *needs* so that we might more accurately resemble our humble Savior. He chose to walk a humble path, a path of self-denial and self-sacrifice, in order to fulfill the mission His Father gave Him. Are we willing to do the same?

At first glance, Jesus was indeed an ordinary baby. That brings us to Luke's second perspective...

## II. To those who knew better, Jesus was an extraordinary baby (25-40).

In verses 25-40 Luke introduces us to four individuals who, unlike the rest of the world, did know better. By the grace of God, they knew that Jesus was an extraordinary baby. First of all...

**A. Simeon knew it (25-35).** We meet Simeon in verse 25, "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."

Who was this Simeon? Quite honestly, we know very little about him. Apparently, he lived in Jerusalem. One tradition says he was an old man of 113 years, but the text doesn't say that. We know he was in the temple. Was he a priest? We don't know. We do know what kind of person he was. Luke tells us that he was a man of God (both "righteous" and "devout"), a man of faith (we're told he was "waiting for the consolation of Israel;" in other words he was waiting for the fulfillment of the promises God gave the Old Testament prophets concerning the Messiah), and a man of privilege. What kind of privilege did he enjoy? Luke says, "The Holy Spirit was upon him."

Prior to the Day of Pentecost in Acts 2, the Holy Spirit would come upon individuals to equip them for special and particular purposes. For instance, he came upon priests, kings, and prophets. Here we learn He came upon Simeon. For what reason? Verse 26 tells us, "It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Christ."

Now that's privileged information! "Simeon, before you leave this world you are going to see the promised Messiah." How long he waited, we're not told, but one day the Spirit made it clear to him,

"Today's the day!"

Verses 27-28—"Moved by the Spirit, he went into the temple courts. When the parents brought in the child Jesus to do for him what the custom of the Law required, Simeon took him in his arms and praised God, saying..."

This is an incredible scene! Do you realize the odds, apart from God's working, that Simeon even found the child that day? First century Jerusalem was no Wheelersburg. The historian Josephus estimates the population anywhere from 30,000 to 180,000, depending on the time of year. And out of that many people, don't get the idea that Jesus was the only baby in Jerusalem in his mother's arms!

And then consider this. Simeon met the child in the temple. That's not like meeting in our church foyer. Do you realize how big the temple mount was? Archaeologists suggest it covered an area the size of twenty-four football fields (145 acres). There may well have been hundreds, even thousands of people in the temple courts that day.<sup>[4]</sup>

Yet moved by the Holy Spirit, Simeon had no trouble finding the child he'd been promised to see. And once there, he took the baby in his arms. Mothers, wouldn't you have been a little taken back if a total stranger, in a crowded place, asked to hold your baby? No doubt Mary could see in the man's eyes his incredible love for God and her baby. And then, enabled by the Holy Spirit, Simeon praised God and made three incredible announcements regarding Jesus.

1. *He announced that Jesus was God's salvation.* Listen to what he said in verses 29-30, "Sovereign Lord, as you have promised, you now dismiss your servant in peace. For my eyes have seen your salvation." Stop there and ponder that. Simeon knew that God's salvation was packaged in that tiny infant in his arms. Simeon knew that God had sent this child into the world in order to provide for man's greatest need, *salvation*. Man needs to be saved, from his own sins and from living in a sin-cursed world. This child had come to provide that salvation. In thirty-three years He would stretch out His arms and die on a Roman cross, paying the penalty of sin. Three days later He would conquer the grave, thereby providing salvation for all who would do what Simeon here is doing.

How did Simeon know? By faith. He took God at His word and believed what God had declared, and now he affirms it publicly. *My eyes have seen your salvation.*

It's true, my friend. To see Jesus is to see God's salvation, as His name indicates. He is *Jesus*, "the Lord saves." That's critical. If you want to see God's salvation, you must see Jesus.

"But He's gone," you say. "We can't see Him now." True, yet not true. We can see Him, in two places. One, in His Word—we see Jesus whenever we open the Bible. And two, we can see Jesus in His body, the church. Granted, Jesus is now in heaven, but He is also manifesting His presence in this world in and through His body, which is the church (Eph. 1:23). So if you want to experience Christ's fullness today, you must take His church seriously. Participate in the life of the church and you will see Jesus.

Simeon had more to say. After announcing that Jesus was God's salvation...

2. *He announced that Jesus was a light for both Gentiles and Jews.* Let's begin at verse 30 again and read through verse 32, "For my eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles and for glory to your people Israel."

That's quite a statement coming from the lips of a devout Jew standing in the Jewish temple. He said the light that this child will shine will benefit, not only Jews, but *Gentiles* too.<sup>[5]</sup> A few years later Paul announced in this same temple that the Lord wanted him to take the message of salvation to Gentiles, and the Jewish crowd just about tore him in two (Acts 22:21ff). But it was the truth, so Simeon declared it. He knew that the Jewish baby cradled in his arms would bring salvation unrestricted by class of people and color of skin. He understood that the hope of the Jews was indeed the hope of the whole world. As Walter Liefeld explains, "The same light that brings 'revelation' to pagans brings 'glory' to Israel."<sup>[6]</sup>

Verse 33 tells us the effect Simeon's first two announcements produced, "The child's father and mother

marveled at what was said about him." Simeon responded by blessing Joseph and Mary, and then made a third announcement to Mary in verses 34-35, "This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too." Here we learn that not everyone will receive this Christ with open arms. Did you catch Simeon's prediction?

3. *He announced that Jesus was destined for a mixed response.* This baby had a predetermined purpose for coming, a *destiny*, says Simeon. He is *destined* to cause some people to fall and others to rise. Some, quite frankly, will speak against Him. And Mary, a sword is going to pierce your soul, too. The word "too" indicates a sword will first pierce this child. And it did. As Leon Morris explains, "The sword that will pierce Mary's soul is the death of Jesus."<sup>[7]</sup>

The backdrop for Simeon's sober prediction are the prophecies of Isaiah 8:14-15 and 28:13-16. Simeon made it clear that, as Darrel Bock summarizes, "Jesus will split the nation in two. Some will see him as someone to be opposed... His ministry reveals where the thoughts of one's heart are."<sup>[8]</sup>

How does Simeon's description of Jesus compare to the way a lot of people (make it personal, how *you*) view baby Jesus today? I remember the month of December my freshman year in college. My roommate had an 8-track of Christmas melodies (not that dates me!). One of the songs was *Hear Comes Santa Claus*. I can still hear the words of the secular singer, "So let's give thanks to the Lord above, 'cause Santa Claus's coming tonight."

My friend, we need to come to grips with who baby Jesus really was and is. Simeon knew. Simeon looked beyond the tiny package in his arms and affirmed the reality of what that bundle of joy would one day accomplish. Simeon put his *faith* in that child, and his faith affected his *life*. Does yours?

To those who know better, Jesus was an extraordinary child. Simeon knew it. He wasn't alone, for Luke tells us that...

**B. Anna knew it (36-38).** Verse 36—"There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher." That interesting. Luke calls Anna "a prophetess," for God used her, as He had Zechariah in chapter one and Simeon in chapter two, to reveal His message to His people. She was from the tribe of *Asher*, one of the twelve tribes hardly mentioned in the Bible, yet God has His people in obscure places!

Verse 36b-37—"She was very old; she had lived with her husband seven years after her marriage, and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying."

The Lord's people are not immune from suffering. I wonder what happened to Anna's husband. We're not told, simply that Anna lost him after only seven years of marriage, and then devoted herself to a very special ministry as a prayer warrior in the temple.

Lukes says she was *very old*. Anna may well have been over one hundred years old. It's possible, as the NIV footnote points out, to translate the phrase that she was a "widow for eighty-four years." So if she married in her teen years, as Jewish girls often did, lost her husband after seven years of marriage, and lived as a widow for eighty-four years, Anna may have been over a hundred years old. And what had she been doing for all those decades as a single woman? Luke says that she *never left the temple, but worshiped night and day, fasting and praying*.

Amazing. Here's a woman who engaged in the ministry of intercession for over sixty years and perhaps over eighty years of her life.

Darrel Bock makes the vital point, "Sometimes our most productive years in spiritual service for God come after our most productive years of earthly toil."<sup>[9]</sup> That was true of both Simeon and Anna, of whom Bock remarks, "Here are two people near the end of their life, still serving God full steam ahead. Contentment is not a matter of age or energy level, neither is it a function of accumulation. It is defined by

an openness to serve God and to share him with others. Such a perspective calls for serious reflection." [\\_\\_\\_](#)

He's right. The examples of Simeon and Anna do beckon us to engage in some serious reflection in our "it's all about me" day and time. Are you gripped by the fact that if God gives you another day of life, He has a purpose for that day of life. You and I do not create our own purpose. He does. The question isn't, "What do I want to do with my retirement years?" but "What does He want?"

Bock offers this word of application, "The age of Simeon and Anna reminds us that 'retirement' years may be a misnomer for believers. Many elderly people are freed up by retirement to pursue ministry in a way they could not give full energy to when they were employed. I am reminded of a group of senior citizens in our church, a group whom we affectionately call 'the gray beards.' One of them has taken on the responsibility of editing the church paper after years of helping edit the high school paper where he taught. For years God had prepared him to have a ministry of communication to our body. Another couple have dedicated themselves to various projects at a sister church of ours in the inner city, whether it means tutoring kids of different ethnic origin who lack parental involvement or just helping with various building projects at the church. A woman with severe arthritis cannot do much but pray regularly for the body. She may be one of our strongest members who is doing more than many. Finding contentment doing God's will is a goal that can be reached as we creatively reflect on how we can best minister for him."[\[11\]](#)

The highlight of Anna's life came at the end of it. In one sense, God used the first eighty-four (or one hundred plus) years of her life to prepare her for the moment we read about in verse 38, "Coming up to them at that very moment [was Simeon still there?], she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem."

Anna engaged in two activities that day that demonstrate her saving faith in Jesus.

1. *She thanked God for Him.* And...

2. *She told people about Him.* Along with the shepherds and Simeon, Anna joins the ranks of the first evangelists in the New Testament. Having met Jesus, she couldn't keep the good news to herself, but began telling others.

If you really believe in Jesus, you'll do the same. You'll thank God and tell others. That's the essence of the Christian life. Thanking God for Jesus, and finding ways to let others know about Him.

Yes, Simeon knew it. Anna knew it. Not surprisingly...

**C. Joseph and Mary knew it (39-40).** Luke tells us in verses 39-40, "When Joseph and Mary had done everything required by the Law of the Lord, they returned to Galilee to their own town of Nazareth. And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him."

As mentioned earlier, let's keep in mind that the events of Luke 2 didn't happen in a few days, or even a few weeks. Mary gave birth to her firstborn in a stable in Bethlehem. Eight days later, her baby was circumcised and given His name, *Jesus*. Thirty-three days later, Joseph and Mary made the eight mile trip from Bethlehem to Jerusalem in obedience to the law of purification. You may have noticed that Luke doesn't mention the arrival of the magi, for they came later. Matthew 2 indicates the magi went to a *house* (not a stable; 2:10) in *Bethlehem* (2:5), and once there they saw a *child* (and not an infant; 2:11). Nor does Luke mention the young family's flight to Egypt to escape Herod, as Matthew does (2:14ff).

The point? What stands out to Luke, and what Luke consequently emphasizes in his birth narrative are two things that Joseph and Mary saw and knew about Jesus.

1. *They saw His humanity firsthand.* They saw Him *grow and become strong*.[\[12\]](#) In other words, they saw that He was indeed *ordinary*. He did what other baby boys did. He *grew and became strong*. But He wasn't just ordinary, for the Christ-child was indeed *extraordinary*. To emphasize this Luke points out that...

2. *They saw God's grace upon Him.* Grace typically means *unmerited* favor, but in this case the favor was merited! As Jesus grew it became apparent to all that the gracious hand of God was on His life.

In 1865, William Dix asked and then answered the question, "What Child Is This?" in the following poem and song:

*What Child is this who, laid to rest  
On Mary's lap is sleeping?  
Whom angels greet with anthems sweet,  
While shepherds watch are keeping?  
This, this is Christ the King,  
Whom shepherds guard and angels sing;  
Haste, haste, to bring Him laud,  
The Babe, the Son of Mary.*

*Why lies He in such mean estate,  
Where ox and ass are feeding?  
Good Christians, fear, for sinners here  
The silent Word is pleading.  
Nails, spear shall pierce Him through,  
The cross be borne for me, for you.  
Hail, hail the Word made flesh,  
The Babe, the Son of Mary.*

*So bring Him incense, gold and myrrh,  
Come peasant, king to own Him;  
The King of kings salvation brings,  
Let loving hearts enthrone Him.  
Raise, raise a song on high,  
The virgin sings her lullaby.  
Joy, joy for Christ is born,  
The Babe, the Son of Mary.*

An ordinary baby? Yes, at first glance. But to those who know better, Jesus was indeed one special, extraordinary baby!

Make It Personal: Is this special baby *special* in your life?

To help you assess the answer, please consider these three questions...

1. *Have you, like Simeon, confessed that He is the Christ?* Having seen Jesus Simeon said, "My eyes have seen your salvation." Have you made that confession, and have you made it publicly? If not, if you will confess with your mouth that Jesus is the Savior and Lord, God will save you from your sins, and He'll do it today.

2. *Are you, like Anna, telling others about Him?* Having met Jesus, Anna couldn't help but spread the word. Are you? When's the last time you told anyone about Jesus? You say, "People don't want to hear about Jesus these days. He's offensive." Sure He's offensive to some. Simeon predicted that. But to



those in whom the Spirit is at work, He will be embraced, and it's our privilege to tell them. "You will be my witnesses," said Jesus.

3. *Will you, like Joseph and Mary, live for Him no matter what the cost?* Following Jesus may mean that a sword will pierce your soul, too. Are you willing? Is this special baby *special* enough to suffer for? Joseph and Mary said yes. Will you?

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**\*\*Note:** This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

[1] G. Campbell Morgan, p. 39.

[2] G. Campbell Morgan notes, "I have no doubt that when this Child was born, hundreds of boys bore the name. It was a common name of the time." (p. 40)

[3] Observation by Van Doren, taken from G. Campbell Morgan, p. 42.

[4] Since Mary is present, this meeting must have taken place in the court of the Gentiles or the court of women.

[5] In verse 32...The Young's Literal Translation, "a light to the uncovering of nations."

[6] Walter Liefeld, p. 849.

[7] Leon Morris, p. 89.

[8] Darrell Bock, p. 94.

[9] Darrell Bock, p. 94.

[10] Darrell Bock, pp. 95-6.

[11] Darrell Bock, p. 98.

[12] As the KJV puts it, they saw Him as He "waxed strong in spirit."