

## A Move by Move and Event by Event Account of The Life of Christ

(Arranged chronologically)

#	The move of Jesus	Place	Matthew	Mark	Luke	John
01	The Presentation 獻禮	Jerusalem 耶路撒冷			02:22-39	

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## SCRIPTURE LISTING

## Luke 2:22-39

<sup>22</sup>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;

按摩西律法滿了潔淨的日子，他們帶著孩子上耶路撒冷去，要把他獻與主。

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

(正如主的律法上所記：凡頭生的男子必稱聖歸主；)

<sup>24</sup>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.

又要照主的律法上所說，或用一對斑鳩，或用兩隻雛鴿獻祭。

<sup>25</sup>And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

在耶路撒冷有一個人，名叫西面；這人又公義又虔誠，素常盼望以色列的安慰者來到，又有聖靈在他身上。

<sup>26</sup>And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

他得了聖靈的啟示，知道自己未死以前，必看見主所立的基督。

<sup>27</sup>And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

他受了聖靈的感動，進入聖殿，正遇見耶穌的父母抱著孩子進來，要照律法的規矩辦理。

<sup>28</sup>Then took he him up in his arms, and blessed God, and said,

西面就用手接過他來，稱頌神說：

<sup>29</sup>Lord, now lettest thou thy servant depart in peace, according to thy word:

主阿！如今可以照你的話，釋放僕人安然去世；

<sup>30</sup>For mine eyes have seen thy salvation,  
因為我的眼睛已經看見你的救恩——

<sup>31</sup>Which thou hast prepared before the face of all people;  
就是你在萬民面前所預備的：

<sup>32</sup>A light to lighten the Gentiles, and the glory of thy people Israel.  
是照亮外邦人的光，又是你民以色列的榮耀。

<sup>33</sup>And Joseph and his mother marvelled at those things which were spoken of him.  
孩子的父母因這論耶穌的話就希奇。

<sup>34</sup>And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;  
西面給他們祝福，又對孩子的母親馬利亞說：這孩子被立，是要叫以色列中許多人跌倒，許多人興起；又要作毀謗的話柄，叫許多人心裡的意念顯露出來；你自己的心也要被刀刺透。

<sup>35</sup>(Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

<sup>36</sup>And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;  
又有女先知，名叫亞拿，是亞設支派法內力的女兒，年紀已經老邁，從作童女出嫁的時候，同丈夫住了七年就寡居了，

<sup>37</sup>And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.  
現在已經八十四歲（或作：就寡居了八十四年），並不離開聖殿，禁食祈求，晝夜事奉神。

<sup>38</sup>And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.  
正當那時，他進前來稱謝神，將孩子的事對一切盼望耶路撒冷得救贖的人講說。

<sup>39</sup>And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.  
約瑟和馬利亞照主的律法辦完了一切的事，就回加利利，到自己的城拿撒勒去了。

# Bible Teaching 聖經教導

## CONNECTION

Joseph and Mary remained in Bethlehem until Jesus was forty days old, but we have no record of any happenings there after the circumcision ceremony. The only clue we get is found in verses 17 and 18 where we are told the shepherds broadcast what they had witnessed, and the people "wondered" at their stories; but no one seems to have taken them seriously, not even the guests in the crowded inn, some of whom at least must have witnessed the confusion in the connecting corral.

Luke 2:17-18	<p><sup>17</sup>And when they had seen it, they made known abroad the saying which was told them concerning this child. 既然看見，就把天使論這孩子的話傳開了。</p> <p><sup>18</sup>And all they that heard it <u>wondered</u> at those things which were told them by the shepherds. 凡聽見的，就詫異牧羊之人對他們所說的話。</p>
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The proud parents, being within six miles of Jerusalem with its grand temple, decided to have the "presentation" service held there, and leaving Bethlehem they trudged into the hill road which followed along the ridge<sub>山脊</sub> until it spread out into a plain a short distance from the Holy City. It was a short move, only six to eight miles from Bethlehem, but under the circumstances quite long enough for a baby only forty days old and his mother.

Ceremonial law required that the mother of a male child should tarry forty days for her purification, before presenting herself and her offering at the temple ([Lev. 12:2-4](#)), and that was undoubtedly about the age of the child at this time. For the mother the presentation was for the rite of purification, and for the child it was the ceremony of dedication to the Lord because He was the firstborn and a male child ([Ex. 13:12](#)).

### *Ceremonial law*

Leviticus 12:2-4	
	<p><sup>2</sup>Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. 你曉諭以色列人說：若有婦人懷孕生男孩，他就不潔淨七天，像在月經污穢的日子不潔淨一樣。</p>
	<p><sup>3</sup>And in the eighth day the flesh of his foreskin shall be circumcised. 第八天，要給嬰孩行割禮。</p>
	<p><sup>4</sup>And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. 婦人在產血不潔之中，要家居三十三天。他潔淨的日子未滿，不可摸聖物，也不可進入聖所。</p>

### *The ceremony of dedication to the Lord*

Exodus 13:12	<p>That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S. 那時你要將一切頭生的，並牲畜中頭生的，歸給耶和華；公的都要屬耶和華。</p>
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To behold the dazzling splendor of the beautiful temple, which from Olivet "resembled a mountain of snow," and to take part in a ceremony within its sacred precincts 園地 was a never-to-be-forgotten experience. The surroundings were a fit setting for the dedication of the holy Child Jesus. No doubt Mary mused 默想 upon this as she followed Joseph into the temple.

The temple had been built by Herod the Great, the reigning monarch 王 whose vicious 罪惡的 hatred was soon to be directed toward the baby Jesus. His palace was only a few hundred yards away, where his wicked heart spued 湧出 out venom upon any who chanced to cross his imperious 專橫的 will. However, it is very doubtful if as yet he had heard anything at all of "the new-born King of the Jews," for there is reason to believe that Jesus was about two years old before the "wise men" broke into the routine of court life in Jerusalem, with the announcement that they had "seen His star in the east and had come to worship Him." (Mt. 2:2) And if the shepherds had broadcasts news as far as Jerusalem, evidently -- no credence 信任 had been given to their story and it had not reached the ears of the wicked Herod. So the presentation services were uninterrupted, and the joy of the parents unmarred by the knowledge of events to come.

Matthew 2:2	Saying, Where is he that is born King of the Jews? for we have <u>seen his star in the east</u> , and are <u>come to worship him</u> . 那生下來作猶太人之王的在那裡？我們在東方看見他的星，特來拜他。
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The presentation is recorded only by Luke, who takes the Holy Family direct to Nazareth from Jerusalem, omitting their next two moves.

## DISCUSSION

Everything concerning the child Jesus was carried out according to the Jewish law. On the eighth day He was circumcised—the ancient sign of the Abrahamic Covenant. And when the days of purification had been observed by the mother they lost no time in presenting Him to God, with their offering prescribed by the law to make an atonement for her cleansing: a burnt-offering and a sin-offering. (Lev. 12:6-8) The burnt-offering was burned before the Lord, type of the continual offering up of oneself to God, which type was to be fulfilled in the Lord Jesus Christ (Heb. 10:10-12).

Leviticus 12:6-8	<p><sup>6</sup>And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: 滿了潔淨的日子，無論是為男孩是為女孩，他要把一歲的羊羔為燔祭，一隻雛鴿或是一隻斑鳩為贖罪祭，帶到會幕門口交給祭司。</p> <p><sup>7</sup>Who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This is the law for her that hath born a male or a female. 祭司要獻在耶和華面前，為他贖罪，他的血源就潔淨了。這條例是為生育的婦人，無論是生男生女。</p> <p><sup>8</sup>And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean. 他的力量不夠獻一隻羊羔，他就要取兩隻斑鳩或是兩隻雛鴿，一隻為燔祭，一隻為贖罪祭。祭司要為他贖罪，他就潔淨了。</p>
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Hebrews 10:10-12

<sup>10</sup>By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

我們憑這旨意，靠耶穌基督，只一次獻上他的身體，就得以成聖。

<sup>11</sup>And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

凡祭司天天站著事奉神，屢次獻上一樣的祭物，這祭物永不能除罪。

<sup>12</sup>But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

但基督獻了一次永遠的贖罪祭，就在神的右邊坐下了。

The burnt-offering was to be a lamb, but the wonderful grace of God is manifest in the allowance made for the poor. Those who were unable to bring a lamb could receive a complete atonement by the offering of a young pigeon or a turtledove, in its stead. Joseph and Mary were evidently in very humble circumstances, and taking advantage of this concession 特許 they came with their two small birds to offer unto the Lord.

It is believed that the presentation service was held in the court of women, under the arch of the circular steps. It would attract no special attention from the rank and file of those present in the temple, as Joseph and Mary were ordinary people, and the coming of mothers and babies for this ceremony was not an unusual occurrence but a part of the regular temple life. Here they come: Joseph probably carrying the child and Mary walking modestly 適度的 by his side. The offering was received by the priest at the door of the tabernacle of the congregation and offered upon the altar: perhaps the least offering that could be accepted for such a service; and yet the real offering that Mary made that day, Joseph sympathetically joining with her, proved to be God's "unspeakable 形容不出的 gift" (2 Cor. 9:15) to the world.

2 Corin.  
9:15

Thanks be unto God for his unspeakable gift.  
感謝神，因他有說不盡的恩賜！

When Joseph descended the steps from the altar and rejoined Mary and the child, they were met by a venerable 年高德劭的 old man of impressive appearance who had been waiting for that day and had received a promise from God that he should live to see it. Not only did the reigning monarch know nothing of what was actually taking place in the temple at that time, but it is probable that even the officiating ministers knew nothing of the significance of the act they were performing. Only one man and one woman knew, it seems, and the figurative language used by the aged prophet Simeon would only be understood by those who shared the counsels of God and to whom His secrets were imparted. It is definitely stated three times that Simeon was directly under the anointing of the Holy Spirit, and that he had been led of the Spirit to come to the temple at that time. (Lk. 2:25-27) God's plans are perfectly timed. Simeon had "*waited* for the Consolation of Israel," perhaps for a lifetime, and at last his faith was rewarded, and he held the Lord of glory in his arms! His old eyes had seen the Salvation of God, the Light of all peoples, the "desire of nations." (Hag. 2:7) He was satisfied to depart this life.

Luke 2:25-27

<sup>25</sup>And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

在耶路撒冷有一個人，名叫西面；這人又公義又虔誠，素常盼望以色列的安慰者來到，又有聖靈在他身上。

<sup>26</sup>And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the

Luke 2:25-27

Lord's Christ. 他得了聖靈的啟示，知道自己未死以前，必看見主所立的基督。

<sup>27</sup>And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 他受了聖靈的感動，進入聖殿，正遇見耶穌的父母抱著孩子進來，要照律法的規矩辦理。

*The desire of nations*

Haggai 2:7

And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

我必震動萬國；萬國的珍寶必都運來（或譯：萬國所羨慕的必來到），我就使這殿滿了榮耀。這是萬軍之耶和華說的。

Simeon blessed the wondering parents, who marvelled at his words with an ever-increasing knowledge of all that was bound up in the tiny bit of humanity that was called their son. They had known that He was to be King of the Jews, and perhaps the shepherds had told them that the angels proclaimed that the good tidings were for "all people," but in her **Magnificat** Mary had spoken only of Israel.(Lk. 1:54) But now she begins to understand that He is to be a Light to "all people,"(Lk. 2:10) the Saviour of the world. Already the "sword" begins to pierce her own soul (vs. 34,35) as she learns that He is to be "spoken against." He was to be an "Ensign" (Isa. 11:10; Rom. 15:12) and some would gather to Him and some would not, "that the thoughts of many hearts might be revealed."

*Mary in her Magnificat had spoken only of "Israel", but now she begins to understand that He is to be a Light to "all people"*

Luke 1:54

He hath helped his servant Israel, in remembrance of his mercy;

他扶助了他的僕人以色列，

Luke 2:10

And the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 那天使對他們說：不要懼怕！我報給你們大喜的信息，是關乎萬民的；

*"sword" "spoken against" "that the thoughts of many hearts might be revealed"*

Luke 2:34,35

And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

西面給他們祝福，又對孩子的母親馬利亞說：這孩子被立，是要叫以色列中許多人跌倒，許多人興起；又要作毀謗的話柄，叫許多人心裡的意念顯露出來；你自己的心也要被刀刺透。

*"Ensign"*

Isaiah 11:10

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

到那日，耶西的根立作萬民的大旗；外邦人必尋求他，他安息之所大有榮耀。

Romans 15:12

And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

又有以賽亞說：將來有耶西的根，就是那興起來要治理外邦的；外邦人要仰望他。

Anna, the aged prophetess who lived in the temple and gave her entire time to a ministry of prayer and fasting, came in just at the right instant to see the Holy Child for whom they had waited, and she also gave thanks to God. Being continually in the temple she would know those who truly "looked for redemption" in Jerusalem, and to each one she "spake of Him," (Lk. 2:38) and joyously made known the fact that at last God's Word had been fulfilled.

Luke 2:38	And she coming in that instant gave thanks likewise unto the Lord, and <u>spoke of him</u> to all them that <u>looked for redemption</u> in Jerusalem. 正當那時，他進前來稱謝神，將孩子的事對一切盼望耶路撒冷得救贖的人講說。
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It would be interesting to know whether these two old saints had expected the Messiah to appear as a babe; but they would have been unusually versed in the Scriptures and familiar with Isaiah's prophecy of the coming "child" to be born of a virgin. No doubt Joseph and Mary were still mystified迷惑 by the action of Simeon and the utterance of his **Nunc Dimittis** (Lk. 2:28-32), but all became clear to them later, at least to Mary, who was with Jesus at the cross (Jn. 19:25) and was also one of those who waited in the upper room for the coming of the Holy Spirit on Pentecost. (Acts 1:14)

**Nunc Dimittis:** Hymn or canticle; a hymn or canticle with a text from [Luke 2:29-32](#), starting in Latin with "Nunc dimittis servum tuum," in English meaning "Lord, now you are dismissing your servant in peace." The passage in the Bible describes Simeon being presented with the baby Jesus Christ.

Luke 2:28-32	
28	Then took he him up in his arms, and blessed God, and said, 西面就用手接過他來，稱頌神說：
29	Lord, now lettest thou thy servant depart in peace, according to thy word: 主阿！如今可以照你的話，釋放僕人安然去世；
30	For mine eyes have seen thy salvation, 因為我的眼睛已經看見你的救恩——
31	Which thou hast prepared before the face of all people; 就是你在萬民面前所預備的：
32	A light to lighten the Gentiles, and the glory of thy people Israel. 是照亮外邦人的光，又是你民以色列的榮耀。

All became clear to Mary later, who was with Jesus at the cross and was also one of those who waited in the upper room

John 19:25	Acts 1:14
Now there stood by the cross of Jesus <u>his mother</u> , and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 站在耶穌十字架旁邊的，有他母親與他母親的姊妹，並革羅罷的妻子馬利亞，和抹大拉的馬利亞。	These all continued with one accord in prayer and supplication, with the women, and <u>Mary</u> the mother of Jesus, and with his brethren. 這些人同著幾個婦人和耶穌的母親馬利亞，並耶穌的弟兄，都同心合意的恆切禱告。

This first move of Jesus was the beginning of a program which shall never end until "the kingdoms of this world become the kingdoms of our God and of His Christ." (Rev. 11:15)

Revelation 11:15	And the seventh angel sounded; and there were great voices in heaven, saying, <u>The kingdoms of this world are become the kingdoms of our Lord, and of his Christ;</u> and he shall reign for ever and ever. 第七位天使吹號，天上就有大聲音說：世上的國成了我主和主基督的國；他要作王，直到永永遠遠。
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## MEDITATION

Above all the gifts of God, we bless Him appropriately, as Simeon and Anna did, for the coming of Christ. Jesus was only a tiny Babe, but because of the spiritual vision of these two old saints they were able to discern clearly the meaning of His Person and His mission in the world. Spiritual people can see and appreciate spiritual truths which are completely missed by others.

God's temple is the place where our clearest spiritual vision is received and developed.

A surprising amount of prophecy, immediately interpretable, is compressed into this wonderful passage of Scripture.

Both Anna and Simeon struck the keynote of thanksgiving.

How satisfied Simeon was to see the baby Jesus! He did not see him grow to manhood; he did not hear his marvelous words, nor see His mighty works; he did not witness the glory of the resurrection morn, but— his eyes saw the Lord's salvation. Are we as satisfied with Jesus as we should be? Do we exult (*rejoice exceedingly*) in the power of His Blood to atone for sins? Do we bring all our cares to Him, knowing He can bring peace? Does He satisfy all our heart's longings or must we go elsewhere for our joys? With Simeon, let us rest assured that salvation is here for us. And from Jesus' lips come the triumphant words, "It is finished." ([Jn. 19:30](#)) Simeon was satisfied to see the beginning of the Life, but we see the consummation—Jesus on the throne in heaven. Rejoice, my soul, the work is done! Rejoice!

John 19:30	When Jesus therefore had received the vinegar, he said, <u>It is finished</u> : and he bowed his head, and gave up the ghost. 耶穌嘗(原文作受)了那醋，就說：成了！便低下頭，將靈魂交付神了。
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**FROM THE GREEK:** "Consolation" in vs. 25 is from the same root as the word "comforter" in John 14, which is translated "advocate" in 1 John 2:1. The general idea of the word is "helper," "one called to the aid of." Every life needs Jesus as "helper."

Luke 2:25	John 14:16	1 John 2:1
<p>And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the <b>consolation</b> of Israel: and the Holy Ghost was upon him.</p> <p>在耶路撒冷有一個人，名叫西面；這人又公義又虔誠，素常盼望以色列的<b>安慰者</b>來到，又有聖靈在他身上。</p>	<p>And I will pray the Father, and he shall give you another <b>Comforter</b>, that he may abide with you for ever;</p> <p>我要求父，父就另外賜給你們一位<b>保惠師</b>（或作：<b>訓慰師</b>；下同），叫他永遠與你們同在，</p>	<p>My little children, these things write I unto you, that ye sin not. And if any man sin, we have an <b>advocate</b> with the Father, Jesus Christ the righteous:</p> <p>我小子們哪，我將這些話寫給你們，是要叫你們不犯罪。若有人犯罪，在父那裡我們有一位<b>中保</b>，就是那義者耶穌基督。</p>

## STUDY

Where was the first place Jesus was taken? Why do we think He was forty days old when His parents took Him to Jerusalem? Was Jesus subject to the law of Moses? If so, why? What offering was made at His "presentation," or dedication? Why does this indicate Jesus' family was in poor circumstances? Were all children dedicated just as Jesus was? Why were only male children dedicated? Were they all dedicated in the temple at Jerusalem or could it be done in the local synagogue? Do you think the officiating priest, or rabbi, surmised 猜測 he was dedicating the Messiah? Up to this time what, in your opinion, did the various people who had heard of Jesus' birth think about it? From what the prophets said about the advent of the Messiah would you say Jesus fitted their descriptions of Him? May we account for the Jews' rejection of Him by reason of their faulty interpretation of the prophets? Have the predictions of Simeon been realized in the influence of Jesus over both "Gentiles" and "Israel"? Do you think that eventually "Israel" will see this "Light that lightens the Gentiles"? What do you think the church could do to impress the Jews with the place of Jesus in God's scheme of salvation?

Note: between verses 38 and 39 comes the story of the wise men and the flight into Egypt.

Luke 2:38-39	<p><sup>38</sup>And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. 正當那時，他進前來稱謝神，將孩子的事對一切盼望耶路撒冷得救贖的人講說。</p> <p><sup>39</sup>And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. 約瑟和馬利亞照主的律法辦完了一切的事，就回加利利，到自己的城拿撒勒去了。</p>
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## Thoughts to Ponder

(Selected Quotes from the Lesson)

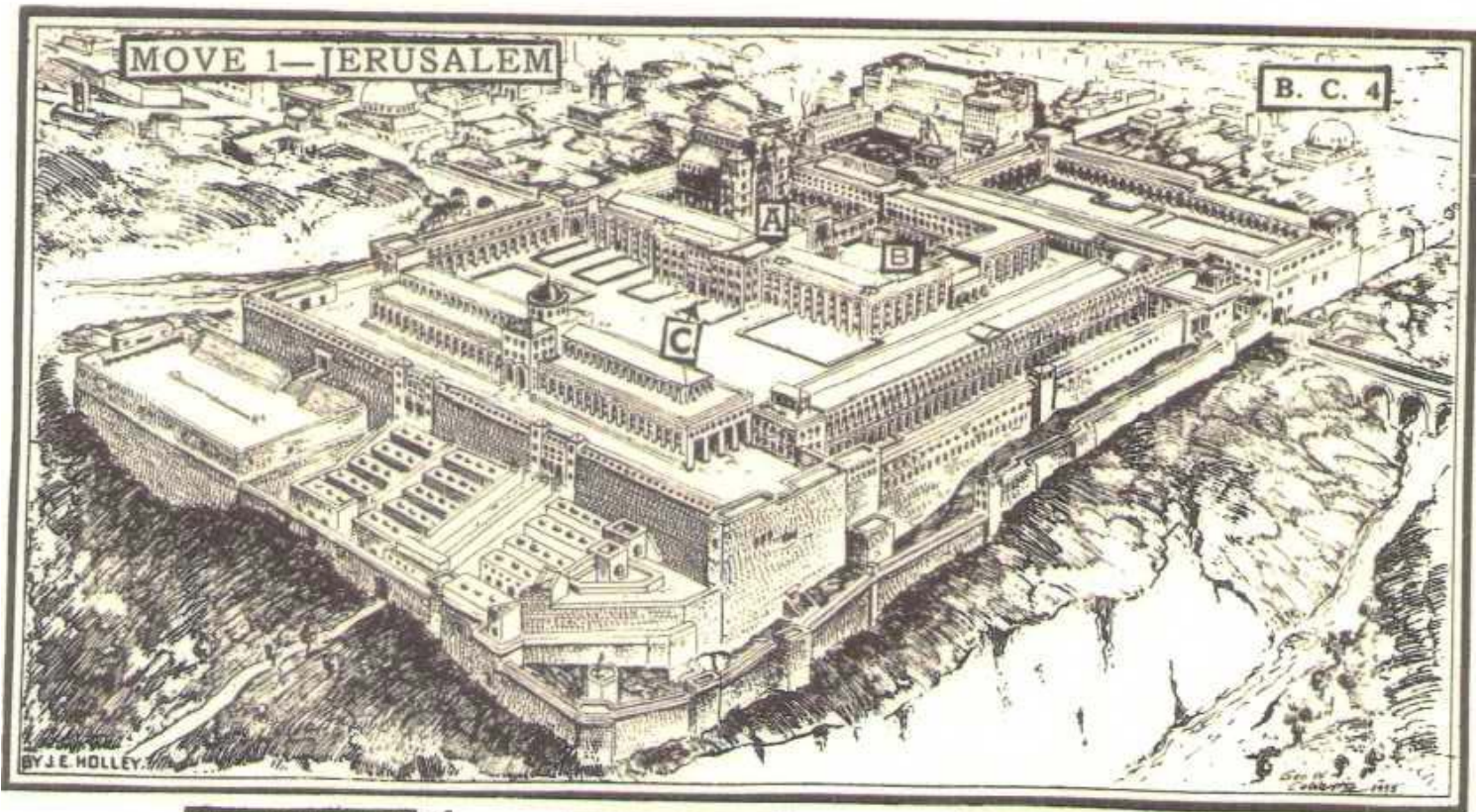
- “*God's plans are perfectly timed*. Simeon had “waited for the Consolation of Israel,” perhaps for a lifetime, and at last his faith was rewarded, and he held the Lord of glory in his arms!” (page 5)
- “Anna, the aged prophetess who lived in the temple and *gave her entire time to a ministry of prayer and fasting*....Being continually in the temple...” (page 7)
- “...they would have been *unusually versed in the Scriptures*....” (page 7)
- “God's temple is the place where our clearest spiritual vision is received and developed.” (page 8)
- “*Do we bring all our cares to Him, knowing He can bring peace? Does He satisfy all our heart's longings* or must we go elsewhere for our joys?” (page 8)

## REVIEW

Questions	Answers
1. Where did the parents take Jesus from Bethlehem?	To the Temple in Jerusalem
2. Why did they take Him to Jerusalem?	For the "presentation" service - for Mary: purification; for Baby Jesus: Dedication
3. How old was He when taken there?	40 days
4. What was the distance from Bethlehem to Jerusalem?	6 to 8 miles
5. Why was He thus presented to the Lord?	Because it fulfilled the requirements of the law. (Lk. 2:24,27; Mt. 5:17)
6. Was the offering of two birds made because the family was poor or was it the law?	The family was poor
7. In what building was He dedicated to the Lord?	The Woman's Court
8. What old man came into the temple and prophesied in regard to the future of the child?	Simeon
9. Upon what authority did Simeon base his claim?	By the Holy Spirit
10. What did Simeon say about the mother of Jesus?	A sword shall pierce through her soul
11. What was the name of a prophetess who was present?	Anna
12. What did Anna do?	Fast and Pray in the Temple
13. Are we told what the officiating priest thought or said?	No
14. Which of the Gospel writers relates this incident?	Luke

Try to picture this entire scene in your mind. Try also to understand the feelings of Joseph and Mary at this time. There is nothing said about Jesus being returned to Bethlehem, but when the "Wise Men" got there they found Him.

# HEROD'S TEMPLE



Money Changers **A**

"Presentation" **B**

Visits Doctors **C**