

## Annunciation Parish - Scripture Study 12/22/20

—Greeting and Opening Prayer

Any thoughts or questions from scripture passages you have read?

- Other faith questions?

### READINGS:

SIR 3:2-6, 12-14

PS 128:1-2, 3, 4-5 (Blessed are those who fear the Lord and walk in his ways)

Heb 11:8, 11-12, 17-19

LK 2:22-40

### GOSPEL:

- Mary and Joseph had completed “their purification” - what is this?
- They fulfill the law with regards to their son
  - The son must be offered to the Lord ... in the case of the human son they must be *redeemed*
- Simeon is waiting to see the Christ - God has promised he would see
  - We also have been promised we can see the Christ. Do we appreciate that gift? What do we have to do to see Him?
- Simeon responds to the Spirit’s prompting to go to the temple at that moment. If he did not listen he would have missed it. This is a model of the calling process we have.
- His prophecy is bittersweet - rise and fall, contradiction, hearts laid bare, heart pierced by sword.
  - How is the path of life like this? The path to glory and good things has many turns.
- Anna dedicated herself to the Lord after her husband’s death - even after death there is life to be had (this is true of earthly life, and also true after the end of this earthly life).
- The family life in Nazareth can be assumed a bit by the final line. How do you see it?

### FIRST READING:

- The order in family life.
  - It is one of position and proper authority
  - This gives balance - and in human families, as in Church family, as in Heavenly Kingdom
- The observing the respect in family gains forgiveness of sins and God’s ear
- The benefits not only go to the individual, but spread through the whole family and bringing positive things there.
- Family duties extend to times when it is difficult, such kindness will not be forgotten.
- Family duties bring good things - but how do we often experience them?

### SECOND READING:

- The faith of Abraham - faith in the promise of God - was key to receiving the promise.
- This faith led to miraculous things happening (having a child).
  - He trusted that God was trustworthy - how about us?
- He was placed to a great test in offering up his firstborn son - but God redeemed him, as Jesus was redeemed in the temple, and we are able to be redeemed in the person of the Son Jesus who is offered up as Isaac (only all the way).

—Closing Prayer

## GOSPEL:

\* [2:22–40] The presentation of Jesus in the temple depicts the parents of Jesus as devout Jews, faithful observers of the law of the Lord (Lk 2:23–24, 39), i.e., the law of Moses. In this respect, they are described in a fashion similar to the parents of John (Lk 1:6) and Simeon (Lk 2:25) and Anna (Lk 2:36–37).

\* [2:22] Their purification: syntactically, their must refer to Mary and Joseph, even though the Mosaic law never mentions the purification of the husband. Recognizing the problem, some Western scribes have altered the text to read “his purification,” understanding the presentation of Jesus in the temple as a form of purification; the Vulgate version has a Latin form that could be either “his” or “her.” According to the Mosaic law (Lv 12:2–8), the woman who gives birth to a boy is unable for forty days to touch anything sacred or to enter the temple area by reason of her legal impurity. At the end of this period she is required to offer a year-old lamb as a burnt offering and a turtledove or young pigeon as an expiation of sin. The woman who could not afford a lamb offered instead two turtledoves or two young pigeons, as Mary does here. They took him up to Jerusalem to present him to the Lord: as the firstborn son (Lk 2:7) Jesus was consecrated to the Lord as the law required (Ex 13:2, 12), but there was no requirement that this be done at the temple. The concept of a presentation at the temple is probably derived from 1 Sm 1:24–28, where Hannah offers the child Samuel for sanctuary services. The law further stipulated (Nm 3:47–48) that the firstborn son should be redeemed by the parents through their payment of five shekels to a member of a priestly family. About this legal requirement Luke is silent.

\* [2:25] Awaiting the consolation of Israel: Simeon here and later Anna who speak about the child to all who were awaiting the redemption of Jerusalem represent the hopes and expectations of faithful and devout Jews who at this time were looking forward to the restoration of God’s rule in Israel. The birth of Jesus brings these hopes to fulfillment.

\* [2:35] (And you yourself a sword will pierce): Mary herself will not be untouched by the various reactions to the role of Jesus (Lk 2:34). Her blessedness as mother of the Lord will be challenged by her son who describes true blessedness as “hearing the word of God and observing it” (Lk 11:27–28 and Lk 8:20–21).

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### FIRST:

\* [3:1–16] Besides the virtues that must characterize our conduct toward God, special duties are enjoined, such as honor and respect toward parents, with corresponding blessings (vv. 1–9). By showing such respect especially to old and infirm parents (vv. 10–13), the sins of children are pardoned (vv. 14–15). Failure to honor father and mother is blasphemy and merits a curse from God (v. 16). Cf. Ex 20:12; Eph 6:2–3.

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### SECOND:

\* [11:19] As a symbol: Isaac’s “return from death” is seen as a symbol of Christ’s resurrection. Others understand the words *en parabolē* to mean “in figure,” i.e., the word *dead* is used figuratively of Isaac, since he did not really die. But in the one other place that *parabolē* occurs in Hebrews, it means symbol (Heb 9:9).