

# St Thomas Home Group Study

## January 2023 - Week 5

### The Presentation of Jesus in the Temple

Read the study passage: Luke 2:28-40

#### The Study

- Q1 Why was it so important that Jesus was presented in the Temple?
- Q2 What was Simeon's message?
- Q3 What does Simeon mean when he says: 'Sovereign Lord, as you have promised, now dismiss your servant in peace.' (v. 29).
- Q4 What is meant by 'the consolation of Israel'? (v25).
- Q5 What do you think is the importance of Anna in this passage? What circumstances do you think could have defined Anna's life, and how?
- Q6 Anna is identified in the passage as a prophet. In our church, or in the wider community, do you know anyone who has a prophetic wisdom? How do they use it?
- Q7 Jesus, 'grew and became strong, filled with wisdom' (v. 40). When and how have you benefitted from Jesus' wisdom?

#### How do I relate to this story?

- Q8 Simeon had waited for many years for the 'consolation of Israel' (v25). Have you ever had to wait a long time for God to respond to your prayers or aspirations?



### The Presentation of Jesus in the Temple

#### Background

- After Jesus' birth, Mary fulfils the Jewish rite of purification following childbirth. Since she could not afford the customary offering of a lamb, she gives two pigeons instead as an offering of the poor. This rite, along with circumcision and the redemption of the first-born, point to the fact that children are gifts from God. Jesus was born in an ordinary home where there were no luxuries. As godly parents, Mary and Joseph raised their son in respect and the knowledge of God. He, in turn, was obedient to them and grew in wisdom. And the favour of the Lord was upon him. (v40).
- The Holy Spirit is active already in the early chapters of Luke's Gospel (2:25-26) and God's work through the Holy Spirit is a key concern of Luke's. The first part of Simeon's prophecy (2:29-32) has entered the liturgical tradition of the Church, often used during evening prayers, and known by its Latin name, *Nunc dimittis*.
- Simeon is not the only prophet in this passage. It is Anna, and not Simeon, who is explicitly identified as a prophet. And yet she, as a woman and an ageing widow, is perhaps an unlikely candidate for that title.