1. **Luke 2:25-38**

* What major title does the **Gospel** assign to **Jesus** in this passage, which we could say is now a second name for him apart from **Jesus** (*one who saves*)?
* What does this second name mean?
* What is the Greek word for this title?
* What does “awaiting the consolation of Israel” mean?
* **Isaiah 49:5-7**
* Reflect on **Luke 2:29-32** and **Isaiah**, do you believe the words of Simeon are related to this prophetic message in **Isaiah**, please state how if so?
* Reflect back on **Luke 2:33** and explain how “this child is destined for the fall and rise of many in Israel”, what does this mean to you?
* Mary is told “and you yourself a sword will pierce”, what might this mean?
* Who is “Anna” and what did she do for Jesus Christ?
* How did both “Simeon” and “Anna” view Christ in your opinion?
* Is there anything that comes to mind or stands out to you when you consider both a man named Simeon and a woman named Anna came to embrace and proclaim Christ during his presentation?

1. **Luke 2:39-40**

* According to the scriptures, when did Mary and Joseph return to Galilee?
* Considering the Trinity, why would it be important to know that the “child grew and became strong, filled with wisdom”? How does this help us to understand Jesus’s two natures?
* **St. Cyril of Alexandria** (378 AD – 444 AD) *Commentary on Luke Sermon 2*

“ And what does the prophet Simeon say of Christ? ‘Behold this child is set for the fall and rising again of many in Israel, and for a sign that shall be spoken against.’ For the Immanuel is set by God the Father for the foundations of Zion, ‘being a stone elect, chief of the corner, honorable.’ Those then that trusted in Him [Christ] were not ashamed: but those who were unbelieving and ignorant, and unable to perceive the mystery regarding Him, fell, and were broken in pieces.”

**Second Quote**

“And Simeon further said to the holy Virgin, ‘Yea, a sword shall go through thy own soul also,’ meaning by the sword the pain which she suffered for Christ, in seeing Him Whom she brough forth crucified”

* **St. Bede** (672 AD – 735 AD) *Homilies on The Gospels Section 1.11*

“Simeon and Anna, a man and woman of advanced age, greeted the Lord with the devoted services of their professions of faith. As they saw him, he was small in body, but they understood him to be great in his divinity. Figuratively speaking, this denotes the synagogue, the Jewish people, with both their arms (their pious actions), and their voices (their unfeigned faith), to exalt and magnify him as soon as he came, acclaiming him and saying, ‘Direct me in your truth and teach me, for you are my saving God, and for you I have waited all the day.’ This too must be mentioned, that deservedly both sexes hurried to meet him, offering congratulations, since he appeared as the Redeemer to both.”

* Please share something that stands out to you from these early writings.
* **St. Augustine** (354 AD – 430 AD) *Sermon 277.17*

“The just Simeon saw him with his heart, because he recognized the infant;

and he saw him with his eyes, because he took the infant in his arms. Seeing

him in both ways, recognizing the Son of God, and cuddling the one begotten

of the virgin, he said, ‘Now, Lord, you are letting your servant go in peace, since

my eyes have seen your salvation.’ Notice what he said. You

see, he was being kept until he should see with his eyes what he already

perceived with faith. He took the baby body, he cradled the body in his arms;

on seeing the body, that is on perceiving the Lord in the flesh, he said, My eyes

have seen your salvation. How do you know that isn't the way in which all flesh

is going to see the salvation of God!”

* What point is **St. Augustine** making here when he quotes **Luke** and speaks of seeing “the salvation of God”?
* What is your favorite idea or thought from today’s study?