

[Sunday, February 19, 2017] The Luke Series, Luke chapter 2, verses 1-24 – Craig Thurman

The previous chapter ended with Zacharias' prophecy which spoke first of the Messiah (vss. 68-75), and then of his son, John (vss. 76-80). The things prophesied relate most specifically to the nation of Israel, and particularly to the elect of God in Jesus Christ. These things do not relate to the whole nation of Israel without exception.

Of the Messiah:

68 Blessed be the Lord God of Israel; for

he hath visited ἐποίησεν λύτρωσιν his people,
has looked upon wrought redemption [for]

he hath visited, ἐπεσκέψατο, 3ps. aor. ind. of, ἐπισκέπτομαι; ἐπί upon, on + σκέπτομαι, LXX, Fe.41.33; Ex.18.21, look out; Zac.11.13, I will see; in the N.T. it is translated with the English verb visit (Mt.25.36, 43; Lk.1.68, 78; 7.16; Acts 7.23; 15.14, 36; He.2.6) and look ye out (Acts 6.3);

In Acts 6.4 the brethren were to *look ye out* for certain men among them suitable for the task that the church of Jerusalem needed done. And so the brethren came among the people, or *visited* them in a more profound way than they had done to this time. And so God shall visit Israel in a way not before done.

That *he hath visited* us is said again in verse 78. It means that He has come to us and among us. He has *looked out among* us for the purposes of bringing a remedy suitable to our case.

redeemed, ἐποίησεν λύτρωσιν, (Wigram marg. note at ἐποίησεν: made redemption; at λύτρωσιν, wrought redemption.)

ἐποίησεν, 3ps. aor. ind. of ποιέω, KJV, **did**, *brought forth, made, make, hath done, ordained, hath shewed, had done, bare, hath gained, wrought, had wrought, purposed*. Context dictated why such a translation was necessary.

λύτρωσιν, the noun λύτρωσις is found three times in the N.T. and is always in the acc, sing.; KJV, *redeemed (1), redemption (Lk.2.38; He.9.12)*; the accusative is object of the verb ἐποίησεν;

69 And hath raised up an horn of salvation for us in the house of his servant David;

hath raised, ἤγειρεν, 3ps. aor. ind. act. of ἐγείρω.

Horn, when applied to a region or to one's domain, seems to be synonymous with *authority, right, power and dominion*. (Ps.92.10; Jer.48.25, *horn of Moab*; Lam.2.3, *horn of Israel*; Lam.2.17, *horn of thine enemies*) Horn, when applied to a person is representative of a *king*.

*Dan.7.24 And **the ten horns** out of this kingdom **are ten kings** that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.*

*Dan.8.21 And the rough goat is the king of Grecia: and the great **horn** that is between his eyes is the first **king**.*

An horn was raised up. Hannah prayed (1Sa.2.2) and made mention that her horn was exalted in the Lord. The Lord brought forth from her that was barren one that stood before God and in her place. He is the King and Messiah. (1Sa.2.10)

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

Specially referencing not only the fact that they were Jews of the nation of Israel, but the elect of the Jewish nation. Because it is true that not all of them would be saved from the hand of all of those that hated them.

72 To perform the mercy [promised] to our fathers, and to remember his holy covenant;

to perform, ποιῆσαι, aor. infin. act. of ποιέω; KJV, to do, to make, make, do, do, shall have done, to have done, have caused, to put, keep, to perform, doing.

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

holiness, ὁσιότητι, dat. sing. of ὁσιότης; that which is sanctioned of God for such a work.

Of John the Baptist

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

to give, δοῦναι, aor. infin. of δίδωμι, (cf. v.74, that he would grant)

knowledge, γνῶσιν, acc. sing. of γνῶσις,; KJV, knowledge (28), science (1).

78 Through the tender mercy of our God;

John would be called a prophet of the Lord because he shall go:

1. to prepare the ways of the Lord. And,
2. To give knowledge to His people
 - a. knowledge of salvation
 - b. knowledge by the forgiveness of sins
 - c. knowledge through the tender mercies of God.

ἐν οἷς
whereby *the dayspring*
by which (tender mercies)

from on high hath visited *us,*
has looked upon

he hath visited, ἐπεσκέψατο, 3ps. aor. ind. of *ἐπισκέπτομαι*;
ἐπί upon, on + *σκέπτομαι*, (cf. v.68)

Again the phrase *hath visited* is applied to the Savior. (cf. v.68) But He hath visited us to do what? First,

79 *To give light to them that sit in darkness and in the shadow of death,*
To shine *or, sitting*

to give light, ἐπιφᾶναι, aor. infin. of *ἐπιφαίνω*, *ἐπί* on, upon
+ *φαίνω*, to appear, shine; KJV, others places (Acts 27.20;
Tit.2.11; 3.4, *appeared*; and so to *shine*).

that sit, καθημένοις, dat. pl. masc. part. pres. of *κάθημαι*; Mt.
4.16, *which sat*; Mt. 11.16; Lk.7.32, *sitting*.

Second,
to guide our feet into the way of peace.
direct

to guide; κατευθῆναι, κατευθῆναι, 3ps. aor. opt. act. of κατευθύνω, κατά according to, as, down + εὐθύνω, KJV, straight; κατευθύνω, 1Thes.3.11; 2Thes.3.5, direct.

And so the life of John to the day that he begins his ministry is summed up like this:

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

shewing, ἀναδείξεως, gen. sing. of ἀνάδειξις, ἀνά re-, again, renew + δείκνυμι, to show or display.

Chapter 2

1 ¶ And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.

should be taxed, ἀπογράφεσθαι, pres. infin. pass. and mid. of ἀπογράφω, ἀπό of, forth, from + γράφω, to write; (v.3, to be taxed); meaning to be enrolled; He.12.23, which are written in heaven.

Yes, something good can come of taxation. God used this means to draw Joseph and Mary down to Bethlehem so that the prophecy concerning the birth of the Son of God would be fulfilled. The Lord could have spoken directly from heaven and commanded them to go to Bethlehem. He could have sent an angel with the message of the necessity to go. But He chose this means as a way to accomplish His perfect will. To Joseph and Mary it might have been viewed as a very untimely inconvenience. But so many things, beyond their thinking was involved. Taxation brought them down into so that the Son of God might be born in Bethlehem. The fear of a man would move them to Nazaeth. (Mt.2.22) God uses whatever means that pleases Him to accomplish His will.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου πᾶσαν τὴν οἰκουμένην

2 (And this taxing was first made when Cyrenius was governor of Syria.)

2 αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου

3 And all went to be taxed, every one into his own city.

3 καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι ἕκαστος εἰς τὴν ἰδίαν πόλιν

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

Jerusalem is called the city of David because David took it from the Jebusites:

2Sa.5.6 ¶ And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land: which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of Zion: the same is the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, that are hated of David's soul, he shall be chief and captain. Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward.

Bethlehem is called David's city because it is the city of his family and birth:

*1Sa 20:6 If thy [Jonathan] father [Saul] at all miss me [David], then say [to Saul], David earnestly asked leave of me that he might run to **Bethlehem his city**: for there is a yearly sacrifice there for all the family.*

Ru 4:11 And all the people that were in the gate, and the elders, said [to Boaz], We are witnesses. The LORD make the woman that is come into thine house [Ruth, David's greatgrandmother, Mt.1.5, 6) like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem ...

1Sa.16.1 ¶ And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

...

11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

Mic 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet **out of thee shall he come forth unto me that is to be ruler in Israel**; whose goings forth have been from of old, from everlasting.

Mt 2:6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for **out of thee shall come a Governor, that shall rule my people Israel**.

4 Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέτ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαβὶδ, ἣτις καλεῖται Βηθλέεμ διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβίδ,

5 To be taxed with Mary his espoused wife, being great with child.

great with child, ἐγκύω, dat. fem. sing. of ἔγκυος, ἐν by, in, with + κύω, *child* (?); Thayer, *big with child*.

In accordance with the truth of the virgin birth of Christ the word *espoused* is used in to show the *legal* relation between Joseph and Mary. Doubtless Joseph obeyed the angel, which said to him in Mt.1.20 ... *fear not to take unto thee Mary thy wife*. They have become publically married and she is ready to give birth to her first child, a son, who is legally related to

Joseph/Adam, and therefore legally heir to the throne of David; but who is really related to his mother Mary/humankind, and really heir to the same throne. And this arrangement was so that Jesus could be *legally* related to man (Joseph) without sin, and yet *really* be related to man (Mary) so that He might be touched with the feelings of our infirmities.

touched, He.4.15, συμπαθήσαι, sun + patheo, with + pathos, affections, feelings; and so, to be able to associate with our *feelings*, not our sin; there is nothing *sinful* about being weak, hungry, thirsty, sorrowing, grieving, etc., though these are affects upon the nature of man's body and soul. For example, the creature *groans in travail* though creation itself did not commit sin. This *groaning* was imposed upon the creature (that is, to all other flesh beside mankind) because of the presence of sin. (Ro.8.22) It was after 1600 years of human history, after the Noahic flood, that God imposed upon animal kind the fear of man. (Gen.9.2) This fear was not a natural consequence of sin. It was imparted to them. God *imposed* upon all other flesh weakness and death, fear and sorrow. There does not have to be a principle of sin within; of hate, lust, and tyranny in order to be affected with by it. Because of man's sin God's impartation of its affects has come upon all creation. It seems to me that in this way, because our Lord partook of Mary's substance He really took the human infirmity, needing to rest because of weariness, weeping because of sorrow, grieving because of other's death, eating because of hunger, drinking because of thirst. These things the Son of God, who had not these things before as God, took to Himself to show us that He Himself is an able, merciful and faithful High Priest. (He.2.17)

5 ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικί, οὕσῃ ἐγκύω

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

should be delivered, τεκεῖν, aor. infin. of τίκτω; *to bring forth, to travail*; v.7, ἔτεκεν, 3ps. aor. ind., *brought forth*.

6 ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν

7 And she brought forth her firstborn son,

brought forth, ἔτεκεν, 3ps. aor. ind. of τίκτω; v.6, should be delivered

and wrapped him in swaddling clothes,

O.E.D., bandaging

and laid him in a manger; because there was no room for them in the inn.

place

manger, φάτνη, dat. sing. of φάτνη; manger (3), stall (1, Lk.13.15)

*the inn, καταλύματι, dat. sing. of κατάλυμα; related to καταλύω; otherwise translated *guestchamber* (Mk.14.14; Lk.22.11)*

These were very likely not the only ones who had come into this hardship at this time. But these two suffered the usual experiences that everyone else had to endure. They received no special treatment as royalty though they were of kingly descent.

7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι

8 ¶ And there were in the same country shepherds ἀγραυλοῦντες abiding in the field,

country, χώρα, dat. sing. of χώρα; KJV, country, region, land, fields.

abiding in the field, ἀγραυλοῦντες, nom. pl. masc. part. pres. of ἀγραυλέω, ἀγρός KJV, field, country + αὐλή, KJV, palace, hall, court, fold.

φυλάσσοντες φυλακὰς

keeping watch over their flock by night.

guard

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν

9 And, lo, the angel of the Lord came upon them,

came upon, ἐπέστη, 3ps. aor. ind. of ἐφίστημι, ἐπί upon + ἵστημι, to stand, set, establish; KJV, *to come upon, to come in, to stand over, to stand by, to come to, to present, be instant, to be at hand.*

περιέλαμψεν

and the glory of the Lord shone round about them:

shone round about, περιέλαμψεν, 3ps. aor. ind. of περιλάμπω; περί about + λάμπω to give light, shine;

Luke is the only writer which uses this verb and it is applied to that light which shined about the shepherded and the light which shine around Saul at his conversion. (Act.26.13)

καὶ ἐφοβήθησαν φόβον μέγαν

and they were sore afraid.

and they feared [with] a great fear

9 καὶ ἰδού, ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς καὶ ἐφοβήθησαν φόβον μέγαν

Μὴ φοβεῖσθε

10 And the angel said unto them, Fear not:

2pl. pres. imper. mid.

χαρὰν μεγάλην

for, behold, I bring you good tidings of great joy,

(Mt.2.10;Acts 15.3)

which shall be to all people.

The gospel is directed to all people without distinction. It is a message that must be sown indiscriminately to humanity. (Mk.16.15; Col.1.23) This angel said to these shepherd that he brought *to them* the gospel of great joy. And the gospel is great joy to some. Scripture does not say that all people shall be glad to hear it, because there are many that are not glad to hear it. They hate its message. To them it is a message of condemnation because they know that they stand against everything that this message proclaims. They refuse to acknowledge that they are incorrigible sinner but for the grace of God through Jesus Christ the Lord. They refuse to confess that they need a Savior, though hypocritally they turn to so many other persons and so many other things to save them in their time of need. They refuse to be subject to the God of this message. And they certainly reject God's gift of life through Jesus Christ. All of those who live in the light of this gospel and hold forth that message and to them it is *good tidings of great joy*. (cf. 2Co.2.14-17)

10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος Μὴ φοβεῖσθε ἰδοὺ, γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

is born, ἐτέχθη, 3ps. aor. pass. of τίκτω; to bring forth, bear, deliver; cf. Lk.1.31, *bring forth*, 57; 2.6, *be delivered*; 2.7, *brought forth*, 11, *is born*.

11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἔστιν Χριστὸς κύριος ἐν πόλει Δαβὶδ

12 And this [shall be] a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

There wasn't present for the birth of our Lord a physician or a midwife. There were none attending to the birth of our Lord. Humanity carelessly,

blindly walked by the most significant birth that ever took place in human history. The King of kings and the Lord of lords was born in a stable.

12 καὶ τοῦτο ὑμῖν τὸ σημεῖον εὐρήσετε βρέφος ἑσπαργανωμένον κείμενον ἐν τῇ φάτνῃ

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

suddenly, ἐξαίφνης, adv., ἐκ + αἴφνης, Lk.21.34, *unawares*; 1Th.5.3, *sudden*; ἐξαίφνης is always translated with the English word *sudden*; the idea of *unexpectedly*.

praising, αἰνούντων, gen. pl. masc. pres. part. act. of αἰνέω; KJV, always with the English *praise*.

Notice that this is not repeating the word *praise* God that is repeated over and over again, though it could be so used in praise to God.

2Ch 20:21 And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever.

Isa 12:4 And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

But most often praise is expressed by rejoicing in the attributes of God, who God is; and enumerating the wonderful works of God.

Ps 107:8 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!

Praise is rooted in substance. It is more than a temporal feeling that might be in this moment and then gone in the next. To know Him more is to praise him more in everything.

On earth peace has come, and good will toward *some*. Certainly peace has not come to the whole earth, and neither is God's good will revealed to all men. The will of God is not so to all men. (Ro.9.22, 23)

Ac 15:18 Known unto God are all his works from the beginning of the world.

God's will is unchangeable, inflexible, and eternal. God is not unaware of anything. To Him there is nothing new and that is unknown.

14 Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκία

15 *And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.*

15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους Διέλθωμεν δὴ ἕως Βηθλέεμ Καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν

16 *And they came with haste,*

with haste, σπεύσαντες, nom. pl. masc. part. aor. of σπεύδω; always translated (6) with the English verb haste; this carries with it the sense of diligence, forwardness, carefulness, being instant, endeavoring.

And on account of their haste they found as the angel had said.

and found Mary, and Joseph, and the babe lying in a manger.

16 καὶ ἦλθον σπεύσαντες καὶ ἀνεῦρον, τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ

διεγνώρισαν περὶ

17 *And when they had seen it, they made known abroad the saying which was about*

made it known, διεγνώρισαν, 3rdpl. aor. ind. act. of διαγνωρίζω, διά by, through + γνωρίζω, to make known, to declare; to be thorough about it.

Where did these shepherds tell this message? It was among the common folks. (Mk.12.37) This wasn't being circulated in the courts of kings and princes. It was the kings of the earth that sought to destroy the child. (Mt.2.13; cf. Ps.2.2) And it was the Dragon, ruler of the principality of darkness, which would have consumed *him* from the earth. (Re.12.4) It seems at the moment that the shepherds' report was very local, probably in the city of Bethlehem.

περὶ
told them concerning this child.
about

17 ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου

περὶ
18 And all they that heard it wondered at those things which were told them by the shepherds.

18 καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς

συνετήρει
19 But Mary kept all these things, and pondered them in her heart.

kept, συνετήρει, 3rdps. imperf. of συντηρέω, σύν together, with, fellow, co- + τηρέω, watch, keep, observe, reserve; KJV, συντηρέω, to *preserve, observe, and keep*; perhaps in this way, *compiled* these things and ...

pondered, συμβάλλουσα, som. sing. fem. part. pres. of συμβάλλω, σύν + βάλλω, to cast; KJV, *pondered, make (war), conferred, encountered, helped, and met.*

Mary pondered these things. Whatever she might have been taught in the temple and in the synagogue concerning the coming of the Christ of God and the King of Israel doubtlessly did not fit into what was unfolding before Mary. Questions like, *why me and Joseph, why like this, why shepherds, why the angel Gabriel, why an angelic host, why Bethlehem, etc., etc.*

19 ἡ δὲ Μαριάμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

20 καὶ ἐπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς

21 ¶ And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

conceived, συλληφθῆναι, aor. infin. pass. of συλλαμβάνω, σύν + λαμβάνω, to receive or take; with reference to receiving seed it is translated *conceive*.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτόν ἐν τῇ κοιλίᾳ

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

Which was a total of 40 days after the birth of Jesus. (Lev.12.2-4)

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτόν εἰς Ἱεροσόλυμα παραστῆσαι τῷ κυρίῳ

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

23 καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

That they offered turtledoves or two young pigeons indicates the low estate of Joseph and Mary, and that into which our Lord Jesus came in His birth.

Lu 1:48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

The offering of the burnt offering and the sin offering was for Mary.
(Le.12.7, 8)

(Lev.12.8; cf. Lev.1.14-17, burnt offering; Lev.5.7-13)

Why this? Why would the blessed Son of the Highest, come to us?

*Gal.4.4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,
5 To **redeem** them that were under the law, that we might receive the adoption of sons.*

*Phl.2.5 Let this **mind** be in you, which was also **in Christ Jesus:**
6 Who, being (subsisting) in the form of God, thought it not robbery to be equal with God:*

In other words, being the same as God, equality was an unnecessary consideration for Him; His Godhood is an unchangeable, eternal fact. However, being God, to be among us He must condescend. He did not have to maintain a show of this in His humanity. Rather, He put it off from Him.

7 *But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

8 *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

The very purpose for His coming. Mt. 1.21 ... *To save his people from their sins.*

He.2.9 *But we see Jesus, who was made a little lower than the angels **for** the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every (all) [man.] (in other words all kinds of men)*

10 ¶ *For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.*

11 *For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,*

12 *Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.*

13 *And again, I will put my trust in him. And again, Behold I and the children which God hath given me.*

14 ¶ *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; **that through death he might destroy him that had the power of death, that is, the devil;***

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 *For verily he took not on him the nature of angels; but he took on him the seed of Abraham.*

17 *Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, **to make reconciliation for the sins of the people.***

18 *For in that he himself hath suffered being tempted, he is able to succour them that are tempted.*

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

He came for us. He will save all of His people. All of His people will receive Him. They will hear, receive, and believe the gospel, the good news of Jesus Christ's death, burial and resurrection for them with joy.

Heb 2:13 ... Behold I and the children which God hath given me.

Are you one of His?

Ro 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

24 καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ κυρίου ζεῦγος
τρυγόνων ἢ δύο νεοσσούς περιστερῶν