**Notes for Next Sunday**

First Sunday after Christmas

OLD TESTAMENT – Isaiah 61:10-62:3

**10﻿ I delight greatly in the LORD; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels. ﻿11﻿ For as the soil makes the sprout come up and a garden causes seeds to grow, so the Sovereign LORD will make righteousness and praise spring up before all nations.**

The mood of these verses is one of joy because the Lord has adorned His people in garments of salvation and righteousness. The garment of Christ’s righteousness is placed on us in baptism (Gal 3:27). The church is described using nuptial imagery as in Eph. 5:25–27. The groom and bride both anticipate joyfully their coming marriage. The Lord will make salvation and righteousness grow throughout the world like a garden, hinting of paradise restored. It is the Lord, both sovereign and gracious, who causes salvation to grow and encompass the nations of the world, foreshadowing the inclusion of gentiles in the church. (Concordia Pulpit Resources - Volume 1, Part 1)

**For Zion’s sake I will not keep silent, for Jerusalem’s sake I will not remain quiet, till her righteousness shines out like the dawn, her salvation like a blazing torch. ﻿2﻿ The nations will see your righteousness, and all kings your glory; you will be called by a new name that the mouth of the LORD will bestow. ﻿3﻿ You will be a crown of splendor in the LORD’s hand, a royal diadem in the hand of your God.**

These verses show proof of God’s willingness to send His enlightening Word into the souls of people again and again. The way to glory is again presented as leading through Israel’s release from the Babylonian exile to a salvation “proclaimed to the end of the earth” (v 11). The envisioned scene is a panoramic view of a New Jerusalem (heaven). Its walls circle the entire earth (Rm 10:12; Gal 3:28–29). (TLSB)

EPISTLE – Galatians 4:4-7

**﻿4﻿ But when the time had fully come, God sent his Son, born of a woman, born under law, ﻿5﻿ to redeem those under law, that we might receive the full rights of sons. ﻿6﻿ Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, *“Abba*,Father.” ﻿7﻿ So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.**

*4:4 time had fully come.* This is the time “set” (v. 2) by God for his children to become adult sons and heirs. (CSB)

*4:4* *born of a woman.* This shows that Christ was truly human. (CSB)

*4:4 born under law.* Jesus was subject to the Jewish law and under obligation to keep the Law of Moses.

*4:5 full rights of sons.* This literally means. “adoption [of a son].” God takes into His family as fully recognized sons and heirs both Jews (those who had been under law) and Gentiles who believe in Christ. (CSB)

*4:6 Abba, Father.* This expressive of an especially close relationship to God. (CSB)

*4:7 God has made.* This is due entirely to God.

GOSPEL – Luke 2:22-40

**﻿22﻿ 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 ﻿23﻿ (as it is written in the Law of the Lord, “Every firstborn male is to be consecrated to the Lord”﻿), ﻿24﻿ 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.”﻿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. ﻿26﻿ It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord’s Christ. ﻿27﻿ 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, ﻿28﻿ Simeon took him in his arms and praised God, saying: ﻿29﻿ “Sovereign Lord, as you have promised, you now dismiss your servant in peace. ﻿30﻿ For my eyes have seen your salvation, ﻿31﻿ which you have prepared in the sight of all people, ﻿32﻿ a light for revelation to the Gentiles and for glory to your people Israel.” ﻿33﻿ The child’s father and mother marveled at what was said about him. ﻿34﻿ Then Simeon blessed them and said to Mary, his mother: “This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, ﻿35﻿ so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too.” ﻿36﻿ There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, ﻿37﻿ and then was a widow until she was eighty-four. She never left the temple but worshiped night and day, fasting and praying. ﻿38﻿ Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem. ﻿39﻿ When Joseph and Mary had done everything required by the Law of the Lord, they returned to Galilee to their own town of Nazareth. ﻿40﻿ And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him.**

*2:22 their purification.* Following the birth of a son, the mother had to wait 40 days before going to the temple to offer sacrifice for her purification. If she could not afford a lamb and a pigeon (or dove), then two pigeons (or doves) would be acceptable (Lev 12:2–8; cf. Lev 5:11). (CSB)

*2:22 present him to the Lord.* The firstborn of both man and animal were to be dedicated to the Lord. The animals were sacrificed, but the human beings were to serve God throughout their lives. The Levites actually served in the place of all the firstborn males in Israel. (CSB)

*2:25 Simeon…who was righteous.* There was nothing great and wonderful about him; he has no high office, standing or power. He was righteous in God’s sight because of his faith.

*2:27 Anna…temple courts.* Specific setting is likely the temple’s Court of Women, because both Mary and Anna were present. (TLSB)

*2:29-32* These verse are the Nunc Dimittis that we often sing after the Lord’s Supper.

*2:34 falling and rising of many in Israel.* Christ raises up those who believe in him, but is a stumbling block for those who disbelieve. (CSB)

*2:35* *sword will pierce your own soul too.* The word “too” indicates that Mary, as well as Jesus, would suffer deep anguish—the first reference in this Gospel to Christ’s suffering and death. (CSB)

*2:36-37 Anna… never left the temple.* Herod’s temple was quite large and included rooms for various uses, and Anna may have been allowed to live in one of them. This statement, however, probably means that she spent her waking hours attending and worshiping in the temple. (CSB)