

Faith and Love C.O.G.I.C Sunday School

Lesson 5 December 31, 2023

JESUS, SIMEON, & ANNA

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JESUS, SIMEON, AND ANNA

- ▶ Bible Basis: Luke 2:25-38
- ▶ Bible Truth: God always honors His promise to the faithful.
- ▶ Memory Verse: “For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people” (Luke 2:30-31, KJV)
- ▶ Lesson Aim: By the end of the lesson, we will EXPLORE Jesus’ presentation in the Temple; EXPRESS our feelings about the phrase “This child is set for the fall and rising again of many; and DECIDE how we might walk in holiness.
- ▶ Background Scriptures: Luke 2– Read and incorporate the insights gained from the Background Scriptures into your study of the lesson.

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Lesson Scripture: Luke 2:25-38, KJV

25 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.

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

27 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,



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Lesson Scripture: Luke 2:25-38, KJV

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;



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Lesson Scripture: Luke 2:25-38, KJV

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 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;



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Lesson Scripture: Luke 2:25-38, KJV

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

36 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;

37 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.

38 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.



LIGHT ON THE WORD

Jewish families followed very strict ceremonies after a child was born. If the child was a male, he had to be circumcised and named on the eighth day. God made a covenant with Abraham and commanded that, as a sign of the covenant, every male should be circumcised (Genesis 17:10–14). This included children, slaves and foreigners before they could become Jewish citizens or participate in Passover. Moses made circumcision a legal requirement (Leviticus 12:3).

LIGHT ON THE WORD

There was also a redeeming of the firstborn when the child was one month old. In memory of the death of Egypt's firstborns and the preservation of the firstborn of Israel, all the firstborn of Israel belonged to God (Exodus 13:2, 11–16). The offering of five shekels was given to the priest to redeem the child from God.

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Teaching the Bible Lesson

LIFE NEED FOR TODAY'S LESSON:

AIM: We will never lose hope in the promise of
God.



INTRODUCTION

The Continuing Birth Story

After the announcement to the shepherds in verses 8–20, Luke skipped ahead eight days to the circumcision and naming of Jesus (verse 21). He was given the name Jesus, like the angel had told Mary and proclaimed to Joseph in a dream (Luke 1:31; Matthew 1:21). Mary had to undergo a purification ceremony 40 days after the birth of her son (verse 22; Leviticus 12:1–4). The purification ceremony included a sacrifice of a lamb and a pigeon, but exceptions were made for those who were poor. Impoverished Mary and Joseph could only offer two pigeons (or doves) (verse 24). Jesus was also presented to the Lord as the firstborn.

BIBLE LEARNING

AIM: We will learn that God kept His promise to Simeon by allowing him to see the Messiah before Jesus was circumcised.

I. WAITING FOR THE MESSIAH

Luke 2:25-32

Simeon was a “just and devout” Israelite, filled with the Holy Spirit. Though he was nearing the end of his life, Simeon believed God’s promise through the Holy Spirit that he would not die before seeing Christ. Simeon believed the Old Testament prophecies and waited expectantly for “the consolation of Israel,” the Messiah. All believers should faithfully trust God’s promises in His Word.

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I. WAITING FOR THE MESSIAH

Luke 2:25-32

Simeon's song of praise is called the Nunc Dimittis, which are the first two words in the Latin translation. The phrases he used were inspired by the Spirit and came in part from Isaiah 40–55. Simeon was ready to peacefully enter eternal rest since he had beheld the Savior of all people, Jew and Gentile. Jesus would be “the glory of thy people Israel” because He was born a Jew and was first sent to them. Jesus would be “a light to lighten the Gentiles” by dispelling the darkness of sin and revealing a new way of life and salvation to those who had been excluded from God's covenant.

I. WAITING FOR THE MESSIAH

Luke 2:25-32

Simeon's Hope

Luke cites four qualifications for Simeon, whose name means “God hears,” which established him as a reliable witness in the eyes of traditional Jews. Liefeld observes, “It is appropriate that the Spirit who is the Consoler was upon one who awaited the consolation”. Naturally, Luke used the still-relevant Old Testament expression of the Holy Spirit being “upon” someone (e.g. Numbers 11:17; Judges 3:10; 1 Samuel 10:6), and similarly, referencing Jesus, “The spirit of the LORD shall rest upon him” (from Isaiah 11:2).

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I. WAITING FOR THE MESSIAH

Luke 2:25-32

Simeon's Hope

Simeon's divinely guided appointment, his moment of blessing or praise (Gk. eulogeo, eu-lo-GE-oh) was the perfect response to such a powerful, intimate meeting holding the infant Jesus in his arms while realizing the baby was the long-awaited Messiah. Simeon uttered a solemn poem of consecration (a psalm or song).



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I. WAITING FOR THE MESSIAH

Luke 2:25-32

Simeon's Hope

Luke used the word “Messiah,” while Simeon used the metaphor “thy salvation.” Liefeld wrote, “To see Jesus is to see salvation embodied in him”. The phrase about this salvation being prepared “before the face of all people” or “in the sight [or presence] of all people” in other versions, such as the NIV (cf. Isaiah 52:10; Psalm 98:3), implies the universality of the Gospel for God’s salvation is intended for all mankind (see Isaiah 42:6, 49:6). David Jeffrey said, “The prophet’s prayer has been part of daily prayers since the fourth century.... Simeon’s benedictional praise poem has.... become a ‘sign to many’ for two millennia” (Luke, 47–48).



LIGHT ON THE WORD

Seeing the Messiah

Most of the Israelites overlooked or ignored the significance of Jesus' birth, life, and ministry and disregarded or rejected His identity as the Messiah. Those who acknowledge Jesus as the Messiah and accept Him as Lord and Savior shall be given a new life now and in eternity.

II. AN AMAZING PROPHECY

Luke 2:33-35

Simeon's words to Mary foretold that Jesus would have to die on the Cross for the salvation of the world, and Mary would have to suffer the pain of seeing Jesus rejected and crucified. We see Simeon's prophecy fulfilled in the crucifixion story in all the Gospels.

II. AN AMAZING PROPHECY

Luke 2:33-35
Simeon's Prophecy

As part of Simeon's anointed poetic consecration of the Messiah, he included a sobering thought, good and bad news. The "fall" and "rising again" of many indicates "downfall" from the Greek ptosis (PTO-ses), used elsewhere only in Matthew 7:27, and "resurrection" (of the dead from the Greek a-NA-sta-ses) used 42 times in the New Testament, only two of which do not use the actual word "resurrection" (cf. Acts 26:23). Luke's choice of words for "sword" was a large broadsword; surely there is no greater "major sword to the heart" than for a parent to have to bury a child. Mary will have joys as the mother of the Messiah but will also experience a unique pain.

LIGHT ON THE WORD

Devoted Worship

While Simeon was with Jesus and His parents, Anna came into the Temple. Anna, a prophetess and widow, was Phanuel's daughter, of the Asher Tribe. She was a devoted temple worshiper who fasted and prayed everyday. She was completely devoted to God.

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III. A JOYFUL SIGHT

Luke 2:36-38

Anna was over 84 years old when the baby Jesus was presented in the temple and was so filled with joy when she saw the Messiah that she broke forth in praise. Like Simeon, she rejoiced in the fulfillment of the divine promises of God for her faithfulness had been rewarded. Then, she shared this Good News with others. All Christians should live by faith and strive for holiness for God will always honor His promises to those who remain faithful.

III. A JOYFUL SIGHT

Luke 2:36-38
Anna's Devotion

Anna, which means “favor,” the second pious character to testify to Jesus’ significance, was an elderly widow and “prophetess”—a familiar figure in both the Old and New Testaments (e.g., Exodus 15:20; Judges 4:4; Acts 2:17). Luke listed her tribal roots to bolster her authenticity as a Jewish witness.

III. A JOYFUL SIGHT

Luke 2:36-38
Anna's Devotion

That Anna “departed not from the temple” as a holy woman; for the Temple was her life. Like Simeon, the Spirit led the prophetess by divine appointment to be present at the precise moment that Mary and Joseph brought baby Jesus to the Temple. Also, like Simeon, she both gave thanks and, considering her extreme devotion, offered a heartfelt speech for onlookers. J. C. Ryle perceptively comments, “When we read of Anna’s consistency and holiness and prayerfulness and self-denial, we cannot but wish that many daughters of the Christian church would strive to be like her”.

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III. A JOYFUL SIGHT

Luke 2:36-38
Anna's Devotion

Jesus' foundational grounding in the Mosaic Law from childhood (cf. Galatians 4:4–5) enabled Him later, as Fred Craddock said, “to oppose flawed and hollow practices in the name of the Law of Moses”. Jesus proved Simeon’s prophetic words that many would speak against Him (Luke 2:34), and He would reveal the evil thoughts of many (verse 35). Through the ages, Jesus has continued to draw critics and reveal men’s true thoughts, even while Simeon and Anna continue to testify that the Messiah brought salvation to all mankind. As Jesus Himself once pointedly asked, “Who do you say I am?” (Matthew 16:15, NIV).



LIGHT ON THE WORD

Witnesses to Jewish Tradition

A main focal point in this portion of scripture is the Jewish law. Mary and Joseph meticulously followed the law in every aspect of Jesus' life: circumcision, naming (verse 21), 40 days of purification (verse 22), presentation to the Lord (verses 22–23), and offering a sacrifice (verse 24, see also verse 39). Also drawing attention to Mary and Joseph's faithful adherence to the law, Walter Liefied said Luke introduced "two pious figures who, under divine inspiration, testify to the significance of Jesus,". Because of the Jewish tradition of two witnesses for critical matters (Deuteronomy 19:15), the Holy Spirit coordinated Simeon's and Anna's appointments with the Messiah just when Jesus' parents brought Him to the Temple for dedication to God.

BIBLE APPLICATION

AIM: We will continue to live holy lives while we await the fulfillment of God's promises.

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BIBLE APPLICATION

Both Simeon and Anna lived holy lives as they faithfully served God. They were old when the promises of God were fulfilled concerning the Messiah. Simeon and Anna could have easily given up hope of ever seeing the Messiah in their lifetime, but they never doubted. True Christians can also live holy lives and await the fulfillment of God's promises. Every day, believers must decide to trust and serve God in all types of circumstances.



STUDENT RESPONSES

AIM: Our devotion and service to God can draw others to Him.

STUDENT RESPONSES

God is calling us to a life of holiness. Age doesn't matter. Whether young or old, God wants His people to live as an example for others. How do we live holy lives? We can devote time to praying, fasting, and reading the Word. The Holy Spirit will help to sustain us. Our devotion and service to God can draw others to Him.

Prayer

Dear Heavenly Father,

We thank you that no matter how long we wait, you fulfill your promises. We praise you because we can count on your Word. Father, we ask that you would help us to live holy lives while we wait on you. We pray that you would draw others to worship and serve you through our example of faith.

In Jesus' name we pray.

AMEN

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Next Sunday
January 7, 2024
Lesson 6
Love, Mercy, and the Sabbath
Luke 6:1-11

