

*The Gospel According to*

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

NOTHING RECORDED

NOTHING RECORDED

CHAPTER 2, VERSES 22-39

NOTHING RECORDED

**2:22** - And when the days<sup>1</sup> of her purification<sup>2</sup> according to the law of Moses<sup>3</sup> were accomplished, they brought<sup>4</sup> him to Jerusalem<sup>5</sup>, to present<sup>6</sup> him to the Lord<sup>7</sup>;

**2:23** - (As it is written in the law of the Lord<sup>7</sup>, Every male<sup>8</sup> that openeth<sup>9</sup> the womb<sup>10</sup> shall be called holy<sup>11</sup> to the Lord<sup>7</sup>;) )

**2:24** - And to offer<sup>12</sup> a sacrifice<sup>13</sup> according to that which is said in the law of the Lord<sup>7</sup>, A pair of turtledoves<sup>14</sup>, or two young pigeons<sup>15</sup>.

**2:25** - And, behold, there was a man in Jerusalem<sup>5</sup>, whose name was Simeon<sup>16</sup>; and the same man was just<sup>17</sup> and devout<sup>18</sup>, waiting for the consolation<sup>19</sup> of Israel<sup>20</sup>; and the Holy Ghost<sup>21</sup> was upon him.

**2:26** - And it was revealed<sup>22</sup> unto him by the Holy Ghost<sup>21</sup>, that he should not see death<sup>23</sup>, before he had seen the Lord's Christ<sup>24</sup>.

**2:27** - And he came by the Spirit<sup>25</sup> into the temple<sup>26</sup>; and when the parents brought<sup>4</sup> in the child Jesus<sup>27</sup>, to do for him after the custom<sup>28</sup> of the law<sup>29</sup>,

**2:28** - Then took he him up in his arms<sup>30</sup>, and blessed<sup>31</sup> God<sup>32</sup>, and said,

**2:29** - Lord<sup>7</sup>, now lettest thou thy servant<sup>33</sup> depart in peace, according to thy word:

**2:30** - For mine eyes<sup>34</sup> have seen thy salvation<sup>35</sup>,

**2:31** - Which thou hast prepared<sup>1</sup> before the face<sup>36</sup> of all people<sup>37</sup>;

**2:32** - A light<sup>38</sup> to lighten the Gentiles<sup>39</sup>, and the glory<sup>40</sup> of thy people Israel<sup>20</sup>.

**2:33** - And Joseph and his mother marvelled<sup>41</sup> at those things which were spoken of him.

**2:34** - And Simeon<sup>16</sup> blessed<sup>31</sup> them, and said unto Mary his mother, Behold, this child is set<sup>42</sup> for the fall<sup>43</sup> and rising<sup>44</sup> again of many in Israel<sup>20</sup>; and for a sign<sup>45</sup> which shall be spoken against;

**2:35** - (Yea, a sword<sup>46</sup> shall pierce<sup>47</sup> through thy own soul<sup>48</sup> also,) that the thoughts of many hearts<sup>49</sup> may be revealed<sup>22</sup>.

**2:36** - And there was one Anna<sup>50</sup>, a prophetess<sup>51</sup>, the daughter of Phanuel<sup>52</sup>, of the tribe<sup>53</sup> of Aser<sup>54</sup>; she was of a great age<sup>55</sup>, and had lived with an husband seven years from her virginity<sup>56</sup>;

**2:37** - And she was a widow<sup>57</sup> of about fourscore and four years<sup>58</sup>, which departed<sup>59</sup> not from the temple<sup>26</sup>, but served God with fastings and prayers<sup>60</sup> night and day<sup>61</sup>.

**2:38** - And she coming in that instant<sup>62</sup> gave thanks likewise unto the Lord<sup>7</sup>,

and spake of him to all them that looked for redemption<sup>63</sup> in Jerusalem<sup>s</sup>.  
**2:39** - And when they had performed all things according to the law<sup>29</sup> of the Lord, they returned<sup>64</sup> into Galilee<sup>65</sup>, to their own<sup>66</sup> city Nazareth<sup>67</sup>.

## CHRONOLOGY: MAY 11, 4BCE\* (40 DAYS AFTER APRIL 6, 4BCE)

\* The established year for this chapter is based on the year of Jesus' birth, which is highly debated. Below is a list of possible years for Jesus' birth. The chronology of Jesus' life in this book is based on the author's belief that Jesus was born in 4BCE. The most likely years for Jesus' birth are 1BCE, 4BCE and 5BCE. The other years are problematic.

Year theories:	1 BCE -	Supported by <b>the Apostle James E. Talmage</b> & Secular Biblical Scholars Pearson and Hug & the creator of Gregorian Calendar: Dionysius Exiguus.
	2 BCE -	Supported by Secular Biblical Scholar Scalinger.
	2/3 BCE -	Supported by early Christian writers and historians Irenaeus, Clement of Alexandria, Tertullian, Africanus, Hippolytus of Rome, Hippolytus of Thebes, Origen, Eusebius and Epiphanius.
	3 BCE -	Supported by Secular Biblical Scholars Baronius and Paulus.
	<b>4 BCE</b> -	Supported by Secular Biblical Scholars Bengel, Wieseler & Greswell. <b>Supported by this Author.</b>
	5 BCE -	Supported by <b>the Apostle Bruce R. McConkie, the Apostle J. Rueben Clark</b> , and Secular Biblical Scholars Usher and Petavius.
	6 BCE -	Supported by Secular Biblical Scholars Strong, Luvin and Clark.
	7 BCE -	Supported by Secular Biblical Scholars Ideler and Sanclemente.

## LOCATION: JERUSALEM

**COMMENTARY:** After Mary completed the required 40 day period after the birth of a son, she came to the Temple in Jerusalem to be purified. She would have washed in a Mikveh and offered sacrifices to become ritually clean. At the same time, Joseph would have met an important obligation required of father's. When a father has his first born son, he was required to present the child at the Temple and pay 5 temple shekels into the Temple treasury to purchase his redemption.

## FOOTNOTES:

**1- days** - The word "days" is translated from the Greek word "ἡμέρα" or "hēmera". The word means "the day". It is used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night. The phrase "the days of her purification...were accomplished" is translated by the Codex Sinaiticus as "completed" rather than "accomplished". Mary and Joseph had been counting days. They were obedient Jews, who understood and follow the Law of Moses. The Book of Leviticus contains part of that Law. It teaches that after the birth of a male child the mother is considered unclean for 40 days. This specific uncleanness is called "niddah". She cannot be ritually cleaned until the specified days are completed. **"Thirty-three days, after the end of the first seven days, she immerses herself to remove the niddah contamination, following which she assumes a new status for the next thirty-three days. Thus, there is a forty-day period - the seven days following the birth and the next thirty-three days - when she is in at least a partial state of contamination."** (The Chumash, The Stone Edition, The Torah, Haftaros and Five Megillos with a Commentary Anthologized from the Rabbinic Writings, Leviticus 12:4, page 609).

The birth of a man-child requires the Jewish mother to wait 40 days before she can be purified. Seven days to the circumcision, naming, and blessing of the son, which occurs on the eighth day, and an additional thirty-three days afterwards. The number 40 symbolizes "a full and complete time period". It has special meaning to the children of Israel. Noah experience rain for 40 days and nights, before the sun shined again. Moses was on the mount for 40 days, before the people received revelation that was made available to him. The children of Israel wandered for 40 years before they entered the promised land.

After having given birth to a baby girl, a mother must wait a minimum of fourteen days. At that time the baby is blessed and given a name. After she is named, the mother must wait an additional sixty-six days before she can be purified. A total of eighty days is required, twice as long as for a baby boy. The question is; why is the wait time twice as long for a baby girl than for a baby boy. One school of thought is that the female child inherently carries a higher degree of holiness, due to the fact that she has within her the ability to create life.

Another logical question is, why is a woman impure after child birth? We know that any blood issues result in ritual impurity. Additionally, dead bodies or corpses result in ritual impurity. Women possess the Godly power of creation, but it also places her life in jeopardy. May woman, especially prior to modern medical advancements, died in child birth. Delivery was often a near death experience. Additionally, each menstruation is the termination of an egg with the issuance of blood. It was the termination of a potential life. Birth occurs as the mother risks her own life, experiencing "the touch of death", to give life. Because of the closeness of death in the process of creating life, a mother enters the status of "impure" with each menstruation and birth.

The days of a woman's "impurity" were not days of shame, but rather an acknowledgement of her brush with death. And death is classified as "unclean". After childbirth, she was to be free from earthly labor. **"For forty days following the birth of a male child, eighty in the case of a female offspring, a mother in Israel remained in retirement."** (Doctrinal New Testament Commentary, Bruce R. McConkie, page 99).

**2- her purification** - The word "purification" is translated from the Greek word "καθαρισμός" or "katharismos". It has several definitions, but one definition has specific application to Mary and the events in this verse. One definition of the word is; "of Levitical purification of women after childbirth". Mary had completed the required 40 days of ritual impurity status. She now needed to be ritually cleaned. This was done as follow;

- i. The new mother, wanting to be washed clean, was first required to be washed in a ceremonial pool of water. Ancient ceremonial, or immersion, pools are found through the holy land. They are somewhat similar to modern day baptismal fonts, both physically and symbolically. **"The Palestinian immersion pools provide us with very interesting evidence about religious practice" during the time of Mary**, and so we shall look at them in more detail. First of all, immersion pools are distinctive. They are neither bathtubs nor storage cisterns... Immersion pools (Hebrew, miqva'ot, singular miqveh) were fairly large, but not large enough to store a family's water supply. Miqva'ot vary in size, but they share general characteristics:



- (1) They are deep, often 2 metres or 7 feet, but sometimes deeper.
- (2) They have a large surface area, often two metres or so in one direction, three metres or so in another (c. 7-10 ft), though, again, many are larger.
- (3) Consequently they held a lot of water. A pool with a surface area of 3.6 x 2 metres and a depth of 2 metres would hold 14,400 liters of water (3,176 Imperial gallons, 3,800 US gallons).
- (4) A lot of the interior space is taken up by steps, which go all the way to the bottom.
- (5) Frequently there is some sort of mark that divides left from right on each step; sometimes there is no mark, but there are two sets of steps.
- (6) They cannot be drained: there is no plug at the bottom." (Judaism, Practice & Belief 63 BCE-66CE, E.P. Sanders, page 224)

"Cisterns are common in Palestine; they are often found beside miqva'ot, and the cisterns are much the larger." (Judaism, Practice & Belief 63 BCE-66CE, E.P. Sanders, page 224).

"Water was essential to purification. Most impurities required bathing, and some necessitated washing clothes and other objects. Water and ashes helped purge corpse impurity, but bathing was also necessary. At least as early as the Hasmonean period Palestinian Jews began to define 'bathing' and the water used for it. By our period (63BCE - 66CE), 'bathing' meant 'immersion'. Quite remarkably, Palestinian Jews seem all to have agreed. There was an exegetical basis for this view. According to Leviticus 15:16 a man who has a nocturnal emission should bathe 'his whole body'. It was probably obvious to later interpreters that 'whole body' should be understood in other verses that require bathing, and 'whole body' was taken to mean 'all at once'. Where should this be done? Exegesis supplied the answer: even a dead swarming thing cannot render impure a 'spring or a cistern holding water' (Leviticus 11:36). Leviticus 15:13 requires that a man with a discharge bath in 'living', that is 'running' water. These verses, when combined with Leviticus 15:16, led to the view that one should immerse in spring water or in a large pool, large enough for the entire body; if the water was not actually running, it should originally have been running water, and therefore it should have collected in a pool naturally." (Judaism, Practice & Belief 63 BCE-66CE, E.P. Sanders, page 222).



- ii. The ritually impure were required to be fully immersed in the Mikveh's water, and did so in very specific fashion. "Most people, however, entered a very small area, disrobed, walked down the steps until full immersion was achieved, came back up, towelled off (probably using their garments), and dressed. In some cases the changing room would have been quite dark, and in some cases the miqveh area itself was cold and dark. Even in a hot climate, and even in the summer, a large pool of water in bedroom, covered by a roof is cold." (Judaism, Practice & Belief 63 BCE-66CE, E.P. Sanders, page 225). There were wash houses, or Mikveh houses, in front of the Temple of Herod. Worshippers would immerse themselves, becoming clean from the blood and sins of the world, before entering the temple grounds. "We do not know how often people immersed. The priests and their immediate families - everyone who shared their holy food - probably immersed every day. Since holy food is to be eaten in purity, and since purity requires bathing/immersion and sunset, the priestly routine was probably immersion just before sunset and the main meal after night fell. Possibly the priests did not eat during the day (three meals a day is a fairly modern invention), possibly they ate non-holy food in the course of the day. Lay people who followed biblical law did not need to immerse very often: only before entering the temple and before eating holy food (second tithing, Passover and the shared sacrifice). A possible annual routine for ordinary people would have been to visit Jerusalem during Passover week, to eat second tithe while there, and to offer whatever sacrifices were required. This would allow them to eat their year's supply of holy food during Passover week. Biblical law, strictly followed, would require ordinary people to be pure for only one week each year, more only if they attend more than one festival." (Judaism, Practice & Belief 63 BCE-66CE, E.P. Sanders, page 229). "The existence of immersion pools in remote areas, however, shows that people immersed more often than they went to the temple. If immersion after menstruation and child birth was generally accepted, as is almost certain, women would have immersed more frequently." (Judaism, Practice & Belief 63 BCE-66CE, E.P. Sanders, page 228). By the time of Jesus, bathing in water was an established part of the purification process following menstruation, but nowhere in the Bible is there mention of the menstruant bathing in water. Instruction on purification through the use of the mikveh (ritual bath) by menstruants may be traced to the time of the sages. An entire tractate of the Mishnah, called the "Mikvaot", is devoted to immersion pools. Unfortunately, it focuses on the sources of the water, and the how the Mikvah is treated rather than giving us insight into the purification process. To this day, for Jewish women committed to religious law (halachah), immersion in the Mikveh is considered obligatory before marital relations can resume.

- iii. Once a woman was washed properly in a Mikveh, she was ready for the rest of the process. The scriptures teach "Bring forth therefore fruits meet for repentance" (Matthew 3:8). The washing was followed by an offering to the Lord. "After the fortieth (or eightieth) day she was to bring to a priest serving that week in the tent/Temple a one-year old lamb for a whole burnt offering (or holocaust) and a young pigeon or turtledove for a sin-offering to make expiation. If she could not afford the lamb, then she was to offer two turtledoves or two young pigeons." (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 424). Elder McConkie stated something very similar; however, he added a interesting observation at the end. "Then this period, 'the days of her purifying', were over, she brought to the priest a lamb for a burnt offering and either a young pigeon or a turtle dove for a sin offering. If she could not afford both the lamb and the bird, then she was permitted to bring two pigeons and two turtledoves. (Lev. 12) The modest temporal circumstances of Joseph and Mary are apparent from their presentation of the less costly sacrificial offering." (Doctrinal New Testament Commentary, Bruce R. McConkie, page 99).

Today, faithful Jews still practice the act of washing before worship. However, without access to a Temple, they cannot offer sacrifice to the Lord. Before praying at the wailing wall, the remaining retaining wall of Herod's Temple, men and women approach ritual wash stations and wash their hands before approaching the wall. This might not be a Mikveh, but the idea of ritual purity still exists.





- 3 - **law of Moses** - The usage of the Hebrew term Torah (which was translated into Greek as "nomos" or "Law") is equivalent to the English term "Pentateuch" (from Latinised Greek), meaning the "Five Books of Moses" of the Hebrew Bible. Most understand the law of Moses to mean the commandments contained in the first five book of the Bible, specifically, the commandments received by Moses on Mount Sinai. The ten commandments, contrary to many understandings, were just a portion of the instruction Moses received from God. The commandments are clearly outlined in Moses' writings and it was expected that all the children of the covenant would follow them until such time that God directed differently.

Those that transgressed or broke the law of Moses were considered unclean, and the covenant people were expected to remain a clean people. **"Time and again in the Old Testament, God commanded Israel to be holy and pure: "Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2; compare Lev. 20:7; Lev. 21:7-8). The people were taught that transgressions of the law of Moses resulted in pollution that, like a mist of darkness, would spread to contaminate Israel's holiest sanctuary, its tabernacle or temple. According to one scholar, the "graver the offense, the more the resultant impurity penetrates into the sanctuary." Sacrifices in ancient Israel were designed, among other purposes, to eliminate that pollution and to restore holiness. What constituted sins and transgressions in ancient Israel? The violation of any law given by God to the Israelites, whether it was ethical (such as the Ten Commandments) or ritual (as with laws of dietary purity). Such trespasses were paid for through specific sacrifices or offerings, accompanied by practices of penitence signifying the inner regeneration required of the society or of the individual. These practices of penitence included fasting (see Deut. 9:18; 1 Sam. 7:6; 1 Kgs. 21:27; Ezra 10:6; Neh. 9:1; Joel 1:14), confession of sin (see 1 Sam. 7:6; Neh. 9:2-3; Isa. 64:5-9), and sackcloth and ashes (see 1 Kgs. 21:27; Neh. 9:1; Jonah 3:5-8)." (Ensign, "The Law of Sacrifice", Stephen D. Ricks, June 1998).**

The ancient process of becoming clean might seem foreign to us today. Sacrifices and ashes might appear strange. However, we must understand the figurative nature of what is being taught. The Book of Mormon prophet Jacob taught, **"Behold, my soul delighteth in proving unto my people the truth of the coming of Christ; for, for this end hath the law of Moses been given; and all things which have been given of God from the beginning of the world, unto man, are the typifying of him."** (2nd Nephi 11:4). The law of Moses was given to for the Lord's children to learn obedience and become like the Messiah. The corrective measures in the Law of Moses were given for the Lord' children to understand how the redeemer would atone for sin.

The ancient Jews respected the law, but often missed the mark. They focused on the law so narrowly that they missed the valuable teachings and symbols. The Jews actually broke the law down and numbered the commandments. They total 613 in count. Here is a complete listing;

### 613 commandments

#### Related to God

1. To know that God exists (Ex. 20:2; Deut. 5:6)
2. Not to entertain the idea that there is any god but the Eternal (Ex. 20:3)
3. Not to blaspheme (Ex. 22:27; in Christian texts, Ex. 22:28), the penalty for which is death (Lev. 24:16)
4. To hallow God's name (Lev. 22:32)
5. Not to profane God's name (Lev. 22:32)
6. To know that God is One, a complete Unity (Deut. 6:4)
7. To love G-d (Deut. 6:5)
8. To fear Him reverently (Deut. 6:13; 10:20)
9. Not to put the word of G-d to the test (Deut. 6:16)
10. To imitate His good and upright ways (Deut. 28:9)

#### Torah

11. To honor the old and the wise (Lev. 19:32)
12. To learn Torah and to teach it (Deut. 6:7)
13. To cleave to those who know Him (Deut. 10:20)
14. Not to add to the commandments of the Torah, whether in the Written Law or in its interpretation received by tradition (Deut. 13:1)
15. Not to take away from the commandments of the Torah (Deut. 13:1)
16. That every person shall write a scroll of the Torah for himself (Deut. 31:19)

#### Signs and Symbols

17. To circumcise the male offspring (Gen. 17:12; Lev. 12:3)
18. To put tzitzit on the corners of clothing (Num. 15:38)
19. To bind tefillin on the head (Deut. 6:8)
20. To bind tefillin on the arm (Deut. 6:8)
21. To affix the mezuzah to the doorposts and gates of your house (Deut. 6:9)

#### Prayer and Blessings

22. To pray to God (Ex. 23:25; Deut. 6:13)
23. To read the Shema in the morning and at night (Deut. 6:7)
24. To recite grace after meals (Deut. 8:10)
25. Not to lay down a stone for worship (Lev. 26:1)

#### Love and Brotherhood

26. To love all human beings who are of the covenant (Lev. 19:18)
27. Not to stand by idly when a human life is in danger (Lev. 19:16)
28. Not to wrong any one in speech (Lev. 25:17)
29. Not to carry tales (Lev. 19:16)
30. Not to cherish hatred in one's heart (Lev. 19:17)
31. Not to take revenge (Lev. 19:18)
32. Not to bear a grudge (Lev. 19:18)
33. Not to put any Jew to shame (Lev. 19:17)
34. Not to curse any other Israelite (Lev. 19:14)
35. Not to give occasion to the simple-minded to stumble on the road (Lev. 19:14)
36. To rebuke the sinner (Lev. 19:17)
37. To relieve a neighbor of his burden and help to unload his beast (Ex. 23:5)
38. To assist in replacing the load upon a neighbor's beast (Deut. 22:4)
39. Not to leave a beast, that has fallen down beneath its burden, unaided (Deut. 22:4)

#### The Poor and Unfortunate

40. Not to afflict an orphan or a widow (Ex. 22:21)
41. Not to reap the entire field (Lev. 19:9; Lev. 23:22)
42. To leave the unreaped corner of the field or orchard for the poor (Lev. 19:9)
43. Not to gather gleanings (the ears that have fallen to the ground while reaping) (Lev. 19:9)
44. To leave the gleanings for the poor (Lev. 19:9)



45. Not to gather ol'loth (the imperfect clusters) of the vineyard (Lev. 19:10)
46. To leave ol'loth (the imperfect clusters) of the vineyard for the poor (Lev. 19:10; Deut. 24:21)
47. Not to gather the peret (grapes) that have fallen to the ground (Lev. 19:10)
48. To leave peret (the single grapes) of the vineyard for the poor (Lev. 19:10)
49. Not to return to take a forgotten sheaf (Deut. 24:19) This applies to all fruit trees (Deut. 24:20)
50. To leave the forgotten sheaves for the poor (Deut. 24:19-20)
51. Not to refrain from maintaining a poor man and giving him what he needs (Deut. 15:7)
52. To give charity according to one's means (Deut. 15:11)

#### Treatment of Gentiles

53. To love the stranger (Deut. 10:19)
54. Not to wrong the stranger in speech (Ex. 22:20)
55. Not to wrong the stranger in buying or selling (Ex. 22:20)
56. Not to intermarry with gentiles (Deut. 7:3)
57. To exact the debt of an alien (Deut. 15:3)
58. To lend to an alien at interest (Deut. 23:21)

#### Marriage, Divorce and Family

59. To honor father and mother (Ex. 20:12)
60. Not to smite a father or a mother (Ex. 21:15)
61. Not to curse a father or mother (Ex. 21:17)
62. To reverently fear father and mother (Lev. 19:3)
63. To be fruitful and multiply (Gen. 1:28)
64. That a eunuch shall not marry a daughter of Israel (Deut. 23:2)
65. That a mamzer shall not marry the daughter of a Jew (Deut. 23:3)
66. That an Ammonite or Moabite shall never marry the daughter of an Israelite (Deut. 23:4)
67. Not to exclude a descendant of Esau from the community of Israel for three generations (Deut. 23:8-9)
68. Not to exclude an Egyptian from the community of Israel for three generations (Deut. 23:8-9)
69. That there shall be no harlot (in Israel); that is, that there shall be no intercourse with a woman, without marriage deed and declaration (Deut. 23:18)
70. To take a wife by kiddushin, the sacrament of marriage (Deut. 24:1)
71. That the newly married husband shall (be free) for one year to rejoice with his wife (Deut. 24:5)
72. That a bridegroom shall be exempt for a year from any public labor, such as military service, guarding the wall and similar duties (Deut. 24:5)
73. Not to withhold food, clothing or conjugal rights from a wife (Ex. 21:10)
74. That the woman suspected of adultery shall be dealt with as prescribed in the Torah (Num. 5:30)
75. That one who defames his wife's honor (by falsely accusing her of unchastity before marriage) must live with her all his lifetime (Deut. 22:19)
76. That a man may not divorce his wife concerning whom he has published an evil report (about her unchastity before marriage) (Deut. 22:19)
77. To divorce by a formal written document (Deut. 24:1)
78. That one who divorced his wife shall not remarry her, if after the divorce she had been married to another man (Deut. 24:4)
79. That a widow whose husband died childless must not be married to anyone but her deceased husband's brother (Deut. 25:5)
80. To marry the widow of a brother who has died childless (Deut. 25:5) (this is only in effect insofar as it requires the procedure of release below)
81. That the widow formally release the brother-in-law (if he refuses to marry her) (Deut. 25:7-9)

#### Forbidden Sexual Relations

82. Not to indulge in familiarities with relatives, such as kissing, embracing, winking, skipping, which may lead to incest (Lev. 18:6)
83. Not to commit incest with one's mother (Lev. 18:7)
84. Not to commit sodomy with one's father (Lev. 18:7)
85. Not to commit incest with one's father's wife (Lev. 18:8)
86. Not to commit incest with one's sister (Lev. 18:9)
87. Not to commit incest with one's father's wife's daughter (Lev. 18:11)
88. Not to commit incest with one's son's daughter (Lev. 18:10)
89. Not to commit incest with one's daughter's daughter (Lev. 18:10)
90. Not to commit incest with one's daughter (this is not explicitly in the Torah but is inferred from other explicit commands that would include it)
91. Not to commit incest with one's father's sister (Lev. 18:12)
92. Not to commit incest with one's mother's sister (Lev. 18:13)
93. Not to commit incest with one's father's brother's wife (Lev. 18:14)
94. Not to commit sodomy with one's father's brother (Lev. 18:14)
95. Not to commit incest with one's son's wife (Lev. 18:15)
96. Not to commit incest with one's brother's wife (Lev. 18:16)
97. Not to commit incest with one's wife's daughter (Lev. 18:17)
98. Not to commit incest with the daughter of one's wife's son (Lev. 18:17)
99. Not to commit incest with the daughter of one's wife's daughter (Lev. 18:17)
100. Not to commit incest with one's wife's sister (Lev. 18:18)
101. Not to have intercourse with a woman, in her menstrual period (Lev. 18:19)
102. Not to have intercourse with another man's wife (Lev. 18:20)
103. Not to commit sodomy with a male (Lev. 18:22)
104. Not to have intercourse with a beast (Lev. 18:23)
105. That a woman shall not have intercourse with a beast (Lev. 18:23)
106. Not to castrate the male of any species; neither a man, nor a domestic or wild beast, nor a fowl (Lev. 22:24)

#### Times and Seasons

107. That the new month shall be solemnly proclaimed as holy, and the months and years shall be calculated by the Supreme Court only (Ex. 12:2)
108. Not to travel on Shabbat outside the limits of one's place of residence (Ex. 16:29)
109. To sanctify Shabbat (Ex. 20:8)
110. Not to do work on Shabbat (Ex. 20:10)
111. To rest on Shabbat (Ex. 23:12; 34:21)
112. To celebrate the festivals [Passover, Shavu'ot and Sukkot] (Ex. 23:14)
113. To rejoice on the festivals (Deut. 16:14)
114. To appear in the Sanctuary on the festivals (Deut. 16:16)
115. To remove chametz on the Eve of Passover (Ex. 12:15)
116. To rest on the first day of Passover (Ex. 12:16; Lev. 23:7)

117. Not to do work on the first day of Passover (Ex. 12:16; Lev. 23:6-7)
118. To rest on the seventh day of Passover (Ex. 12:16; Lev. 23:8)
119. Not to do work on the seventh day of Passover (Ex. 12:16; Lev. 23:8)
120. To eat matzah on the first night of Passover (Ex. 12:18)
121. That no chametz be in the Israelite's possession during Passover (Ex. 12:19)
122. Not to eat any food containing chametz on Passover (Ex. 12:20)
123. Not to eat chametz on Passover (Ex. 13:3)
124. That chametz shall not be seen in an Israelite's home during Passover (Ex. 13:7)
125. To discuss the departure from Egypt on the first night of Passover (Ex. 13:8)
126. Not to eat chametz after mid-day on the fourteenth of Nissan (Deut. 16:3)
127. To count forty-nine days from the time of the cutting of the Omer (first sheaves of the barley harvest) (Lev. 23:15)
128. To rest on Shavu'ot (Lev. 23:21)
129. Not to do work on the Shavu'ot (Lev. 23:21)
130. To rest on Rosh Hashanah (Lev. 23:24)
131. Not to do work on Rosh Hashanah (Lev. 23:25)
132. To hear the sound of the shofar on Rosh Hashanah (Num. 29:1)
133. To fast on Yom Kippur (Lev. 23:27)
134. Not to eat or drink on Yom Kippur (Lev. 23:29)
135. Not to do work on Yom Kippur (Lev. 23:31)
136. To rest on the Yom Kippur (Lev. 23:32)
137. To rest on the first day of Sukkot (Lev. 23:35)
138. Not to do work on the first day of Sukkot (Lev. 23:35)
139. To rest on the eighth day of Sukkot (Shemini Atzeret) (Lev. 23:36)
140. Not to do work on the eighth day of Sukkot (Shemini Atzeret) (Lev. 23:36)
141. To take during Sukkot a palm branch and the other three plants (Lev. 23:40)
142. To dwell in booths seven days during Sukkot (Lev. 23:42)

#### Dietary Laws

143. To examine the marks in cattle (so as to distinguish the clean from the unclean) (Lev. 11:2)
144. Not to eat the flesh of unclean beasts (Lev. 11:4)
145. To examine the marks in fishes (so as to distinguish the clean from the unclean) (Lev. 11:9)
146. Not to eat unclean fish (Lev. 11:11)
147. To examine the marks in fowl, so as to distinguish the clean from the unclean (Deut. 14:11)
148. Not to eat unclean fowl (Lev. 11:13)
149. To examine the marks in locusts, so as to distinguish the clean from the unclean (Lev. 11:21)
150. Not to eat a worm found in fruit (Lev. 11:41)
151. Not to eat of things that creep upon the earth (Lev. 11:41-42)
152. Not to eat any vermin of the earth (Lev. 11:44)
153. Not to eat things that swarm in the water (Lev. 11:43 and 46)
154. Not to eat of winged insects (Deut. 14:19)
155. Not to eat the flesh of a beast that is terephah (lit torn) (Ex. 22:30)
156. Not to eat the flesh of a beast that died of itself (Deut. 14:21)
157. To slay cattle, deer and fowl according to the laws of shechitah if their flesh is to be eaten (Deut. 12:21)
158. Not to eat a limb removed from a living beast (Deut. 12:23)
159. Not to slaughter an animal and its young on the same day (Lev. 22:28)
160. Not to take the mother-bird with the young (Deut. 22:6)
161. To set the mother-bird free when taking the nest (Deut. 22:6-7)
162. Not to eat the flesh of an ox that was condemned to be stoned (Ex. 21:28)
163. Not to boil meat with milk (Ex. 23:19)
164. Not to eat flesh with milk (Ex. 34:26) (according to the Talmud, this passage is a distinct prohibition from the one in Ex. 23:19)
165. Not to eat the of the thigh-vein which shrank (Gen. 32:33)
166. Not to eat chelev (tallow-fat) (Lev. 7:23)
167. Not to eat blood (Lev. 7:26)
168. To cover the blood of undomesticated animals (deer, etc.) and of fowl that have been killed (Lev. 17:13)
169. Not to eat or drink like a glutton or a drunkard (not to rebel against father or mother) (Lev. 19:26; Deut. 21:20)

#### Business Practices

170. Not to do wrong in buying or selling (Lev. 25:14)
171. Not to make a loan to an Israelite on interest (Lev. 25:37)
172. Not to borrow on interest (Deut. 23:20)
173. Not to take part in any usurious transaction between borrower and lender, neither as a surety, nor as a witness, nor as a writer of the bond (Ex. 22:24)
174. To lend to a poor person (Ex. 22:24)
175. Not to demand from a poor man repayment of his debt, when the creditor knows that he cannot pay, nor press him (Ex. 22:24)
176. Not to take in pledge utensils used in preparing food (Deut. 24:6)
177. Not to exact a pledge from a debtor by force (Deut. 24:10)
178. Not to keep the pledge from its owner at the time when he needs it (Deut. 24:12)
179. To return a pledge to its owner (Deut. 24:13)
180. Not to take a pledge from a widow (Deut. 24:17)
181. Not to commit fraud in measuring (Lev. 19:35)
182. To ensure that scales and weights are correct (Lev. 19:36)
183. Not to possess inaccurate measures and weights (Deut. 25:13-14)

#### Employees, Servants and Slaves

184. Not to delay payment of a hired man's wages (Lev. 19:13)
185. That the hired laborer shall be permitted to eat of the produce he is reaping (Deut. 23:25-26)
186. That the hired laborer shall not take more than he can eat (Deut. 23:25)
187. That a hired laborer shall not eat produce that is not being harvested (Deut. 23:26)
188. To pay wages to the hired man at the due time (Deut. 24:15)
189. To deal judicially with the Hebrew bondman in accordance with the laws appertaining to him (Ex. 21:2-6)



190. Not to compel the Hebrew servant to do the work of a slave (Lev. 25:39)
191. Not to sell a Hebrew servant as a slave (Lev. 25:42)
192. Not to treat a Hebrew servant rigorously (Lev. 25:43)
193. Not to permit a gentile to treat harshly a Hebrew bondman sold to him (Lev. 25:53)
194. Not to send away a Hebrew bondman servant empty handed, when he is freed from service (Deut. 15:13)
195. To bestow liberal gifts upon the Hebrew bondsman (at the end of his service), and the same should be done to a Hebrew bondwoman (Deut. 15:14)
196. To redeem a Hebrew maid-servant (Ex. 21:8)
197. Not to sell a Hebrew maid-servant to another person (Ex. 21:8)
198. To espouse a Hebrew maid-servant (Ex. 21:8-9)
199. To keep the Canaanite slave forever (Lev. 25:46)
200. Not to surrender a slave, who has fled to the land of Israel, to his owner who lives outside Palestine (Deut. 23:16)
201. Not to wrong such a slave (Deut. 23:17)
202. Not to muzzle a beast, while it is working in produce which it can eat and enjoy (Deut. 25:4)
203. That a man should fulfill whatever he has uttered (Deut. 23:24)
204. Not to swear needlessly (Ex. 20:7)
205. Not to violate an oath or swear falsely (Lev. 19:12)
206. To decide in cases of annulment of vows, according to the rules set forth in the Torah (Num. 30:2-17)
207. Not to break a vow (Num. 30:3)
208. To swear by His name truly (Deut. 10:20)
209. Not to delay in fulfilling vows or bringing vowed or free-will offerings (Deut. 23:22)

#### The Sabbatical and Jubilee Years

210. To let the land lie fallow in the Sabbatical year (Ex. 23:11; Lev. 25:2)
211. To cease from tilling the land in the Sabbatical year (Ex. 23:11)
212. Not to till the ground in the Sabbatical year (Lev. 25:4)
213. Not to do any work on the trees in the Sabbatical year (Lev. 25:4)
214. Not to reap the aftermath that grows in the Sabbatical year, in the same way as it is reaped in other years (Lev. 25:5)
215. Not to gather the fruit of the tree in the Sabbatical year in the same way as it is gathered in other years (Lev. 25:5)
216. To sound the Ram's horn in the Sabbatical year (Lev. 25:9)
217. To release debts in the seventh year (Deut. 15:2)
218. Not to demand return of a loan after the Sabbatical year has passed (Deut. 15:2)
219. Not to refrain from making a loan to a poor man, because of the release of loans in the Sabbatical year (Deut. 15:9)
220. To assemble the people to hear the Torah at the close of the seventh year (Deut. 31:12)
221. To count the years of the Jubilee by years and by cycles of seven years (Lev. 25:8)
222. To keep the Jubilee year holy by resting and letting the land lie fallow (Lev. 25:10)
223. Not to cultivate the soil nor do any work on the trees, in the Jubilee Year (Lev. 25:11)
224. Not to reap the aftermath of the field that grew of itself in the Jubilee Year, in the same way as in other years (Lev. 25:11)
225. Not to gather the fruit of the tree in the Jubilee Year, in the same way as in other years (Lev. 25:11)
226. To grant redemption to the land in the Jubilee year (Lev. 25:24)

#### The Court and Judicial Procedure

227. To appoint judges and officers in every community of Israel (Deut. 16:18)
228. Not to appoint as a judge, a person who is not well versed in the laws of the Torah, even if he is expert in other branches of knowledge (Deut. 1:17)
229. To adjudicate cases of purchase and sale (Lev. 25:14)
230. To judge cases of liability of a paid depositary (Ex. 22:9)
231. To adjudicate cases of loss for which a gratuitous borrower is liable (Ex. 22:13-14)
232. To adjudicate cases of inheritances (Num. 27:8-11)
233. To judge cases of damage caused by an uncovered pit (Ex. 21:33-34)
234. To judge cases of injuries caused by beasts (Ex. 21:35-36)
235. To adjudicate cases of damage caused by trespass of cattle (Ex. 22:4)
236. To adjudicate cases of damage caused by fire (Ex. 22:5)
237. To adjudicate cases of damage caused by a gratuitous depositary (Ex. 22:6-7)
238. To adjudicate other cases between a plaintiff and a defendant (Ex. 22:8)
239. Not to curse a judge (Ex. 22:27)
240. That one who possesses evidence shall testify in Court (Lev. 5:1)
241. Not to testify falsely (Ex. 20:13)
242. That a witness, who has testified in a capital case, shall not lay down the law in that particular case (Num. 35:30)
243. That a transgressor shall not testify (Ex. 23:1)
244. That the court shall not accept the testimony of a close relative of the defendant in matters of capital punishment (Deut. 24:16)
245. Not to hear one of the parties to a suit in the absence of the other party (Ex. 23:1)
246. To examine witnesses thoroughly (Deut. 13:15)
247. Not to decide a case on the evidence of a single witness (Deut. 19:15)
248. To give the decision according to the majority, when there is a difference of opinion among the members of the Sanhedrin as to matters of law (Ex. 23:2)
249. Not to decide, in capital cases, according to the majority, when those who are for condemnation exceed by one only, for those for acquittal (Ex. 23:2)
250. That, in capital cases, one who had argued for acquittal, shall not later on argue for condemnation (Ex. 23:2)
251. To treat parties in a litigation with equal impartiality (Lev. 19:15)
252. Not to render iniquitous decisions (Lev. 19:15)
253. Not to favor a great man when trying a case (Lev. 19:15)
254. Not to take a bribe (Ex. 23:8)
255. Not to be afraid of a bad man, when trying a case (Deut. 1:17)
256. Not to be moved in trying a case, by the poverty of one of the parties (Ex. 23:3; Lev. 19:15)
257. Not to pervert the judgment of strangers or orphans (Deut. 24:17)
258. Not to pervert the judgment of a sinner (a person poor in fulfillment of commandments) (Ex. 23:6)
259. Not to render a decision on one's personal opinion, but only on the evidence of two witnesses, who saw what actually occurred (Ex. 23:7)
260. Not to execute one guilty of a capital offense, before he has stood his trial (Num. 35:12)
261. To accept the rulings of every Supreme Court in Israel (Deut. 17:11)
262. Not to rebel against the orders of the Court (Deut. 17:11)



### Injuries and Damages

- 263. To make a parapet for your roof (Deut. 22:8)
- 264. Not to leave something that might cause hurt (Deut. 22:8)
- 265. To save the pursued even at the cost of the life of the pursuer (Deut. 25:12)
- 266. Not to spare a pursuer, but he is to be slain before he reaches the pursued and slays the latter, or uncovers his nakedness (Deut. 25:12)

### Property and Property Rights

- 267. Not to sell a field in the land of Israel in perpetuity (Lev. 25:23)
- 268. Not to change the character of the open land of the Levites or of their fields; not to sell it in perpetuity, but it may be redeemed at any time (Lev. 25:34)
- 269. That houses sold within a walled city may be redeemed within a year (Lev. 25:29)
- 270. Not to remove landmarks (property boundaries) (Deut. 19:14)
- 271. Not to swear falsely in denial of another's property rights (Lev. 19:11)
- 272. Not to deny falsely another's property rights (Lev. 19:11)
- 273. Never to settle in the land of Egypt (Deut. 17:16)
- 274. Not to steal personal property (Lev. 19:11)
- 275. To restore that which one took by robbery (Lev. 5:23)
- 276. To return lost property (Deut. 22:1)
- 277. Not to pretend not to have seen lost property, to avoid the obligation to return it (Deut. 22:3)

### Criminal Laws

- 278. Not to slay an innocent person (Ex. 20:13)
- 279. Not to kidnap any person of Israel (Ex. 20:13)
- 280. Not to rob by violence (Lev. 19:13)
- 281. Not to defraud (Lev. 19:13)
- 282. Not to covet what belongs to another (Ex. 20:14)
- 283. Not to crave something that belongs to another (Deut. 5:18)
- 284. Not to indulge in evil thoughts and sights (Num. 15:39)

### Punishment and Restitution

- 285. That the Court shall pass sentence of death by decapitation with the sword (Ex. 21:20; Lev. 26:25)
- 286. That the Court shall pass sentence of death by strangulation (Lev. 20:10)
- 287. That the Court shall pass sentence of death by burning with fire (Lev. 20:14)
- 288. That the Court shall pass sentence of death by stoning (Deut. 22:24)
- 289. To hang the dead body of one who has incurred that penalty (Deut. 21:22)
- 290. That the dead body of an executed criminal shall not remain hanging on the tree over night (Deut. 21:23)
- 291. To inter the executed on the day of execution (Deut. 21:23)
- 292. Not to accept ransom from a murderer (Num. 35:31)
- 293. To exile one who committed accidental homicide (Num. 35:25)
- 294. To establish six cities of refuge (for those who committed accidental homicide) (Deut. 19:3)
- 295. Not to accept ransom from an accidental homicide, so as to relieve him from exile (Num. 35:32)
- 296. To decapitate the heifer in the manner prescribed (in expiation of a murder on the road, the perpetrator of which remained undiscovered) (Deut. 21:4)
- 297. Not to plow nor sow the rough valley (in which a heifer's neck was broken) (Deut. 21:4)
- 298. To adjudge a thief to pay compensation or (in certain cases) suffer death (Ex. 21:16; Ex. 21:37; Ex. 22:1)
- 299. That he who inflicts a bodily injury shall pay monetary compensation (Ex. 21:18-19)
- 300. To impose a penalty of fifty shekels upon the seducer (of an unbetrothed virgin) and enforce the other rules in connection with the case (Ex. 22:15-16)
- 301. That the violator (of an unbetrothed virgin) shall marry her (Deut. 22:28-29)
- 302. That one who has raped a damsel and has then (in accordance with the law) married her, may not divorce her (Deut. 22:29)
- 303. Not to inflict punishment on Shabbat (Ex. 35:3)
- 304. To punish the wicked by the infliction of stripes (Deut. 25:2)
- 305. Not to exceed the statutory number of stripes laid on one who has incurred that punishment (Deut. 25:3)
- 306. Not to spare the offender, in imposing the prescribed penalties on one who has caused damage (Deut. 19:13)
- 307. To do unto false witnesses as they had purposed to do (to the accused) (Deut. 19:19)
- 308. Not to punish any one who has committed an offense under duress (Deut. 22:26)

### Prophecy

- 309. To heed the call of every prophet in each generation, provided that he neither adds to, nor takes away from the Torah (Deut. 18:15)
- 310. Not to prophesy falsely (Deut. 18:20)
- 311. Not to refrain from putting a false prophet to death nor to be in fear of him (Deut. 18:22)

### Idolatry, Idolaters and Idolatrous Practices

- 312. Not to make a graven image; neither to make it oneself nor to have it made by others (Ex. 20:4)
- 313. Not to make any figures for ornament, even if they are not worshipped (Ex. 20:20)
- 314. Not to make idols even for others (Ex. 34:17; Lev. 19:4)
- 315. Not to use the ornament of any object of idolatrous worship (Deut. 7:25)
- 316. Not to make use of an idol or its accessory objects, offerings, or libations (Deut. 7:26)
- 317. Not to drink wine of idolaters (Deut. 32:38)
- 318. Not to worship an idol in the way in which it is usually worshipped (Ex. 20:5)
- 319. Not to bow down to an idol, even if that is not its mode of worship (Ex. 20:5)
- 320. Not to prophesy in the name of an idol (Ex. 23:13; Deut. 18:20)
- 321. Not to hearken to one who prophesies in the name of an idol (Deut. 13:4)
- 322. Not to lead the children of Israel astray to idolatry (Ex. 23:13)
- 323. Not to entice an Israelite to idolatry (Deut. 13:12)
- 324. To destroy idolatry and its appurtenances (Deut. 12:2-3)
- 325. Not to love the enticer to idolatry (Deut. 13:9)
- 326. Not to give up hating the enticer to idolatry (Deut. 13:9)
- 327. Not to save the enticer from capital punishment, but to stand by at his execution (Deut. 13:9)
- 328. A person whom he attempted to entice to idolatry shall not urge pleas for the acquittal of the enticer (Deut. 13:9)
- 329. A person whom he attempted to entice shall not refrain from giving evidence of the enticer's guilt, if he has such evidence (Deut. 13:9)
- 330. Not to swear by an idol to its worshipers, nor cause them to swear by it (Ex. 23:13)
- 331. Not to turn one's attention to idolatry (Lev. 19:4)
- 332. Not to adopt the institutions of idolaters nor their customs (Lev. 18:3; Lev. 20:23)



333. Not to pass a child through the fire to Molech (Lev. 18:21)
334. Not to suffer any one practicing witchcraft to live (Ex. 22:17)
335. Not to practice onein (observing times or seasons as favorable or unfavorable, using astrology) (Lev. 19:26)
336. Not to practice nachesh (doing things based on signs and portents; using charms and incantations) (Lev. 19:26)
337. Not to consult ovoth (ghosts) (Lev. 19:31)
338. Not to consult yid'onim (wizards) (Lev. 19:31)
339. Not to practice kisuf (magic using herbs, stones and objects that people use) (Deut. 18:10)
340. Not to practice kessem (a general term for magical practices) (Deut. 18:10)
341. Not to practice the art of a chover chaver (casting spells over snakes and scorpions) (Deut. 18:11)
342. Not to enquire of an ob (a ghost) (Deut. 18:11)
343. Not to seek the maytim (dead) (Deut. 18:11)
344. Not to enquire of a yid'oni (wizard) (Deut. 18:11)
345. Not to remove the entire beard, like the idolaters (Lev. 19:27)
346. Not to round the corners of the head, as the idolatrous priests do (Lev. 19:27)
347. Not to cut oneself or make incisions in one's flesh in grief, like the idolaters (Lev. 19:28; Deut. 14:1)
348. Not to tattoo the body like the idolaters (Lev. 19:28)
349. Not to make a bald spot for the dead (Deut. 14:1)
350. Not to plant a tree for worship (Deut. 16:21)
351. Not to set up a pillar (for worship) (Deut. 16:22)
352. Not to show favor to idolaters (Deut. 7:2)
353. Not to make a covenant with the seven (Canaanite, idolatrous) nations (Ex. 23:32; Deut. 7:2)
354. Not to settle idolaters in our land (Ex. 23:33)
355. To slay the inhabitants of a city that has become idolatrous and burn that city (Deut. 13:16-17)
356. Not to rebuild a city that has been led astray to idolatry (Deut. 13:17)
357. Not to make use of the property of city that has been so led astray (Deut. 13:18)

#### Agriculture and Animal Husbandry

358. Not to cross-breed cattle of different species (Lev. 19:19)
359. Not to sow different kinds of seed together in one field (Lev. 19:19)
360. Not to eat the fruit of a tree for three years from the time it was planted (Lev. 19:23)
361. That the fruit of fruit-bearing trees in the fourth year of their planting shall be sacred like the second tithe and eaten in Jerusalem (Lev. 19:24)
362. Not to sow grain or herbs in a vineyard (Deut. 22:9)
363. Not to eat the produce of diverse seeds sown in a vineyard (Deut. 22:9)
364. Not to work with beasts of different species, yoked together (Deut. 22:10)

#### Clothing

365. That a man shall not wear women's clothing (Deut. 22:5)
366. That a woman should not wear men's clothing (Deut. 22:5)
367. Not to wear garments made of wool and linen mixed together (Deut. 22:11)

#### The Firstborn

368. To redeem the firstborn human male (Ex. 13:13; Ex. 34:20; Num. 18:15)
369. To redeem the firstling of an ass (Ex. 13:13; Ex. 34:20)
370. To break the neck of the firstling of an ass if it is not redeemed (Ex. 13:13; Ex. 34:20)
371. Not to redeem the firstling of a clean beast (Num. 18:17)

#### Kohanim and Levites

372. That the kohanim shall put on priestly vestments for the service (Ex. 28:2)
373. Not to tear the High Kohein's robe (Ex. 28:32) (negative).
374. That the kohein shall not enter the Sanctuary at all times (i.e., at times when he is not performing service) (Lev. 16:2)
375. That the ordinary kohein shall not defile himself by contact with any dead, other than immediate relatives (Lev. 21:1-3)
376. That the kohanim defile themselves by attending their burial of relative, and mourn for them like other Israelites, as they are commanded (Lev. 21:3)
377. That a kohein who had an immersion during the day (to cleanse him from his uncleanness) shall not serve in the Sanctuary until after sunset (Lev. 21:6)
378. That a kohein shall not marry a divorced woman (Lev. 21:7)
379. That a kohein shall not marry a harlot (Lev. 21:7)
380. That a kohein shall not marry a profaned woman (Lev. 21:7)
381. To show honor to a kohein, and to give him precedence in all things that are holy (Lev. 21:8)
382. That a High Kohein shall not defile himself with any dead, even if they are relatives (Lev. 21:11)
383. That a High Kohein shall not go (under the same roof) with a dead body (Lev. 21:11)
384. That the High Kohein shall marry a virgin (Lev. 21:13)
385. That the High Kohein shall not marry a widow (Lev. 21:14)
386. That the High Kohein shall not cohabit with a widow, even without marriage, because he profanes her (Lev. 21:15)
387. That a person with a physical blemish shall not serve (in the Sanctuary) (Lev. 21:17)
388. That a kohein with a temporary blemish shall not serve there (Lev. 21:21)
389. That a person with a physical blemish shall not enter the Sanctuary further than the altar (Lev. 21:23)
390. That a kohein who is unclean shall not serve (in the Sanctuary) (Lev. 22:2-3)
391. To send the unclean out of the Camp of the Shechinah, that is, out of the Sanctuary (Num. 5:2)
392. That a kohein who is unclean shall not enter the courtyard (Num. 5:2-3)
393. That the kohanim shall bless Israel (Num. 6:23)
394. To set apart a portion of the dough for the kohein (Num. 15:20)
395. That the Levites shall not occupy themselves with the service that belongs to the kohanim, nor the kohanim with that belonging to the Levites (Num. 18:3)
396. That one of a descendant of Aaron in the male line shall not serve (in the Sanctuary) (Num. 18:4-7)
397. That the Levite shall serve in the Sanctuary (Num. 18:23)
398. To give the Levites cities to dwell in, these to serve also as cities of refuge (Num. 35:2)
399. That none of the tribe of Levi shall take any portion of territory in the land (of Israel) (Deut. 18:1)
400. That none of the tribe of Levi shall take any share of the spoil (at the conquest of the Promised Land) (Deut. 18:1)
401. That the kohanim shall serve in the Sanctuary in divisions, but on festivals, they all serve together (Deut. 18:6-8)

#### Heave Offerings, Tithes and Taxes

402. That an uncircumcised person shall not eat of the heave offering, and of other holy things. This rule is inferred from the law (Ex. 12:44-45 and Lev. 22:10)
403. Not to alter the order of separating the heave offering and tithes; the order is: first-fruits, then heave offerings, 1st tithe, and last 2nd tithe (Ex. 22:28)

404. To give half a shekel every year (to the Sanctuary for provision of the public sacrifices) (Ex. 30:13)
405. That a kohein who is unclean shall not eat of the heave offering (Lev. 22:3-4)
406. That a person who is not a kohein or the wife or unmarried daughter of a kohein shall not eat of the heave offering (Lev. 22:10)
407. That a sojourner with a kohein or his hired servant shall not eat of the heave offering (Lev. 22:10)
408. Not to eat t'rumah (something from which the t'rumah and tithe have not yet been separated) (Lev. 22:15)
409. To set apart the tithe of the produce (one tenth of the produce after taking out t'rumah) for the Levites (Lev. 27:30; Num. 18:24)
410. To tithe cattle (Lev. 27:32)
411. Not to sell the tithe of the herd (Lev. 27:32-33)
412. That the Levites shall set apart a tenth of the tithes, which they had received, and give it to the kohanim (called the t'rumah of the tithe) (Num. 18:26)
413. Not to eat the second tithe of cereals outside Jerusalem (Deut. 12:17)
414. Not to consume the second tithe of the vintage outside of Jerusalem (Deut. 12:17)
415. Not to consume the second tithe of the oil outside of Jerusalem (Deut. 12:17)
416. Not to forsake the Levites (Deut. 12:19); but their gifts (dues) should be given to them, so that they might rejoice therewith on each and every festival
417. To set apart the second tithe in the first, second, fourth and fifth years of the sabbatical cycle to be eaten by its owner in Jerusalem (Deut. 14:22)
418. To set apart the second tithe in the third and sixth year of the sabbatical cycle for the poor (Deut. 14:28-29)
419. To give the kohein the due portions of the carcass of cattle (Deut. 18:3)
420. To give the first of the fleece to the kohein (Deut. 18:4)
421. To set apart t'rumah g'dolah (the great heave-offering, that is, a small portion of the grain, wine and oil) for the kohein (Deut. 18:4)
422. Not to expend the proceeds of the second tithe on anything but food and drink (Deut. 26:14).
423. Not to eat the Second Tithe, even in Jerusalem, in a state of uncleanness, until the tithe had been redeemed (Deut. 26:14)
424. Not to eat the Second Tithe, when mourning (Deut. 26:14)
425. To make the declaration, when bringing the second tithe to the Sanctuary (Deut. 26:13)

#### The Temple, the Sanctuary and Sacred Objects

426. Not to build an altar of hewn stone (Ex. 20:22)
427. Not to mount the altar by steps (Ex. 20:23)
428. To build the Sanctuary (Ex. 25:8)
429. Not to remove the staves from the Ark (Ex. 25:15)
430. To set the showbread and the frankincense before the L-rd every Shabbat (Ex. 25:30)
431. To kindle lights in the Sanctuary (Ex. 27:21)
432. That the breastplate shall not be loosened from the ephod (Ex. 28:28)
433. To offer up incense twice daily (Ex. 30:7)
434. Not to offer strange incense nor any sacrifice upon the golden altar (Ex. 30:9)
435. That the kohein shall wash his hands and feet at the time of service (Ex. 30:19)
436. To prepare the oil of anointment and anoint high kohanim and kings with it (Ex. 30:31)
437. Not to compound oil for lay use after the formula of the anointing oil (Ex. 30:32-33)
438. Not to anoint a stranger with the anointing oil (Ex. 30:32)
439. Not to compound anything after the formula of the incense (Ex. 30:37)
440. That he who, in error, makes unlawful use of sacred things, shall make restitution of the value of his trespass and add a fifth (Lev. 5:16)
441. To remove the ashes from the altar (Lev. 6:3)
442. To keep fire always burning on the altar of the burnt-offering (Lev. 6:6)
443. Not to extinguish the fire on the altar (Lev. 6:6)
444. That a kohein shall not enter the Sanctuary with disheveled hair (Lev. 10:6)
445. That a kohein shall not enter the Sanctuary with torn garments (Lev. 10:6)
446. That the kohein shall not leave the Courtyard of the Sanctuary, during service (Lev. 10:7)
447. That an intoxicated person shall not enter the Sanctuary nor give decisions in matters of the Law (Lev. 10:9-11)
448. To revere the Sanctuary (Lev. 19:30) (today, this applies to synagogues)
449. That when the Ark is carried, it should be carried on the shoulder (Num. 7:9)
450. To observe the second Passover (Num. 9:11)
451. To eat the flesh of the Paschal lamb on it, with unleavened bread and bitter herbs (Num. 9:11)
452. Not to leave any flesh of the Paschal lamb brought on the second Passover until the morning (Num. 9:12)
453. Not to break a bone of the Paschal lamb brought on the second Passover (Num. 9:12)
454. To sound the trumpets at the offering of sacrifices and in times of trouble (Num. 10:9-10)
455. To watch over the edifice continually (Num. 18:2)
456. Not to allow the Sanctuary to remain unwatched (Num. 18:5)
457. That an offering shall be brought by one who has in error committed a trespass against sacred things, or robbed, or lain carnally with a bond-maid betrothed to a man, or denied what was deposited with him and swore falsely to support his denial. This is called a guilt-offering for a known trespass
458. Not to destroy anything of the Sanctuary, synagogues, of houses of study, nor erase the holy names of God; nor destroy scriptures (Deut. 12:2-4)

#### Sacrifices and Offerings

459. To sanctify the firstling of clean cattle and offer it up (Ex. 13:2; Deut. 15:19)
460. To slay the Paschal lamb (Ex. 12:6)
461. To eat the flesh of the Paschal sacrifice on the night of the fifteenth of Nissan (Ex. 12:8)
462. Not to eat the flesh of the Paschal lamb raw or sodden (Ex. 12:9)
463. Not to leave any portion of the flesh of the Paschal sacrifice until the morning unconsumed (Ex. 12:10)
464. Not to give the flesh of the Paschal lamb to an Israelite who had become an apostate (Ex. 12:43)
465. Not to give flesh of the Paschal lamb to a stranger who lives among you to eat (Ex. 12:45)
466. Not to take any of the flesh of the Paschal lamb from the company's place of assembly (Ex. 12:46)
467. Not to break a bone of the Paschal lamb (Ex. 12:46)
468. That the uncircumcised shall not eat of the flesh of the Paschal lamb (Ex. 12:48)
469. Not to slaughter the Paschal lamb while there is chametz in the home (Ex. 23:18; Ex. 24:25)
470. Not to leave the part of the Paschal lamb that should be burnt on the altar until the morning, when it will no longer be fit to be burnt (Ex. 23:18; Ex. 24:25)
471. Not to go up to the Sanctuary for the festival without bringing an offering (Ex. 23:15)
472. To bring the first fruits to the Sanctuary (Ex. 23:19)
473. That the flesh of a sin-offering and guilt-offering shall be eaten (Ex. 29:33)
474. That one not of the seed of Aaron, shall not eat the flesh of the holy sacrifices (Ex. 29:33)
475. To observe the procedure of the burnt-offering (Lev. 1:3)
476. To observe the procedure of the meal-offering (Lev. 2:1)

477. Not to offer up leaven or honey (Lev. 2:11)
478. That every sacrifice be salted (Lev. 2:13)
479. Not to offer up any offering unsalted (Lev. 2:13)
480. That the Court of Judgment shall offer up a sacrifice if they have erred in a judicial pronouncement (Lev. 4:13)
481. That an individual shall bring a sin-offering if he has sinned in error by committing a transgression, it is punished with excision (Lev. 4:27-28)
482. To offer a sacrifice of varying value in accordance with one's means (Lev. 5:7)
483. Not to sever completely the head of a fowl brought as a sin-offering (Lev. 5:8)
484. Not to put olive oil in a sin-offering made of flour (Lev. 5:11)
485. Not to put frankincense on a sin-offering made of flour (Lev. 5:11)
486. That an individual shall bring a sin-offering if he is in doubt as to whether he has committed a sin. This is a guilt-offering for doubtful sins (Lev. 5:17-19)
487. That the remainder of the meal offerings shall be eaten (Lev. 6:9)
488. Not to allow the remainder of the meal offerings to become leavened (Lev. 6:10)
489. That the High Kohein shall offer a meal offering daily (Lev. 6:13)
490. Not to eat of the meal offering brought by the kohanim (Lev. 6:16)
491. To observe the procedure of the sin-offering (Lev. 6:18)
492. Not to eat of the flesh of sin offerings, the blood of which is brought within the Sanctuary and sprinkled towards the Veil (Lev. 6:23)
493. To observe the procedure of the guilt-offering (Lev. 7:1)
494. To observe the procedure of the peace-offering (Lev. 7:11)
495. To burn meat of the holy sacrifice that has remained over (Lev. 7:17)
496. Not to eat of sacrifices that are eaten beyond the appointed time for eating them (Lev. 7:18)
497. Not to eat of holy things that have become unclean (Lev. 7:19)
498. To burn meat of the holy sacrifice that has become unclean (Lev. 7:19)
499. That a person who is unclean shall not eat of things that are holy (Lev. 7:20)
500. A kohein's daughter who profaned herself shall not eat of the holy things, neither the heave offering, nor the peace offerings (Lev. 10:14, Lev. 22:12)
501. That a woman after childbirth shall bring an offering when she is clean (Lev. 12:6)
502. That the leper shall bring a sacrifice after he is cleansed (Lev. 14:10)
503. That a man having an issue shall bring a sacrifice after he is cleansed of his issue (Lev. 15:13-15)
504. That a woman having an issue shall bring a sacrifice after she is cleansed of her issue (Lev. 15:28-30)
505. To observe, on Yom Kippur, the service appointed for that day, regarding the sacrifice, confessions, sending away of the scapegoat, etc. (Lev. 16:3-34)
506. Not to slaughter beasts set apart for sacrifices outside (the Sanctuary) (Lev. 17:3-4)
507. Not to eat flesh of a sacrifice that has been left over (beyond the time appointed for its consumption) (Lev. 19:8)
508. Not to sanctify blemished cattle for sacrifice on the altar (Lev. 22:20)
509. That every animal offered up shall be without blemish (Lev. 22:21)
510. Not to inflict a blemish on cattle set apart for sacrifice (Lev. 22:21)
511. Not to slaughter blemished cattle as sacrifices (Lev. 22:22)
512. Not to burn the limbs of blemished cattle upon the altar (Lev. 22:22)
513. Not to sprinkle the blood of blemished cattle upon the altar (Lev. 22:24)
514. Not to offer up a blemished beast that comes from non-Israelites (Lev. 22:25)
515. That sacrifices of cattle can only take place when they are at least eight days old (Lev. 22:27)
516. Not to leave any flesh of the thanksgiving offering until the morning (Lev. 22:30)
517. To offer up the meal-offering of the Omer on the morrow after the first day of Passover, together with one lamb (Lev. 23:10)
518. Not to eat bread made of new grain before the Omer of barley has been offered up on the second day of Passover (Lev. 23:14)
519. Not to eat roasted grain of the new produce before that time (Lev. 23:14)
520. Not to eat fresh ears of the new grain before that time (Lev. 23:14)
521. To bring on Shavu'ot loaves of bread together with the sacrifices which are then offered up in connection with the loaves (Lev. 23:17-20)
522. To offer up an additional sacrifice on Passover (Lev. 23:36)
523. That one who vows to the L-rd the monetary value of a person shall pay the amount appointed in the Scriptural portion (Lev. 27:2-8)
524. If a beast is exchanged for one that had been set apart as an offering, both become sacred (Lev. 27:10)
525. Not to exchange a beast set aside for sacrifice (Lev. 27:10)
526. That one who vows to the L-rd the monetary value of an unclean beast shall pay its value (Lev. 27:11-13)
527. That one who vows the value of his house shall pay according to the appraisal of the kohein (Lev. 27:11-13)
528. That one who sanctifies to the L-rd a portion of his field shall pay according to the estimation appointed in the Scriptural portion (Lev. 27:16-24)
529. Not to transfer a beast set apart for sacrifice from one class of sacrifices to another (Lev. 27:26)
530. To decide in regard to dedicated property as to which is sacred to the Lord and which belongs to the kohein (Lev. 27:28)
531. Not to sell a field devoted to the Lord (Lev. 27:28)
532. Not to redeem a field devoted to the Lord (Lev. 27:28)
533. To make confession before the L-rd of any sin that one has committed, when bringing a sacrifice and at other times (Num. 5:6-7)
534. Not to put olive oil in the meal-offering of a woman suspected of adultery (Num. 5:15)
535. Not to put frankincense on it (Num. 5:15)
536. To offer up the regular sacrifices daily (two lambs as burnt offerings) (Num. 28:3)
537. To offer up an additional sacrifice every Shabbat (two lambs) (Num. 28:9)
538. To offer up an additional sacrifice every New Moon (Num. 28:11)
539. To bring an additional offering on Shavu'ot (Num. 28:26-27)
540. To offer up an additional sacrifice on Rosh Hashanah (Num. 29:1-6)
541. To offer up an additional sacrifice on Yom Kippur (Num. 29:7-8)
542. To offer up an additional sacrifice on Sukkot (Num. 29:12-34)
543. To offer up an additional offering on Shemini Atzeret, which is a festival by itself (Num. 29:35-38)
544. To bring all offerings, whether obligatory or freewill, on the first festival after these were incurred (Deut. 12:5-6)
545. Not to offer up sacrifices outside (the Sanctuary) (Deut. 12:13)
546. To offer all sacrifices in the Sanctuary (Deut. 12:14)
547. To redeem cattle set apart for sacrifices that contracted disqualifying blemishes, after which they may be eaten by anyone. (Deut. 12:15)
548. Not to eat of the unblemished firstling outside Jerusalem (Deut. 12:17)
549. Not to eat the flesh of the burnt-offering (Deut. 12:17). This is a Prohibition applying to every trespasser, not to enjoy any of the holy things.
550. That the kohanim shall not eat the flesh of the sin-offering or guilt-offering outside the Courtyard (of the Sanctuary) (Deut. 12:17)
551. Not to eat of the flesh of the sacrifices that are holy in a minor degree, before the blood has been sprinkled (on the altar), (Deut. 12:17)
552. That the kohein shall not eat the first-fruits before they are set down in the Courtyard (of the Sanctuary) (Deut. 12:17)

- 553. To take trouble to bring sacrifices to the Sanctuary from places outside the land of Israel (Deut. 12:26)
- 554. Not to eat the flesh of beasts set apart as sacrifices, that have been rendered unfit to be offered up by deliberately inflicted blemish (Deut. 14:3)
- 555. Not to do work with cattle set apart for sacrifice
- 556. Not to shear beasts set apart for sacrifice (Deut. 15:19)
- 557. Not to leave any portion of the festival offering brought on the fourteenth of Nissan unto the third day (Deut. 16:4)
- 558. Not to offer up a beast that has a temporary blemish (Deut. 17:1)
- 559. Not to bring sacrifices out of the hire of a harlot or price of a dog (apparently a euphemism for sodomy) (Deut. 23:19)
- 560. To read the portion prescribed on bringing the first fruits (Deut. 26:5-10)

**Ritual Purity and Impurity**

- 561. That eight species of creeping things defile by contact (Lev. 11:29-30)
- 562. That foods become defiled by contact with unclean things (Lev. 11:34)
- 563. That anyone who touches the carcass of a beast that died of itself shall be unclean (Lev. 11:39)
- 564. That a lying-in woman is unclean like a menstruating woman (in terms of uncleanness) (Lev. 12:2-5)
- 565. That a leper is unclean and defiles (Lev. 13:2-46)
- 566. That the leper shall be universally recognized as such by the prescribed marks. So too, all other unclean persons should declare themselves (Lev. 13:45)
- 567. That a leprous garment is unclean and defiles (Lev. 13:47-49)
- 568. That a leprous house defiles (Lev. 14:34-46)
- 569. That a man, having a running issue, defiles (Lev. 15:1-15)
- 570. That the seed of copulation defiles (Lev. 15:16)
- 571. That purification from all kinds of defilement shall be effected by immersion in the waters of a mikvah (Lev. 15:16)
- 572. That a menstruating woman is unclean and defiles others (Lev. 15:19-24)
- 573. That a woman, having a running issue, defiles (Lev. 15:25-27)
- 574. To carry out the ordinance of the Red Heifer so that its ashes will always be available (Num. 19:9)
- 575. That a corpse defiles (Num. 19:11-16)
- 576. That the waters of separation defile one who is clean, and cleanse the unclean from pollution by a dead body (Num. 19:19-22)

**Lepers and Leprosy**

- 577. Not to drove off the hair of the scall (Lev. 13:33)
- 578. That the procedure of cleansing leprosy, whether of man or house; uses cedar-wood, hyssop, scarlet thread, two birds, and running water (Lev. 14:1-7)
- 579. That the leper shall shave all his hair (Lev. 14:9)
- 580. Not to pluck out the marks of leprosy (Deut. 24:8)

**The King**

- 581. Not to curse a ruler, that is, the King or the head of the College in the land of Israel (Ex. 22:27)
- 582. To appoint a king (Deut. 17:15)
- 583. Not to appoint as ruler over Israel, one who comes from non-Israelites (Deut. 17:15)
- 584. That the King shall not acquire an excessive number of horses (Deut. 17:16)
- 585. That the King shall not take an excessive number of wives (Deut. 17:17)
- 586. That he shall not accumulate an excessive quantity of gold and silver (Deut. 17:17)
- 587. That the King shall write a scroll of the Torah for himself, in addition to the one that every person should write, so that he writes two scrolls (Deut. 17:18)

**Nazarites**

- 588. That a Nazarite shall not drink wine, or anything mixed with wine which tastes like wine; and even if the wine or the mixture has turned sour (Num. 6:3)
- 589. That he shall not eat fresh grapes (Num. 6:3)
- 590. That he shall not eat dried grapes (raisins) (Num. 6:3)
- 591. That he shall not eat the kernels of the grapes (Num. 6:4)
- 592. That he shall not eat of the skins of the grapes (Num. 6:4)
- 593. That the Nazarite shall permit his hair to grow (Num. 6:5)
- 594. That the Nazarite shall not cut his hair (Num. 6:5)
- 595. That he shall not enter any covered structure where there is a dead body (Num. 6:6)
- 596. That a Nazarite shall not defile himself for any dead person (by being in the presence of the corpse) (Num. 6:7)
- 597. That the Nazarite shall shave his hair when he brings his offerings at the completion of the period of his Nazariteship (Num. 6:9)

**Wars**

- 598. That those engaged in warfare shall not fear their enemies nor be panic-stricken by them during battle (Deut. 3:22, 7:21, 20:3)
- 599. To anoint a special kohein (to speak to the soldiers) in a war (Deut. 20:2)
- 600. In a permissive war (as distinguished from obligatory ones), to observe the procedure prescribed in the Torah (Deut. 20:10)
- 601. Not to keep alive any individual of the seven Canaanite nations (Deut. 20:16)
- 602. To exterminate the seven Canaanite nations from the land of Israel (Deut. 20:17)
- 603. Not to destroy fruit trees (wantonly or in warfare) (Deut. 20:19-20)
- 604. To deal with a beautiful woman taken captive in war in the manner prescribed in the Torah (Deut. 21:10-14)
- 605. Not to sell a beautiful woman, (taken captive in war) (Deut. 21:14)
- 606. Not to degrade a beautiful woman (taken captive in war) to the condition of a bondwoman (Deut. 21:14)
- 607. Not to offer peace to the Ammonites and the Moabites before waging war on them, as should be done to other nations (Deut. 23:7)
- 608. That anyone who is unclean shall not enter the Camp of the Levites (temple Mount) (Deut. 23:11)
- 609. To have a place outside the camp for sanitary purposes (Deut. 23:13)
- 610. To keep that place sanitary (Deut. 23:14-15)
- 611. Always to remember what Amalek did (Deut. 25:17)
- 612. That the evil done to us by Amalek shall not be forgotten (Deut. 25:19)
- 613. To destroy the seed of Amalek (Deut. 25:19)

- 4- brought - "They brought him up' i.e. Mary and Joseph, or his 'parents', as they are called in v. 27. bringing him from Bethlehem presumably, unless we are to think that Joseph and Mary had returned to Nazareth in the meantime. Nazareth is first mentioned again only at the end of this episode. The verb *anagein*, 'bring up', is used again in Luke 4:5; Acts 7:41; Acts 9:39, Acts 12:4; Acts 16:34 - and frequently in Acts in the sense of 'embarking' (e.g. 13:13; 16:11)." (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 424).

The journey from Bethlehem to Jerusalem would not have been a long trip. It is only 4 1/2 miles, though there are some that argue the ancient cities were more like 5 or 6 miles apart. Either way, it would have been less than a day's



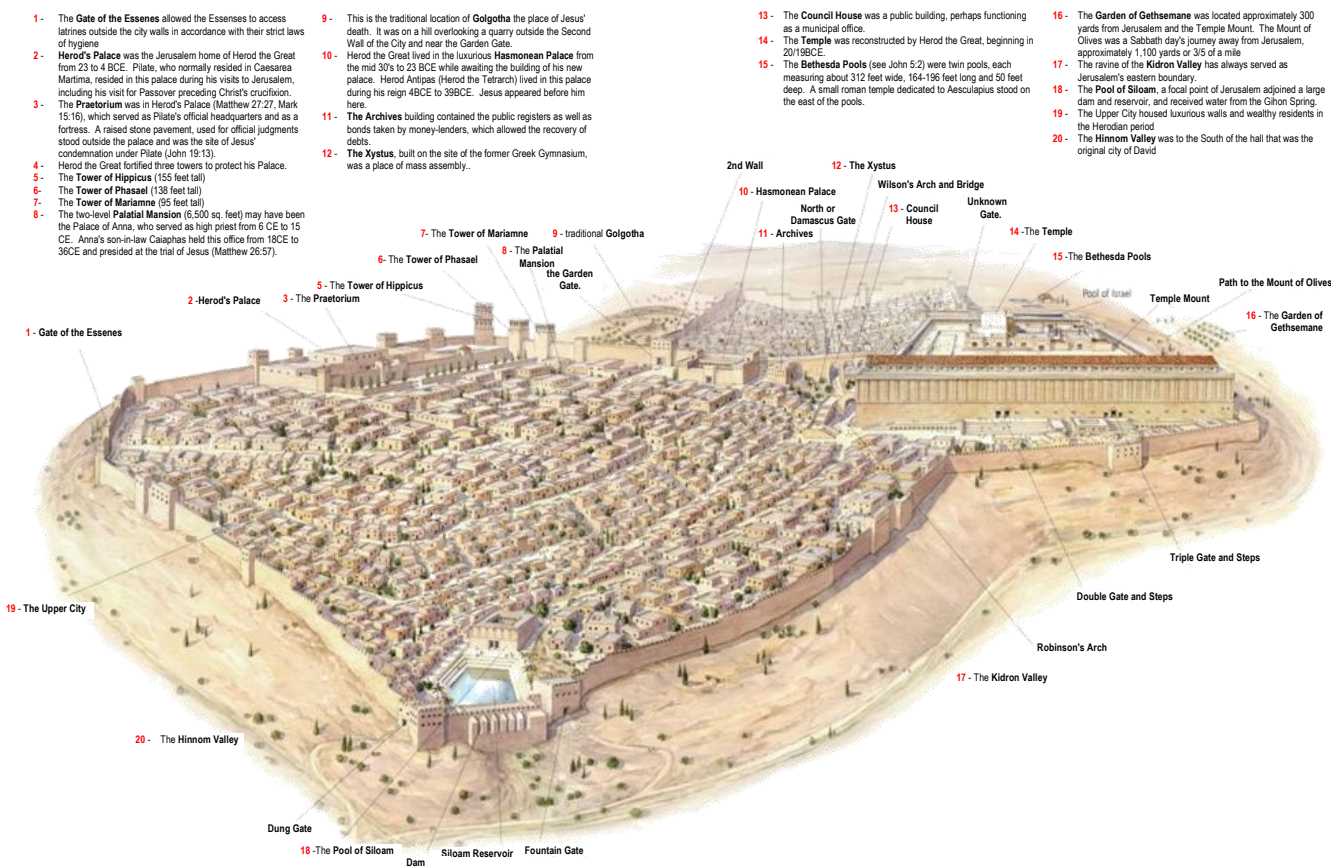


journey, even with a baby. Mary would have still been recovering from childbirth, though she had already experienced 40 days of respite. Surely the journey was uncomfortable, but it would have been necessary. "Part of the law given through Moses to the Israelites in the wilderness and continued in force down through the centuries, related to the procedure prescribed for women after childbirth. In compliance therewith, Mary remained in retirement forty days following the birth of her Son; then she and her husband brought the Boy for presentation before the Lord as prescribed for the male firstborn of every family. It is manifestly impossible that all such presentations could have taken place in the temple, for many Jews lived at great distances from Jerusalem; it was the rule, however, that parents should present their children in the temple when possible. Jesus was born within five or six miles from Jerusalem; He was accordingly taken to the temple for the ceremonial of redemption from the requirement applying to the firstborn of all Israelites except Levites. It will be remembered that the children of Israel had been delivered from the bondage of Egypt with the accompaniment of signs and wonders. Because of Pharaoh's repeated refusals to let the people go, plagues had been brought upon the Egyptians, one of which was the death of the firstborn throughout the land, excepting only the people of Israel. In remembrance of this manifestation of power, the Israelites were required to dedicate their firstborn sons to the service of the sanctuary. Subsequently the Lord directed that all males belonging to the tribe of Levi should be devoted to this special labor instead of the firstborn in every tribe; nevertheless the eldest son was still claimed as particularly the Lord's own, and had to be formally exempted from the earlier requirement of service by the paying of a ransom." (Jesus the Christ, James E. Talmage, pages 99-100).

Part of this trip to the Temple was for Mary, while another part was actually for Jesus. Mary was required to be "purified" by washing and by sacrifice. The washing could have been done in many places, but the sacrifice could only be offered at the Lord's Temple. Jesus, on the otherhand, was not unclean but he was the firstborn. As such, Joseph was required to redeem his Son. Elder McConkie clarified, "But later, the Levites, as a reward for special devotion and valiance, were chosen, as a tribe, to serve in the place and stead of the firstborn in all the families of all the tribes. These later were to be redeemed, each individually, from their obligation of a life of priestly service by the payment of five shekels of the sanctuary. This sum Joseph paid to redeem "his" Son, and thus was accomplished the first purpose for their visit to the Holy House." (The Mortal Messiah, Volume 1, Bruce R. McConkie, Collector's Edition, page 230).

5- Jerusalem - "Luke uses here 'eis Heirosolyma', the Greek spelling of the name of Jerusalem, which occurs again in 13:22; 19:28; 23:7, and twenty-five times in Acts. Beginning with 2:25 he will use the more frequent for 'Ierousalēm', which is almost a transcription of Hebrew 'Yē'rûšālēm', twenty-six times in the Gospel and thirty-nine times in Acts." (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 425).

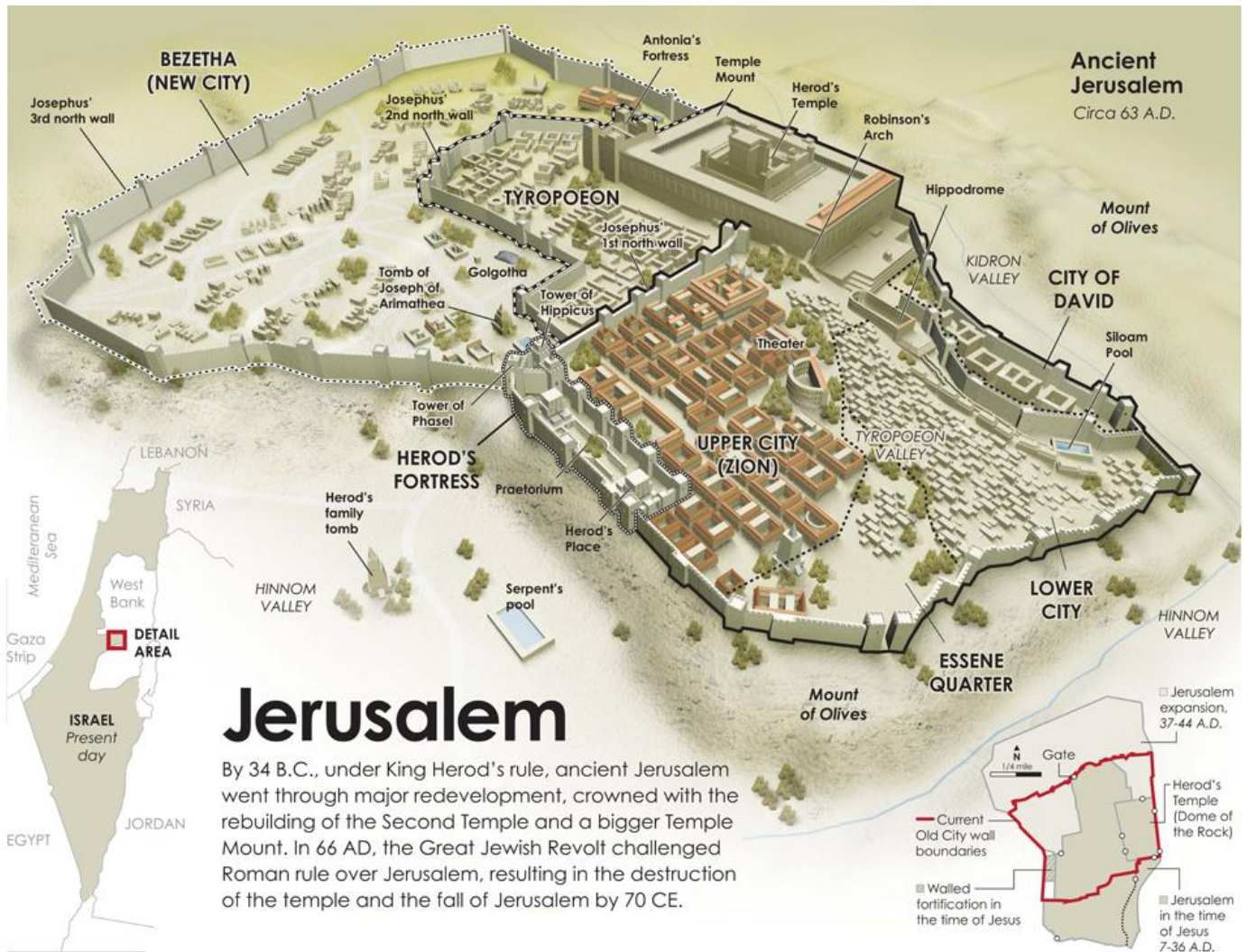
"In the time of Abraham it had been called Solyma, but was later named Hierosolyma because of the Temple (hieron). Though Josephus makes use of a popular etymology, explaining Solyma as meaning 'security' in Hebrew, he alludes to Genesis 14:18, where Melchizedek, 'king of Salem', comes out to meet Abram on his return from the defeat of the kings...Josephus locates Jerusalem as twenty stadia distant from Bethlehem; that would be only two and a half miles, whereas the ancient sites are actually about five and a half miles distant." (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 425).



## JERUSALEM IN THE TIME OF JESUS

The heavily fortified city of Jerusalem lay atop adjacent hills in the mountainous region of Judea. It therefore proved difficult even for the Romans to recapture during the Jewish revolt, although they eventually did so in 70CE after a bitter siege. The oldest portion of Jerusalem, called 'the city of David' and 'Mount Zion', lay to the south of the Temple, but the city walls in the first century also encompassed the newer Upper City to the west of the Temple. To the East, across the Kidron Valley, stood the Mount of Olives. To the South of Zion lay the Hinnom Valley. The reconstruction above depicts Jerusalem around 30CE, and the general direction of the drawing is looking North.

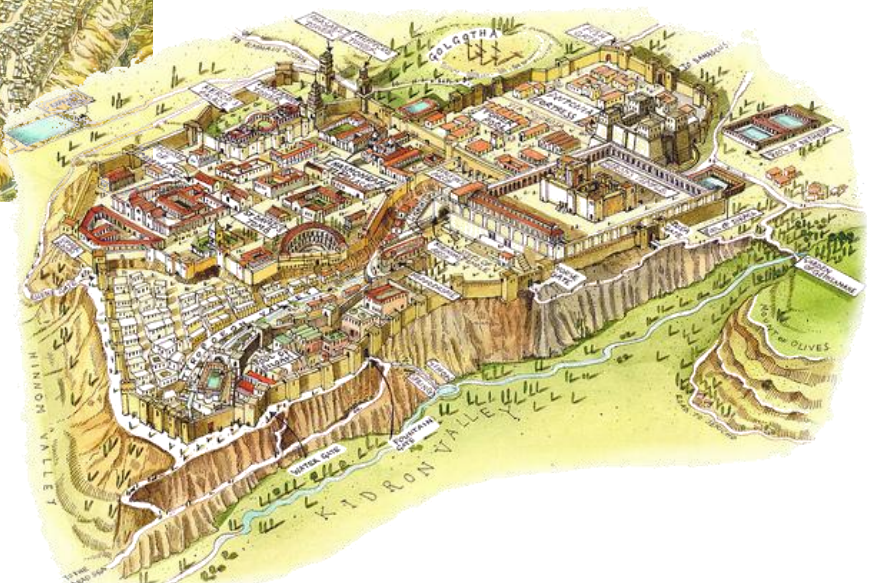
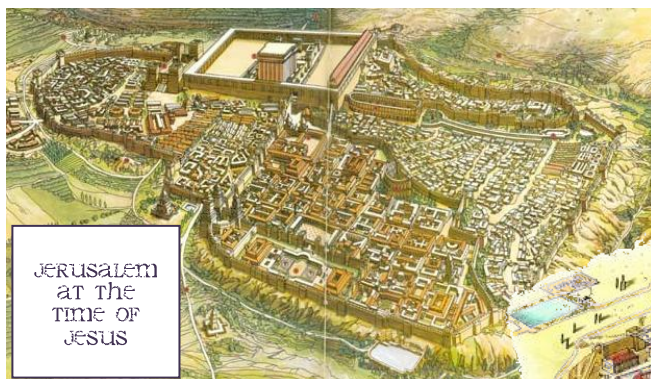




# Jerusalem

By 34 B.C., under King Herod's rule, ancient Jerusalem went through major redevelopment, crowned with the rebuilding of the Second Temple and a bigger Temple Mount. In 66 AD, the Great Jewish Revolt challenged Roman rule over Jerusalem, resulting in the destruction of the temple and the fall of Jerusalem by 70 CE.

## VARIOUS DEPICTIONS OF JERUSALEM AT THE TIME OF JESUS





A city called Rušalim in the Execration texts of the Middle Kingdom of Egypt (about 19th century BCE) is widely thought to be Jerusalem. Jerusalem is called Urušalim in the Amarna letters of Abdi-Heba (1330s BCE). The name "Jerusalem" is thought to literally mean the "foundation (Sumerian yeru, 'settlement'/Semitic yry, 'to found, to lay a cornerstone') of the god Shalem". The god Shalem was originally the deity of the early city during the Bronze Age. Shalem is an early form of the word Shalom, meaning "peace", hence the God of Peace. The prophet Melchizedek reigned over the city of Shalom or Salem. He was known as the King of Salem. The form Yerushalem or Yerushalayim (Jerusalem) first appears in the Bible, in the Book of Joshua. According to the Midrash, the name is a combination of Yhwh Yir'eh ("God will see to it", the name given by Abraham to the place where he began to sacrifice his son) and the town "Shalem". We know that Abraham took his son to Mount Moriah to Sacrifice his son. Mount Moriah is today's Temple Mount in Jerusalem. The earliest extra-biblical Hebrew writing of the word Jerusalem is dated to the sixth or seventh century BCE and was discovered in Khirbet Beit Lei near Beit Guvrin in 1961. The inscription states: "I am Yahweh thy God, I will accept the cities of Judah and I will redeem Jerusalem" or as other scholars suggest: "Yahweh is the God of the whole earth. The mountains of Judah belong to him, to the God of Jerusalem".

Because of the relationship between Mount Moriah, Jerusalem and Abraham, Jerusalem has become a symbol of God's covenant with His people. It is a place that God has gathered His holy people. As they worshipped Him, they became of one heart and mind. Consequently, Jerusalem has often been referred to as Zion. The Lord chose to build His Holy Temple in Jerusalem. The Temple is a place of covenants, just like Mount Moriah was for Abraham and Isaac. The Temple, or the House of The Lord, symbolizes being in God's presence. Thus, Jerusalem also symbolizes the blessings associated with covenants. It is often referred to as the Holy city for that reason. Here one can partake of God's blessings; namely redemption.

- 6 - **present** - The infant Messiah was taken to be presented at His Father's House. He was taken to the Temple on Mount Moriah. Luke relates "Jesus' presentation to the law about the firstborn. Jesus was so designated in 2:7, and the obligation of redeeming him lay upon the parents. In Exodus 13:1-2 we read: 'Yahweh said to Moses, 'Consecrate to me every firstborn - whatever is the first to open every womb among the people of Israel, both human and animal, is mine' ' The implication of the consecration was a blessing on further offspring and well-being...The firstborn son was to be redeemed by a payment of five sanctuary shekels to a member of a priestly family (Numbers 3:47-48; 18:15-16), when the child was a month old. Luke makes no mention of the payment of the shekels to redeem the child. Instead he turns the act into a presentation of the child in the Jerusalem Temple, a custom about which nothing is said either in the Old Testament or in the Mishnah. Such a custom for a firstborn son is simply unknown in Jewish tradition. Moreover, there is nothing either about the need of a purification of the firstborn son." (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 425). This might just be an issue of semantics. Presenting Jesus at the Temple may not have been anything more than presenting the Temple Shekels to the Levites. "The Levites were later chosen to serve in the Priesthood instead of all the firstborn sons (Num. 8:14-18), the ceremonial requirement of ransoming or redeeming every such firstborn son was retained." (Doctrinal New Testament Commentary, Bruce R. McConkie, page 99).
- 7 - **the Lord** - The word "Lord" is a generic word for deity, that is often used in reference to the Messiah. It is translated from the Greek word "κύριος" or "kyrios". Note that Luke originally referred to the law as "Moses", and now he shifts the ownership of the law to that of the "Lord's". While the law is generally referred to as the Law of Moses, it is clear that it is and always has been the law of the Lord.
- 8 - **Every male** - Luke uses the phrase "every male that opens the womb". "In reality, the whole phrase is simply Luke's way of referring to Jesus as the 'firstborn' " (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 426). It should be noted that all of verse 23 is enclosed by parenthesis in Luke chapter 2. The Codex Sinaiticus does not include parenthesis.

There is an apocryphal work that records the presenting of the firstborn, Jesus, at the Temple. It should be remember that Joseph Smith taught that there is much that can be learned from apocryphal works, but only if one read them with the spirit of discernment, as there are also elements that have been added by men. Here is a passage from the First Infancy Gospel of Jesus Christ and another from the Infancy Gospel of Matthew;

**Apocryphal Work:** "Chapter 1 (5) Then after ten days they brought him to Jerusalem, and on the fortieth day from his birth they presented him in the temple before the Lord, making the proper offerings for him, according to the requirement of the law of Moses: namely, that every male which opens the womb shall be called holy unto God. (6) At that time old Simeon saw him shining as a pillar of light, when St. Mary the Virgin, his mother, carried him in her arms, and was filled with the greatest pleasure at the sight. (7) And the angels stood around him, adoring him, as a king's guards stand around him. (8) Then Simeon going near to St. Mary, and stretching forth his hands towards her, said to the Lord Christ, Now, O my a Lord, thy servant shall depart in peace, according to thy word; (9) For mine eyes have seen thy mercy, which thou hast prepared for the salvation of all nations; a light to all people, and the glory of thy people Israel. (10) Hannah the prophetess was also present, and drawing near, she gave praises to God, and celebrated the happiness of Mary." (The First Infancy Gospel of Jesus Christ)

**Apocryphal Work:** "Chapter 15 (1) Now, after the days of the purification of Mary were fulfilled according to the law of Moses, then Joseph took the infant to the temple of the Lord. And when the infant had received parhithomus, -parhithomus, that is, circumcision—they offered for Him a pair of turtle-doves, or two young pigeons. (2) Now there was in the temple a man of God, perfect and just, whose name was Symeon, a hundred and twelve years old. He had received the answer from the Lord, that he should not taste of death till he had seen Christ, the Son of God, living in the flesh. And having seen the child, he cried out with a loud voice, saying: God hath visited His people, and the Lord hath fulfilled His promise. And he made haste, and adored Him. And after this he took Him up into his cloak and kissed His feet, and said: Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, to be a light to lighten the Gentiles, and the glory of Thy people Israel. (3) There was also in the temple of the Lord, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher, who had lived with her husband seven years from her virginity; and she had now been a widow eighty-four years. And she never left the temple of the Lord, but spent her time in fasting and prayer. She also likewise adored the child, saying: In Him is the redemption of the world." (Infancy Gospel of Pseudo-Matthew, Chapter 15:1-3)

- 9 - **openeth** - The word "openeth" is translated from the Greek word "διανοίγω" or "dianoigo". It is defined as: to open by dividing or drawing asunder, to open thoroughly (what had been closed). It makes reference to the fact that Mary had never delivered another baby. Jesus was her first delivery. He was the first born.
- 10 - **the womb** - The Lord reserved all the firstborn unto Himself. They are sacred, in that they are symbolic of His Son. The law states, "Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine." (Exodus 13:2). In another passage of the law, He states, "All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male" (Exodus 34:19). It should be noted that though this is a literal requirement of the law, there is a figurative doctrine hidden within. All those that are born of Christ, become the firstborn. Consequently, we are His.
- 11 - **holy** - "Literally, 'will be called holy' i.e. dedicated to God" (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 426). Jesus was Holy, no He is much more than Holy, He is the source of all Holiness. "The glory of God encompasses all that is holy and sacred. Our ability to seek, recognize, and reverence the holy above the profane, and the sacred above the secular, defines our spirituality. Indeed, without the holy and sacred, we are left with only the profane

and secular. Amidst the bustle of the secular world, with its certain uncertainty, there must be places that offer spiritual refuge, renewal, hope, and peace. There are indeed such places. They are both holy and sacred. They are places where we meet the divine and find the Spirit of the Lord." (General Conference, "Holy Place, Sacred Space", Dennis B. Neuenschwander, April 2003).

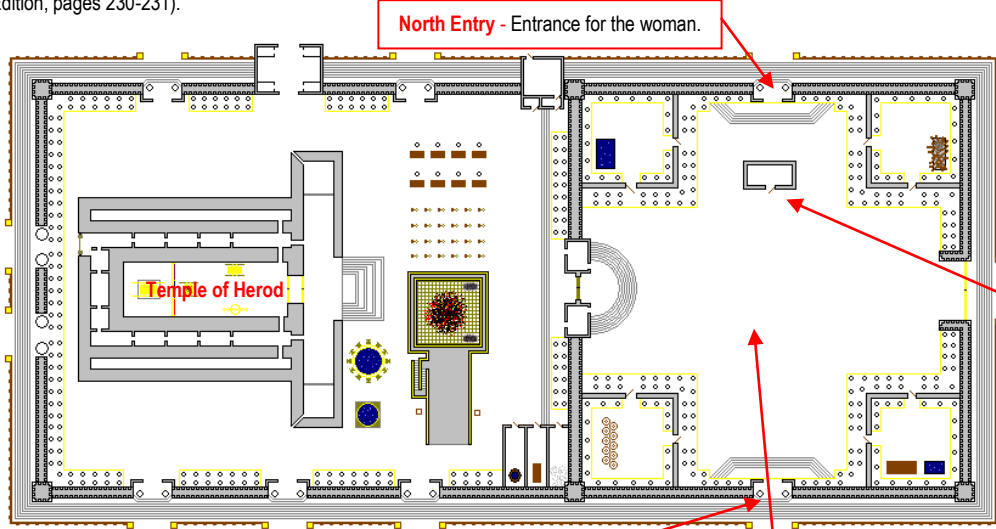
- 12 - **to offer** - President Harold B. Lee said, "I [am] persuaded of one great truth: Whenever the Lord has a great blessing for one of his children, he puts that son or daughter in the way to make a great sacrifice." (In Conference Report, Apr. 1947, page 50). This truth is evident with Mary and Joseph. They obviously had little by the way of worldly wealth, and yet, they traveled to Jerusalem to make the necessary sacrifice. They gave what was required for obedience. This is the way of the Lord's plan.

The Lord would have us choose Him over the world. To do so requires a choice. "To deny oneself of all ungodliness is to come to Christ by ordinances and covenants to repent of any sins which prevent the Spirit of the Lord from taking precedence in our lives. To deny oneself of all ungodliness is to "offer a sacrifice unto the Lord thy God ... , even that of a broken heart and a contrite spirit" (D&C 59:8)." (General Conference, "This Is a Day of Sacrifice", Ezra Taft Benson, April 1979).

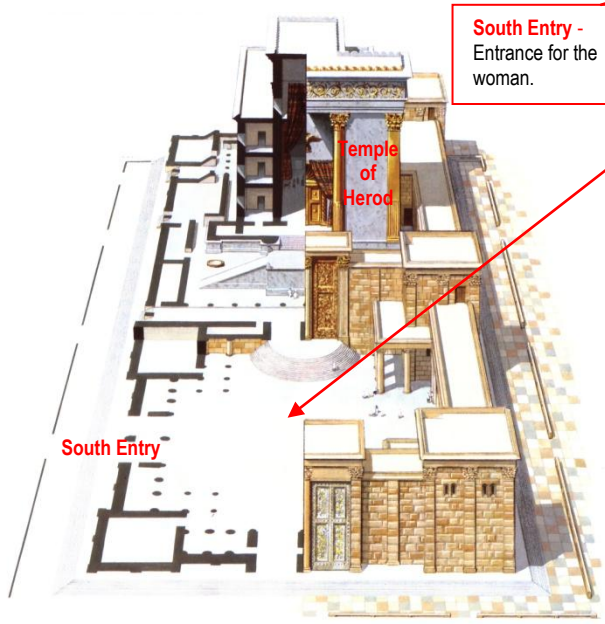
Why can't we have our cake and eat it too? Why can't we have the world and the blessings of God? Joseph Smith taught, "Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation" (Lectures on Faith, 6:7). "I testify to you that this is a day of sacrifice, that it is part of the Lord's plan to bless us, His children. I pray we will do as the Psalmist exhorted—"offer the sacrifices of righteousness, and put [our] trust in the Lord" (Ps. 4:5)." (General Conference, "This Is a Day of Sacrifice", Ezra Taft Benson, April 1979).



- 13 - **a sacrifice** - The sacrifice was offered. But for who? For Jesus or Mary? "The sacrifice is not for the redemption of the firstborn, but for the purification of the mother." (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 426). "On this occasion Mary entered the Court of the Women; dropped the price of her sacrifice into one of the thirteen trumpet shaped chests; heard the sound of the organ, announcing that incense was about to be kindled on the Golden Altar; made her way, as one for whom a special sacrifice was being offered, to a place near the Sanctuary; and there, while the ordinance was performed, offered up the unspoken prayers of praise and thanksgiving of a grateful heart. Thus she became Levitically clean." (The Mortal Messiah, Volume 1, Bruce R. McConkie, Collector's Edition, pages 230-231).



**The Treasury** - Somewhere among the chambers in the Court of Women was located the Temple treasury (gazophulakia). It was a place where money donated to the Temple or deposited privately was kept. According to the Mishnah, there were thirteen horned-shaped depositories in the Temple, called shopharoth, designated for different types of offerings. People would deposit money in these depositories for different purposes. It is probable that these thirteen depositories were located near the Temple treasury; the contents of these depositories were periodically emptied and stored in the Temple treasury. (The same name is used for these depositories as for the Temple treasury itself.) The Temple treasury is also called the "Storehouse of God". The "widow's mite" probably took place in the court of women in one of these depositories.



**The Court of the Women** - This was the minor of the two major courtyards in the actual temple complex. The inner court faced east, though there were minor entrances on the north and south sides and the main entrance to the main court to the west. Women were required to enter through the north or south gates. The north and south walls of the Court of Women were lined by porticos, thereby creating a corridor from east to west; along the walls of the inner court were storage chambers where temple property or perhaps private property was stored.

# HEROD'S TEMPLE

&  
WHERE MARY WOULD HAVE VISITED



- 14 - **A pair of turtledoves** - The dove is known as the Harbinger of Spring. Hence, it symbolizes hope and rebirth. A pair of doves symbolizes love. The dove also symbolizes peace and innocence in the midst of wickedness. Doves are used for sin offerings, and consequently symbolize the soul striving towards God. They are symbols of simplicity and modesty. (The encyclopedia of Jewish Symbols, Ellen Frankel and Betsy Platkin, pages 41-42).

The Law requires that a new mother purify herself using a one year old lamb and a two young pigeons as sacrifices upon the Altar of Burnt Offering at the Temple. Women were not allowed into the court of the priests, so her sacrifices would be purchased, set apart, and then taken into the court without her. Leviticus teaches, "And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtledoves, or of young pigeons. And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar: And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord." (Leviticus 1:14).



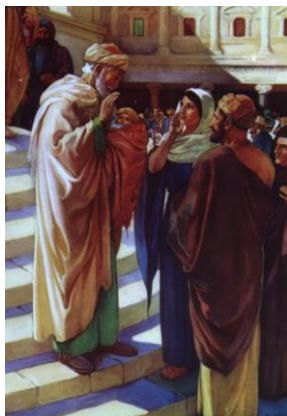
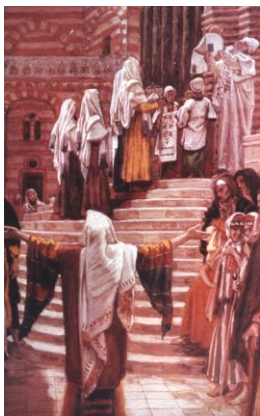
The Lord made allowance for people of all classes and income to partake of purification and atonement. The Law teaches, "And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto the Lord; one for a sin offering, and the other for a burnt offering. And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder: And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering. And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him. But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering." (Leviticus 5:7-11). It is because of this scripture that scholars theorize that Joseph and Mary were poor. They arrived at the Temple to offer a purification offering for Mary. She should have purchased a one-year old lamb and two young pigeons. Instead, she exercised her right under the law to substitute based on low income status. She purchased and offered two turtle doves and two young pigeons. "The turtle dove, of which three varieties are known in Palestine, is a small type of pigeon. The two species of birds are often linked in the Old Testament stipulations about animal sacrifices. Here the implication is that Mary offered these animals because she (or Joseph) could not afford the one-year old lamb for the whole burnt offering." (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 426).

- 15 - **two young pigeons** - So here lies another point of confusion. Mary purchased two turtle doves and two young pigeons, but turtle doves are a small type of pigeon, and young pigeons would also be small. These birds could have been the same birds, and they surely would have looked very similar. It might be argued that the use of different names for the same birds was done to illustrate that there were two sacrifices being made rather than one. Mary would have been required to offer a sin offering and a burnt offering as part of the purification process. These followed an assumed immersion in a Mikveh. "The purification by bathing and washing is not specially mentioned, as being a matter of course, nor is anything stated with reference to the communication of her uncleanness to persons who touched either her or her couch since the instructions with regard to the period of menstruation no doubt applied to the first seven and fourteen days respectively. For her restoration to the Lord and His sanctuary, she was to come and be cleansed with a sin-offering and a burnt-offering, on account of the uncleanness in which the sin of nature had manifested itself; because she had been obliged to absent herself in consequence for whole week from the sanctuary and fellowship of the Lord. But as this purification had reference, not to any special moral guilt, but only to sin which had been indirectly manifested in her bodily condition, a pigeon was significant for the sin offering, that is to say, the smallest of the bleeding sacrifices; whereas a yearly lamb was required for a burnt-offering, to express the importance and strength of her surrender of herself to the Lord after so long a separation from Him. But in cases of great poverty a pigeon might be substituted for a lamb." (Commentary on the Old Testament, Volume 1, Pentateuch, Keil & Delitzsch, page 571).



- 16 - **Simeon** - "Simeon. This name was commonly used among Jews of first-century Palestine, and the man meant here is otherwise unknown. He is hardly Simeon, son of Hillel and father of Rabban Gamaliel the Elder... In later legends Simeon becomes a priest, indeed a high priest and successor to Zechariah (Protoevangelium of James 24:3-4), and even a Christian, the Simeon of James' speech at the 'Council' of Jerusalem....His name is a diminutive of Šēma'-'ēl, 'God is heard' or of šēma'-yāh, 'Yahweh has heard', shortened to Šimē'ōn, for which the more common Greek equivalent was Simōn, 'Simeon' " (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 426). So, we know who Simeon wasn't. Unfortunately, we do not know who he was. We know not where he lived, if he was married, or had children of his own. We assume that he was old, because Luke says that he was spared from death until he saw the Messiah, but of course this is only implied and not stated factually. We know that he was righteous. We know he had the blessings of revelation and the spirit. We know that he observed the law; he was devout.

According to a tradition in the Eastern Orthodox Church, Simeon was one of the seventy-two translators of the Septuagint. According to this questionable tradition, he hesitated over the translation of Isaiah 7:14, "Behold, a virgin shall conceive...". He initially argued, like many modern scholars, that the verse should read "young woman" in the stead of "virgin" from the translation of the Hebrew. Legends says that an angel appeared to him and told him that he would not die until he had seen the Christ born of a virgin. If this legend were true, Simeon would have been alive at the time of the writing of the Septuagint. This would make him well over two hundred years old at the time of the meeting described in Luke, and therefore miraculously long-lived. This legend has no scriptural support.





**17 - just** - The word "just" might be defined as fair in the English language; however, the Greek word from which it is translated from in this verse should probably be translated differently. The word "just" is translated from the Greek word "δίκαιος" or "dikaios". It means righteous, observing divine laws, approved or accepted of God, and used on one that keeps the commandments. Simeon was righteous.

**18 - devout** - The word "devout" was translated from the Greek word "εὐλαβής" or "eulabēs". It means to take hold of something, to be cautious, careful, and sure. In a religious sense it means to reverence God, to be pious or spiritually minded. Devotion to God is a noble and righteous attribute. President Smith taught, **"I am not unmindful that there are good and devout people among all sects, parties, and denominations, and they will be blessed and rewarded for all the good they do. But the fact remains that we alone have the fullness of those laws and ordinances which prepare men for the fullness of reward in the mansions above. And so we say to the good and noble, the upright and devout people everywhere: Keep all the good you have; cleave unto every true principle which is now yours; but come and partake of the further light and knowledge which that God who is the same yesterday, today, and forever is again pouring out upon his people."** (General Conference, "A Witness and a Blessing", Joseph Fielding Smith, April 1971). This is being devout. This was Simeon. He was true and faithful to all that he knew.

**19 - consolation** - The word "consolation" is translated from the Greek word "παράκλησις" or "paraklēsīs". It has many definitions; however, one applies most appropriately to this passage. The word means to comfort, give solace, provide refuge or salvation. It is used for the Messiah. Jesus' mortal experience gave Him the ability to comfort us in ways far past our comprehension. The Book of Mormon teaches, **"And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities."** (Alma 7:12). He can comfort and understand our problems in ways that no one else is capable of. It was this comfort that Israel had long since sought after. Isaiah wrote of the Messiah saying, **"Comfort ye, comfort ye my people, saith your God."** (Isaiah 40:1).

The term consolation might seem like an obsolete word to us, but it was a common word for the era of Christ, at least the Greek equivalent was. **"The Consolation was a term used by the Jews of that period, and long after, to designate the Messiah. Lightfoot says that they were accustomed to swear by 'the Consolation'. When we are told in the text that Simeon was waiting for 'the Consolation of Israel', we are to understand that he was waiting for the Messiah."** (Manners and Customs of the Bible, James M. Freeman, page 409). The Jews used the word, but also understood its relationship to the Messiah. **"Luke does not further explain the 'consolation of Israel', but it is to be understood as the postexilic hope for God's eschatological restoration of the theocracy to Israel.. In later rabbinic tradition the Messiah was sometimes given the title of Mēnahēm, 'Consoler' "** (The Gospel According to Luke: I-X, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 426).

Isaiah also illustrates our role in following the Savior and becoming consolers ourselves. He says, **"To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;"** (Isaiah 61:2). It is often through us that the Savior comforts His children. Even so, without Him there is no comfort. We comfort others by pointing them towards Him who is Might to Save. Hence, **"The consolation of Israel. An idiomatic expression meaning the Messianic age, the era in which King Messiah would come to bring comfort and solace to the people and to relieve their mental and physical distress. The Messiah himself, as the bearer and personification of these blessings, also may properly be called the Consolation of Israel."** (Doctrinal New Testament Commentary, Bruce R. McConkie, page 100).

**20 - Israel** - It is interesting that the "consolation" spoken of is the "consolation of Israel". Israel is the Messiah's covenant people. Israel is those who have been reborn as His children. So, the implication is that comfort and salvation is a choice that we make. Our comfort comes when we decide to do what it takes to receive it. He has made His choice. He chose to redeem. The offer of comfort is extended to ALL, but only those who choose Him can receive it. Those who make such a choice are called Israel.

**21 - Holy Ghost** - **"By revelation from the Holy Ghost, Simeon and Anna recognized the infant, then but forty days old, as the promised Messiah; and they so testified. Not to all men everywhere, but to a devout few - chosen vessels who prepared themselves by obedience, fasting, and prayer - was the Holy Spirit revealing sacred truths about Christ and his mission. Such had been, was, and is the Lord's method of sending forth the truths of salvation to mankind generally."** (Doctrinal New Testament Commentary, Bruce R. McConkie, page 100). The Holy Ghost fills a vital role in His children's happiness. He is responsible for revealing God to man. The Holy Ghost testifies of ALL truth. He reveals God's will, and withdraws when something is against the Lord's will. In this way, He also reveals evil, which at times might be difficult to discern. When truth is present, or direction from on high is being revealed, the Holy Ghost is present. **"The book of Luke records two examples of this. In obedience to the law of Moses, Joseph and Mary brought the infant Jesus to the temple at Jerusalem after forty days, to present him to the Lord. There, two aged and spiritual temple workers received a witness of his identity and testified of him. Simeon, who had known by revelation from the Holy Ghost that he should not taste of death until he had seen the Messiah, took the infant in his arms and testified to his divine mission. (See Luke 2:25–35.) Anna, whom the scripture called "a prophetess" (Luke 2:36), recognized the Messiah "and spake of him to all them that looked for redemption in Jerusalem" (Luke 2:38). Anna and Simeon were eyewitnesses to the infant, but, just like the Apostles, their knowledge of his divine mission came through the witness of the Holy Ghost. "The testimony of Jesus is the spirit of prophecy." (Rev. 19:10.) Therefore, we can properly say that when each received this witness, Simeon was a prophet and Anna was a prophetess. Each then fulfilled the prophetic duty to testify to those around them. As Peter said, "To [Christ] give all the prophets witness." (Acts 10:43.) This was what Moses meant when he expressed the wish "that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" (Num. 11:29.)"** (General Conference, "Witnesses of Christ", Dallin H. Oaks, October 1990).

**22 - revealed** - The word "revealed" means to make known; disclose; divulge or to reveal a secret. The word "revealed" is translated from the Greek word "χρηματίζω" or "chrēmatisō". It means to receive information from heaven. Simeon was promised that he would eventually have the Messiah "revealed" to him. **"Sometimes we define the communication of God's will as revelation. Sometimes we refer to such communication as inspiration. Revelation, however, is a much broader term. While inspiration can properly be considered as revelation, revelation can also include visions, dreams, the spoken word, or other spiritual manifestations."** (General Conference, "We Believe All the God has Revealed", L. Tom Perry, October 2003). In Simeon's case, he met the infant Messiah face to face. He became a divine witness of the Savior. We all have the privilege of receiving revelation, though ours may not be an experience similar to Simeon. **"The closer we keep our lives in harmony with the direction the Lord has given us to guide our lives, the more we will be in tune with His Spirit. A person who petitions the Lord for guidance must be worthy to receive it. His life must be in harmony and in keeping with the standards the Lord has prescribed for His children. His life must be in good standing before God and His people. It must be in harmony with the teachings of the scriptures, the prophets, and the order of the Church."** (General Conference, "We Believe All the God has Revealed", L. Tom Perry, October 2003).



The days of revelation have not ended. They had not ended with the Old Testament, as seen with Simeon. Nor have they ended with the New Testament, as we can experience as we seek God. Joseph Smith wrote, **"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."** (Article of Faith 9).

- 23 - **not see death** - The phrase "not see death" means that "before the close of his life", Simeon would see the Messiah. We do not know when this promise was made, nor do we know how long Simeon waited for its fulfillment. Many feel that it is an indication that Simeon was older when he finally saw the Messiah. One Scholar writes, **"From this expression Simeon's old age is usually deduced."** (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 427).

Whether Simeon waited a short period of time or decades to see the Messiah, faith was necessary for him to have the confirmation he wanted. Revelation and Heavenly manifestation come by faith. Not a faith that is but only an idle belief, but rather a faith of tried and tested trust in Jesus. **"It is when a lifetime is quietly committed with sincerity and humility that one can know for sure. Many elements of truth come only after a lifetime of preparation."** (General Conference, "We Believe All that God has Revealed", Boyd K. Packard, April 1974)

- 24 - **the Lord's Christ** - The Codex Sinaiticus translates the word "Christ" as "anointed". Typically, the Greek word used here for "Lord" is a generic word for "God" that has reference to the Messiah. Here it is reference to God the Father. His Son was chosen before the foundation of this world to be the Redeemer of mankind. The pre-mortal Messiah was Jehovah, who would become Jesus in mortality. The word anointed is figurative of that fact. The dictionary would define anointing as to ordain somebody or to install somebody officially or ceremonially in a position or office. God ordained His son to be the Messiah. Hence, He is the "Lord's Christ" or "God's anointed Son".

- 25 - **the Spirit** - The term "spirit" was translated from the Greek word "πνεῦμα" or "pneuma". It is a term that is used for the third member of the Godhead. It is the word used for the Holy Ghost. Interestingly, it can also be used figuratively for "truth". The word can also be used to represent the spirit bodies housed within our physical bodies.

- 26 - **the temple** - "Luke uses here eis to hieron, literally 'into the holy (place)' to designate the Temple in general or its outer courts (court of the women, court of the gentiles). Contrast to his use of naos for the 'holy place' or 'sanctuary' into which only priests entered...The reason for the specification is that Simeon can meet Mary only in one of the courts just mentioned." (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 427).

The temple is the symbolic house of God. It is the center of the universe, figuratively. It is where all things come together into one eternal round. Therefore, it is a place where heaven and earth meet. **"The word templum not only designates the temple, the point of cutting between the cardo and decumanus from which the observer of the heavens makes his viewing, it is also the diminutive of the word tempus, denoting that it measures the divisions of time and space in a single pattern."** (Temple and the Cosmos, Hugh Nibley, page 47).

Elder Boyd K. Packer of the Quorum of the Twelve explained, **"All roads lead to the temple, for it is there that we are prepared in all things to qualify us to enter the presence of the Lord"** (Remember Me: Relief Society Personal Study Guide 1, p. 84). It is therefore of little wonder that Simeon, visited the Temple while looking for the Messiah. It is not surprising that Mary and Joseph visited the Temple as they prepared to raise the infant Messiah. The temple is a place of revelation. A place where we can be close to deity. President Gordon B. Hinckley has written, **"The temple is ... a place of personal inspiration and revelation. Legion are those who in times of stress, when difficult decisions must be made and perplexing problems must be handled, have come to the temple in a spirit of fasting and prayer to seek divine direction. Many have testified that while voices of revelation were not heard, impressions concerning a course to follow were experienced at that time or later which became answers to their prayers"** (Ensign, March 1993, page 6). This was the case for Simeon.



To win popularity with the Jews, Herod, in the 18th year (22BCE if his reign started in 40BCE, 19BCE if it started in 37BCE) of his reign, proposed to rebuild the temple of Zerubbabel. The Jews feared lest, having pulled down, he should be unable to rebuild, and to reassure them, Herod promised to gather materials before he began the work. The area of the temple site was inadequate for his design, and to enlarge it he built up a wall from the bottom of the valley, binding rocks together with lead and iron and filling up the hollows. By this means he obtained a site nearly square, each side being 600 feet. The temple proper was built by the priests themselves in a year and six months. The cloisters (the specialty of Herod's temple) and outer enclosures were built in eight years. Other buildings were added from time to time. The work was proceeding all through our Lord's earthly life, and the design was not complete till the year 64CE, only six years before the temple's final destruction.

The word "temple" in the New Testament, with respect to the temple at Jerusalem, often referred to the entire precinct which included the sanctuary, courts, and other buildings. The temple of Jerusalem consisted of the whole of the sacred enclosure, embracing the entire aggregate of buildings, balconies, porticos, courts (that is that of the men of Israel, that of the women, and that of the priests), belonging to the temple; the latter designates the sacred edifice properly so called, consisting of two parts, the "sanctuary" or "Holy Place" (which no one except the priests was allowed to enter), and the "Holy of Holies" or "the most holy place" (which was entered only on the great day of atonement by the high priest alone). Also there were the courts where Jesus or the apostles taught or encountered adversaries, and the like, "in the temple"; also the courts of the temple, of the Gentiles, out of which Jesus drove the buyers and sellers and the money changers, court of the women.



# THE TEMPLE MOUNT IN JESUS' TIME

Herod's Temple Mount was the focal point of Jerusalem during Jesus' time. Sitting atop Jerusalem's northeastern ridge, it occupied one-fifth of the city's area. Under Herod the Great, the Temple Mount's foundation was expanded to encompass approximately 1.5 million square feet (140,000 square meters). Its foundational walls were constructed using gigantic stones, the largest found being 45 feet long, 11.5 feet high, and 12 feet thick (13.7 m by 3.2 m by 4 m).

The Antonia Fortress was where Herod (and later the Romans) commanded the garrison in order to protect the temple and to suppress religiously motivated rebellion.

The Court of the Women was the farthest point of the inner temple complex that women could enter.

The Pool of Israel was probably used to wash sacrificial animals before they were led to the temple mount.

Herod's Temple (for a detailed cutaway drawing, see p. \*\*\*\*)

Wilson's Arch formed a bridge over the Tyropoeon Valley below, leading from the Temple Mount to the Hasmonean Palace.

Robinson's Arch and its massive stairway led from the Tyropoeon Street below up to the Royal Stoa.

The Golden Gate, then known as the Shushan Gate

Stairs descended from the Miphkad Gate into the Kidron Valley and eventually went up to the Mount of Olives.

The eastern city wall of Jerusalem.

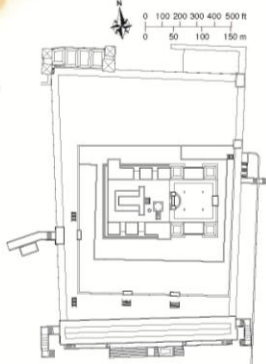
The Colonnade of Solomon (or Solomon's Porch) on the eastern platform was a place of congregation (cf. John 10:23; Acts 3:11).

The soreg (a low-latticed screen or railing) prohibited Gentiles or non-purified Jews from entering the temple courts.

The Court of the Gentiles was the area between the soreg and the outer square courtyard walls.

The Royal Stoa was a 912 foot (278 m) long portico, containing four rows of forty columns. The Sanhedrin met in the central apse after c. A.D. 30. This may be where Jesus cleansed the temple. The Southeast corner overlooking the Kidron Valley created a drop of 450 feet (137 m) and may be the "pinnacle of the temple" mentioned in Luke 4:9.

The arched supporting structure, known as "Solomon's Stables," was located below the southeast corner of the Temple Mount. Small shops, which had a narrow street built above them, were built along the south wall below.



## a MODEL OF HEROD'S TEMPLE at the HOTEL JERUSALEM

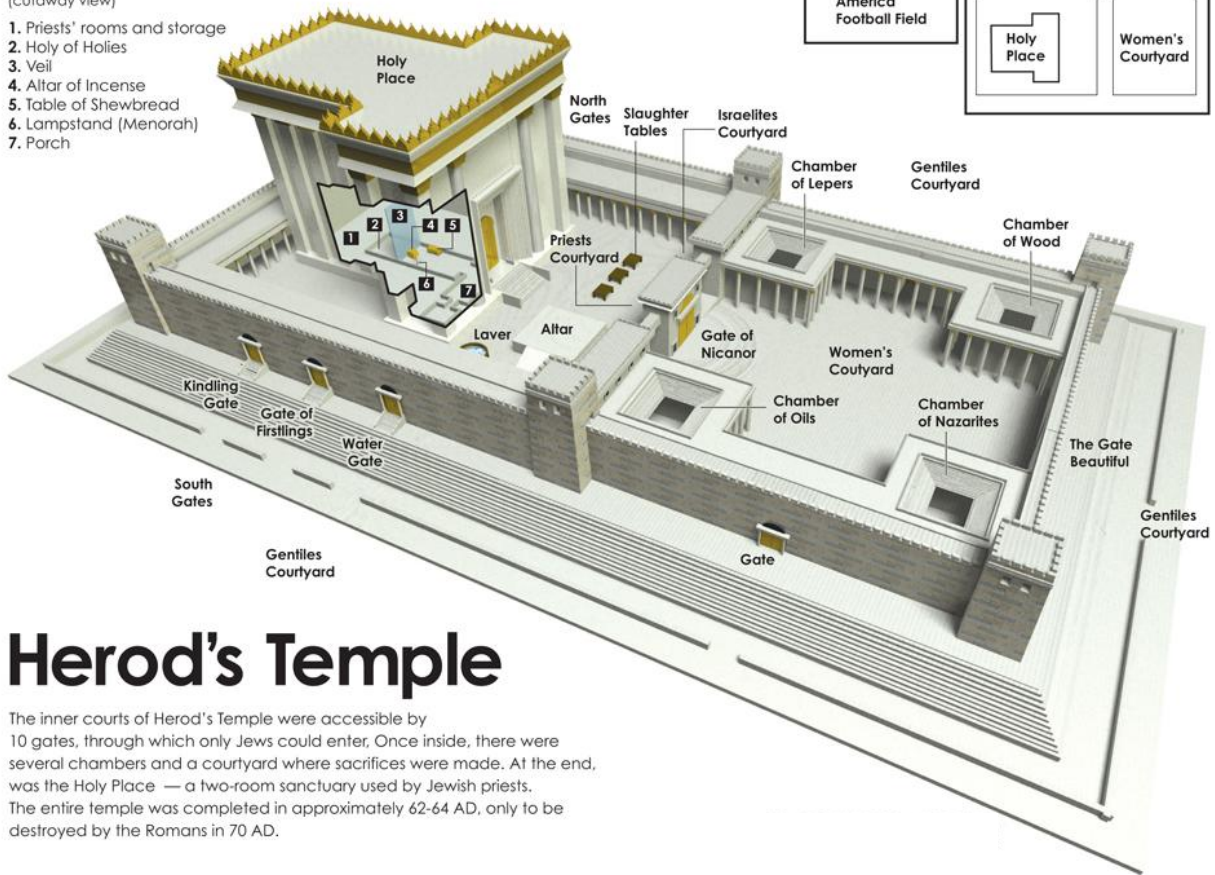
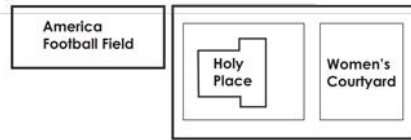




**INSIDE THE HOLY PLACE**  
(cutaway view)

- 1. Priests' rooms and storage
- 2. Holy of Holies
- 3. Veil
- 4. Altar of Incense
- 5. Table of Shewbread
- 6. Lampstand (Menorah)
- 7. Porch

Size comparison (approximate):



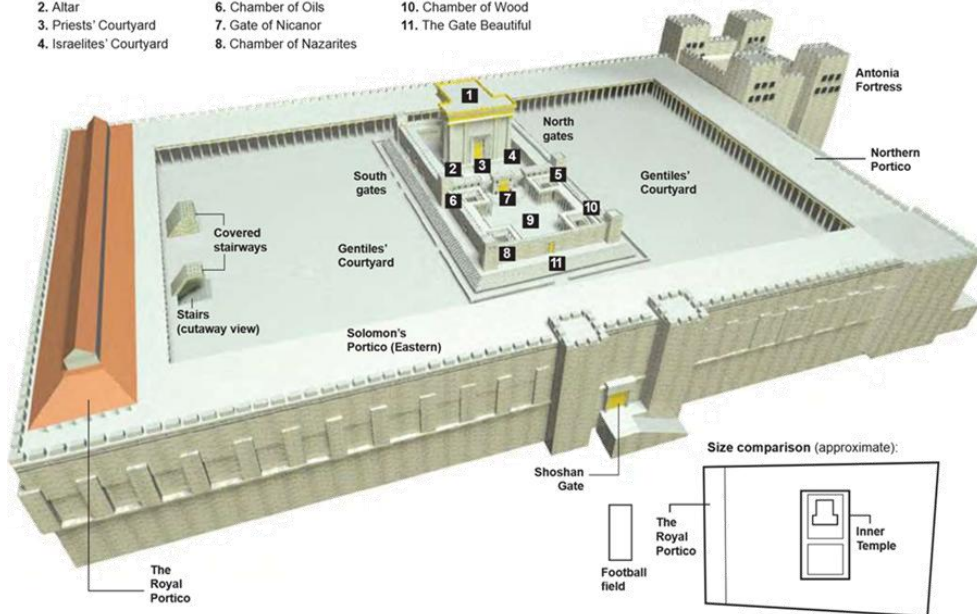
# Herod's Temple

The inner courts of Herod's Temple were accessible by 10 gates, through which only Jews could enter. Once inside, there were several chambers and a courtyard where sacrifices were made. At the end, was the Holy Place — a two-room sanctuary used by Jewish priests. The entire temple was completed in approximately 62-64 AD, only to be destroyed by the Romans in 70 AD.

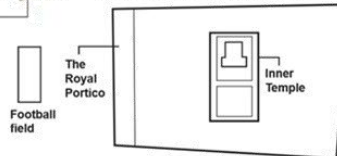
# Herod's Temple on the Temple Mount

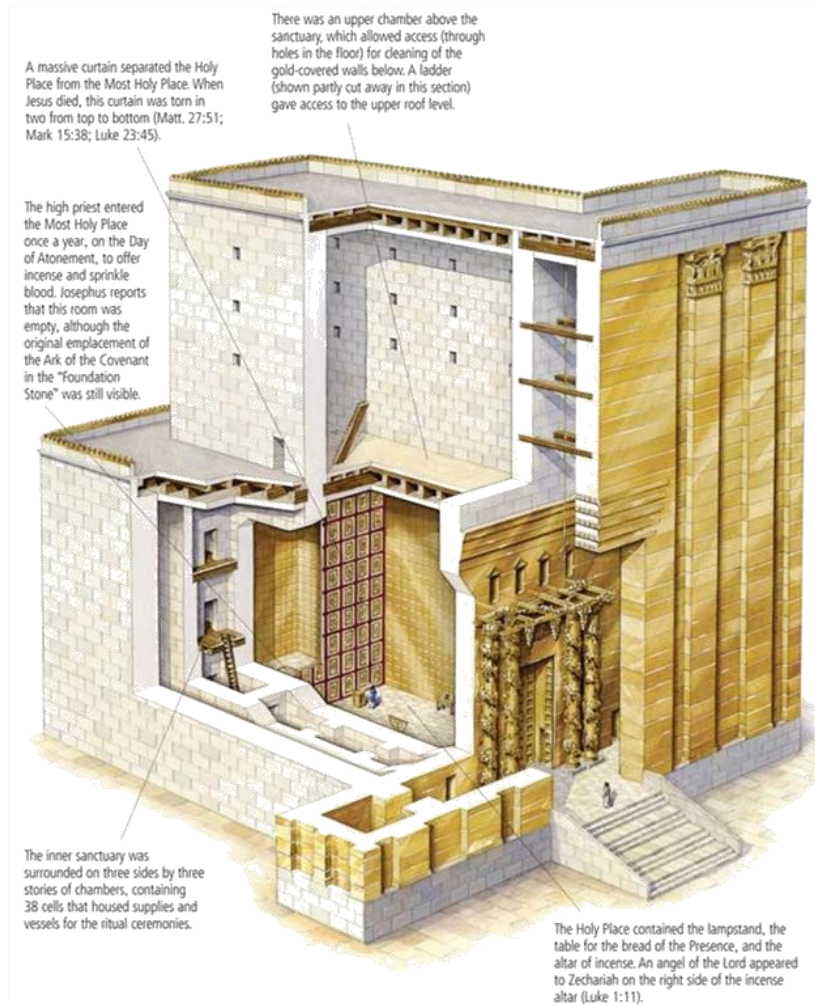
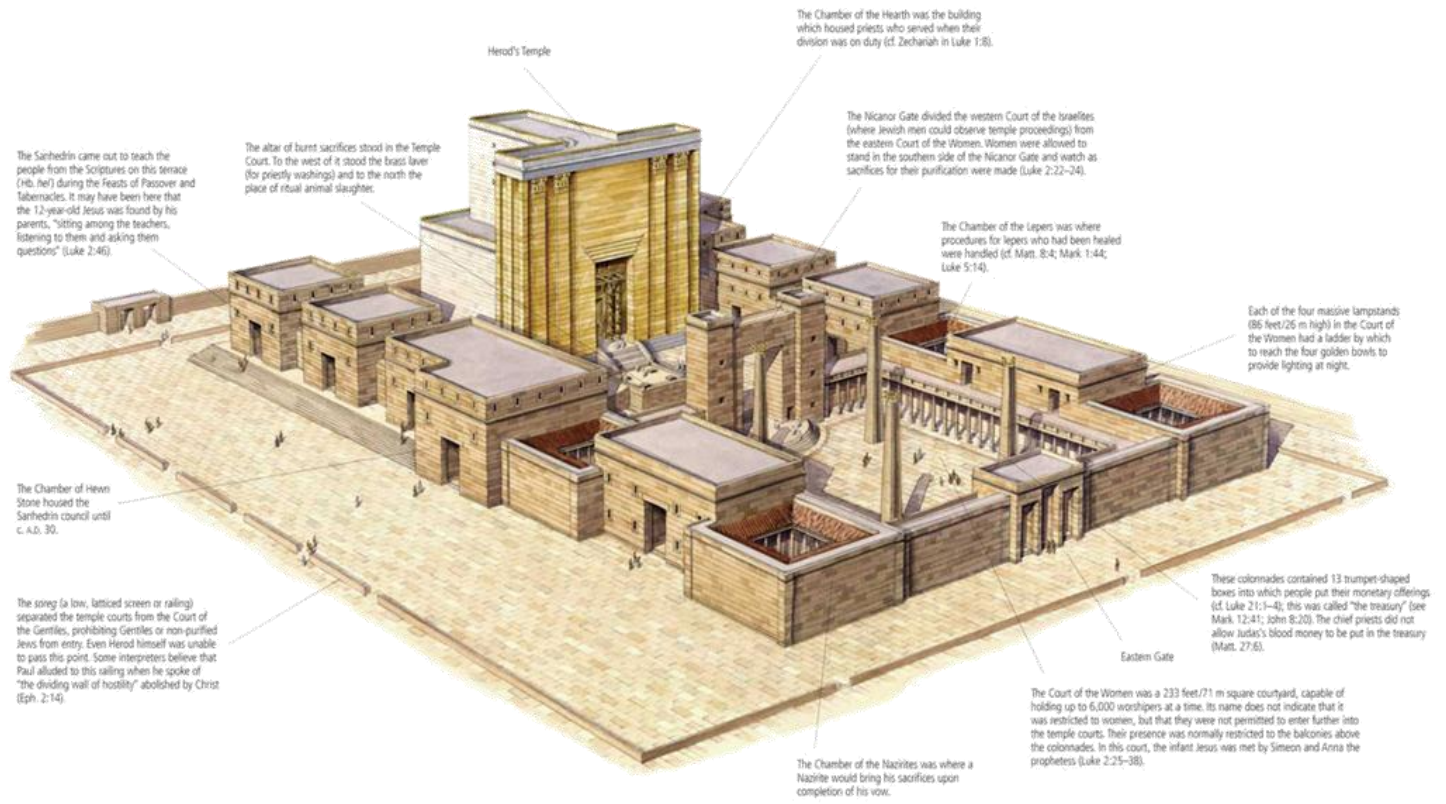
King Herod the Great began renovations on the Temple in approximately 20–19 BC. The entire temple expansion, including the massive Temple Mount, was not complete until approximately AD 62–64, only to be destroyed by the Romans in AD 70.

- 1. Holy Place
- 2. Altar
- 3. Priests' Courtyard
- 4. Israelites' Courtyard
- 5. Chamber of Lepers
- 6. Chamber of Oils
- 7. Gate of Nicanor
- 8. Chamber of Nazarites
- 9. Womens' Courtyard
- 10. Chamber of Wood
- 11. The Gate Beautiful



Size comparison (approximate):









a model of HEROD'S TEMPLE









## Floor Plan of the 2nd Temple



**27 - the child Jesus** - The word used for "child" is actually better translated as "infant". It is the Greek word "παιδίον" or "paidion" which is used on infants and very young children. Jesus came to earth via the same means every other mortal did. He was born of a natural birth, and was raised from infancy as you and I. He learned to eat solid foods, he learned to walk. He learned to control his physical desires and his mortal impulses.

**28 - custom** - The Jews had many customs, most were associated with the law. Many customs were cultural, however, some were known as hedges. Hedges were customs designed to protect the law. For example, the law says that the Sabbath day was to be kept holy. No work was to be performed on the Sabbath. The Jews developed a custom that limited the number of steps that could be taken on the Sabbath. The law doesn't dictate the number of steps one was limited to; however, the custom was developed to put a hedge around the law and protect people from breaking the law. These became known as oral laws or customs. So there were written and oral laws.

The custom spoken of here would be a written law for Joseph to pay 5 Temple Shekels for the redemption of Jesus. All firstborn males, under the Law, were property of the Lord. They were to be turned over to the priests at the temple unless redemption was paid. Jesus' parent came to the temple to do what was customary according to the Law. We guess that it was Joseph that paid the redemption money, since it was the responsibility of the Father to do so. Though Jesus is the actual Redeemer for which every other symbol represents, He was still required to fulfill all righteousness, and therefore He was redeemed. The symbolism is actually clear, at least for everyone else. We are all helpless to pay for our own redemption. Each of us require a Redeemer. Jesus was symbolically redeemed of Joseph. We are all literally redeemed of Jesus.

**29 - the law** - The law makes reference to the law of Moses as contained in the first 5 Books of Moses. It also refers to the oral traditions associated with the law. The rabbis spent most of their lives interpreting the law. Their interpretations became the oral law. In the end, the oral law became almost as important as the written law. This is unfortunate since the written law came to man from God via his Prophets. The oral law came from the intellect of man. The problem is that the intellect of man is most often flawed.

**30 - his arms** - Arms symbolize one's ability to act. Raised arms are an act of submission and are associated with covenants, prayers and supplication. Raised arms can also symbolize surrender. (An illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 15). Simeon took the child Jesus into his arms. One might speculate here. He took Jesus into his arms, and blessed God. Did he give Jesus a priesthood blessing? Purely conjecture, but an interesting thought.

**31 - blessed** - Simeon blessed God. This is an odd figure of speech, begging a review of the translation. The word "blessed" is translated from the Greek word "εὐλογέω" or "eulogēō". The word means to praise or to invoke a blessing. Probably a better translation would be that Simeon either "praised God" or "asked God for a blessing".

**32 - God** - The word "God" is translated from the Greek word "θεός" or "theos". It is a word that means the "only and true God". It is a word used for the living God, rather than one of stone or idol.

**33 - thy servant** - A word of submission is offered by Simeon. The word "servant" is translated from the Greek word "δούλος" or "doulos". It is a slave, bondsman or man of servile condition. **"Simeon describes himself with the masculine form of what Mary applied to herself in Luke 1:38, doulas. This word stands in contrast to despotes, 'lord, master'."** (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 428). Simeon was a man of humility and deep understanding of his relationship with deity.

**34 - mine eyes** - The eyes are symbols of knowledge. Simeon finally saw the Messiah. He now had knowledge to accompany his great faith.

**35 - thy salvation** - **"Salvation is centered in Christ. Through his atoning sacrifice all men are saved in the sense of resurrection, while those who believe and obey his laws become, in addition, inheritors of eternal life. Thus to see Jesus and to recognize him as the Lord's Christ is to see salvation for he is the personification of it. It was as though Simeon had said, 'Mine eyes have seen Christ.'"** (Doctrinal New Testament Commentary, Bruce R. McConkie, page 100-101).

**36 - before the face** - The face symbolizes one's presence. It also symbolizes blessings, glory and grace. (The encyclopedia of Jewish Symbols, Ellen Frankel and Betsy Platkin, pages 52-53). Many believe that Simeon's experience with the infant Messiah is fulfillment of Isaiah's prophecy. Isaiah wrote, **"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."** (Isaiah 52:10). **Herein is prophesy fulfilled.** Simeon was just one who

experienced this prophecy. Many would follow. Countless people would leave His presence knowing that they had seen the salvation of God. Can you imagine what you might feel after having experienced His presence. Having felt His goodness, or been healed by His great power? No doubt you would have declared as Simeon did.

- 37 - **of all people** - The Savior's message is meant for all the people of the earth. His mortal mission was the start of a missionary effort that transcends mortality. He broke the bands of death and opened the preaching of the Gospel to those that dwelt in spirit prison. He organized his disciples to go to the ends of the Earth. We know that he visited the Nephites and the 10 tribes. His work will find its way to every ear. When John the Beloved saw the last days, he wrote, **"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."** (Revelation 14:6). It is not hard to see the Lord's work going to all peoples, right before our eyes. The Apostle Bruce R. McConkie taught, **"Blessings coming in and through the Messiah were for all men, not just the chosen seen of Israel."** (Doctrinal New Testament Commentary, Bruce R. McConkie, page 101). Understand that the Jews of the day saw themselves as the Children of Abraham. They were elect and chosen. Unfortunately, many had lost their way and failed to understand that all who would come unto the Lord and covenant with Him would be made His people.
- 38 - **light to lighten**- The Codex Sinaiticus translates the phrase "light to lighten" as "light for a revelation to". The Term light symbolizes the soul, or the people. It also symbolizes Israel and the covenant people of the Lord. (The encyclopedia of Jewish Symbols, Ellen Frankel and Betsy Platkin, pages 96-97).



There is an obvious relationship between light, revelation and salvation. The odd statement of "light to lighten" **"raises the question about the syntax of phōs, 'light' here. It is coordinated with doxan, 'glory', in the second part, with both of them in apposition to 'your salvation'; or is doxan, which is in the accusative case, governed by the preposition eis that precedes apokalypsin, 'revelation'? If the former, then the salvation would be both a 'light' to the Gentiles and 'glory' to Israel...Probably the latter is meant, 'a light (to give) revelation...and (to give) glory."** (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 428).

One biblical scholar draws a connection between Simeon's statement about light to another passage in Isaiah. He wrote **"This is an allusion to the Servant Song in Isaiah 49:6"** (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 428). Isaiah wrote, **"And he said, It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."** (Isaiah 49:6).

- 39 - **the Gentiles** - The Gentiles were looked upon as unclean and wicked. They worshipped false gods and engaged in all manner of sin. The word Gentile comes from the Latin word "gentilis", meaning of or belonging to a clan or tribe. The Jews used the word to refer to any people or tribe that was not of the covenant, i.e. "non-Jew". Other groups that claim Israelite heritage also use the term to describe outsiders. The term is used by English translators for the Hebrew "גוי" or "גוים" and "גוים" or "גוים" in the Hebrew Bible and the Greek word "ἔθνη" or "éthnē" in the New Testament. The term Gentiles being derived from Latin is not a word that was used in the original Hebrew or Greek Bible. The original words "Goy" and "Ethnos" refer to "peoples" or "nations". Latin and later English translators selectively used the term Gentiles when the context for the base term "peoples" or "nations" referred to non-Israelite peoples or nations in English translations of the Bible. Hence, Simeon is saying that "a light of revelation to the nations" rather than the Gentiles.
- 40 - **the glory** - **"The glory of God is intelligence, or, in other words, light and truth."** (Doctrine & Covenants 93:36). Interesting that a non-member Biblical scholar would draw this correlation, **"and glory to your people Israel, this should preferably understood as coordinate to 'revelation'"** (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 428). Glory and light seem to be associated with righteousness and God Himself. As we live closer to Him, we can experience His light and glory. Both bring about salvation. Isaiah wrote, **"I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory."** (Isaiah 46:13).
- 41 - **marvelled** - The Codex Sinaiticus translates marvelled as wondered. Some Apocryphal works maintain that Mary and Joseph questioned; however, I find that inconsistent with Mary and Joseph's righteous behavior. Everything we know about them illustrates faith and trust in God.



42 - **set** - The word "set" is translated from the Greek word "κέμαι" or "keimai". It means to lie, as in an infant. It is used metaphorically to be set by God's will, to be appointed or destined of God. Jesus was called for a very specific mission. He was appointed of God. He was not destined, which would fail to recognize Jesus' agency in the process. He was, however, foreordained to be the Redeemer of mankind. In this way, Jesus was set for His mission.

43 - **for the fall** - The word "fall" is translated from the Greek word "πτώσις" or "ptōsis". It means a falling or down fall. Jesus was foreordained, or set, because of the fall of man. The Book of Mormon teaches, **"And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else. Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works."** (Alma 11:40-41).

This verse makes reference to the fallen state of man. Isaiah wrote, **"...And many among them shall stumble, and fall, and be broken, and be snared, and be taken."** (Isaiah 8:13-15). This is our state. Snared and lost. We cannot redeem ourselves. Our state is hopeless without a redeemer. To this Jesus is "set" to resolve. Teaching this principle to the Romans, Paul wrote, **"For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed."** (Romans 9:28-33).



44 - **rising** - The Codex Sinaiticus translates the term "rising again" as "rise". **"Look, this child is marked for the fall and the rise of many in Israel, literally, 'behold, this one is set for...' or 'lies (in store) for...'. Though anastasis, which usually means 'resurrection' is employed here, its meaning is rather more generic and contrasted with ptosis, 'fall, failure'."** (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 428). Jesus will rise above the fall of man. He will atone for all our sins. He will give His life, and He will take it up again. He will rise or resurrect, opening the door for all mankind to have eternal life. This is the insight Simeon received from the spirit. He revealed Jesus' mission in but a few short words.

45 - **a sign** - The word "sign" is translated from the Greek word "σημεῖον" or "sēmeion". The Greek word means a sign, mark or token. It is that by which a person or thing is distinguished. There are many, many signs in the Old Testament that point us to Jesus as the Messiah. Isaiah, speaking of signs from heaven given in the birth of his own children, said, **"Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion."** (Isaiah 8:18). This is the Lord's pattern. He provides signs where with we can look towards Him, but we must be faithful and look. The Phrase "a sign which shall be spoken against" is **"Literally a rejected (or opposed) symbol."** (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 429). In spite of the many prophesies and signs which would identify Jesus as the Messiah, Simeon is prophetically proclaiming that there will be men who reject Jesus and speak against the signs. This is exactly what happened to the Savior during His earthly ministry.

How do we protect ourselves against failing to see the signs, or rejecting them when they come? The Apostle Boyd K. Packard taught, **"I do not invite anyone to become a seeker after a sign, but to prepare a mind and a heart and a body that is clean."** (General Conference, "We Believe All that has been Revealed", Boyd K. Packard, April 1974). A clean and righteous vessel is worthy of the Holy Ghost. Simeon was such a man, and consequently, he saw clearly the signs.

46 - **a sword** - The "sword" symbolizes power, authority. It also symbolizes strength. Swords are also a symbol of war and the removing of peace. In Mary's case, peace will be removed from her soul. One Biblical scholar says of this verse, **"Literally, 'and a sword shall go through your own soul.'" (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 429). "The most common interpretation of these words is that of the sword of anguish that she will experience as she sees Jesus crucified and his side pierced with a lance - her role as mater dolorosa. This does not suit the Lucan Gospel, since Mary appears at the foot of the cross only in John's Gospel and only in John's Gospel is Jesus' side pierced with a lance. Mary is never said in the Lucan Gospel to be among the women who followed him from Galilee...The Old Testament background for the saying is the idea of the sword of discrimination..." (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 429). Of course, Simeon's prophecy was issued without regard for its fit with a particular Gospel. Bruce R. McConkie puts it quite simply, "Except perhaps in a figurative sense, no sword was to pierce Mary; rather, a spear was to pierce her Son, to the consequent wounding of her own soul."** (Doctrinal New Testament Commentary, Bruce R. McConkie, page 101).

47 - **pierce** - The Codex Sinaiticus translates the word "pierce" as "pass". There is no doubt that Mary would face sorrow as she watched her Son's mission unfold. We know that Jesus was foreordained to be crucified. Of that event we read, **"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene."** (John 19:25). There is little doubt that Mary's soul was pierced as she watched elements of the atonement underway. "Piercing"? Sure. That is probably a very appropriate figurative word.

48 - **thy own soul** - This is an indication that Mary's "sword that shall pierce" is figurative. It would pierce her soul. This was an emotion and spiritual trauma. This was her firstborn. She loved Him, as a loving mother would. The events that would close His life would suffer any mother's soul. I am sure that Mary and Joseph wondered what the prophecy meant. How would this unfold?

49 - **hearts** - The "heart" symbolizes understanding and the temple of God. (The encyclopedia of Jewish Symbols, Ellen Frankel and Betsy Platkin, page 82). The heart can symbolize feeling, thought, one's center, intellect, and desire (The encyclopedia of Jewish Symbols, Ellen Frankel and Betsy Platkin, pages 75).

50 - **Anna** - "Anna is the Greek form of the Hebrew name, Hannah, 'Grace, Favor', derived from the same root (hnn) as 'John. Though called a 'prophetess' by Luke, she utters no canticle...he





never tells us in what sense the term is to be understood." (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 431). Almost nothing is known of her, even in Apocryphal writings. She was righteous. She was a widow from the northern part of Israel of the Tribe of Asher. She appeared to live at the Temple. Like Simeon, she had eagerly awaited the birth of the Messiah, and would be privileged to bear witness of Him.

As stated, Anna was a member of the tribe of Asher, one of the ten "lost tribes" of Israel, which were scattered in the Assyrian captivity in 721BCE. While the tribe, as a whole, never returned to Israel, Anna's family had made the journey back to their homeland. The women of the tribe of Asher were known for their beauty and talent, which qualified them for royal and high-priestly marriage. Therefore, the fact that she did not remarry is significant. There would have been great pressure to do so, especially because the tribe of Asher was in danger of extinction. Her greatest womanly contribution, as well as her womanly fulfillment, would seem to have been marriage and child-bearing. Nevertheless, she remained single, lived out her life in the temple, occupied with prayer and fasting.

Anna was well-known as a prophetess. To be acknowledged as a prophetess was a great honor and distinction given her among the Jewish people, especially from the High Priest and Teachers of the Law, who recorded her in their religious history. This was not an ordinary notability. The significance of Anna's testimony, however, is not merely that she recognized Jesus as the Messiah, but that she then went to spread the good news. Like the women who would bear witness to the Resurrection many years later, Anna shares the wonderful news with all who would listen.

51 - a prophetess - "A prophetess is a woman who has received revelation from the Holy Ghost certifying that Jesus is the Christ." (Mormon Doctrine, Bruce R. McConkie, pages 544-547).

52 - the daughter of Phaniel - "This is the Greek form of the Hebrew name 'Pēnūēl', used of a man in 1st Chronicles 4:4 and of a place in Judges 8:8 and Genesis 32:32. It is translated in the Septuagint of the Genesis citation as eidos tou theou, 'face/appearance of God' " (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 431). Little to Nothing is known of Phaniel today. Even so, it should be noted that one's genealogy qualified one for marriage into specific families, Temple services, inheritance, or other such honors. No doubt it was included in relation to Anna because she was of a special family or class. Familial lines were important. When it says that she was the daughter, that would be a figurative statement that could just mean a descendant of Phaniel.

53 - the tribe - The children of Israel numbered 13 but were divided into 12 tribes, Levi serving for the redeemed firstborn;

1. Asher
2. Naphtali
3. Zebulon
4. Issachar
5. Manasseh
6. Ephraim
7. Benjamin
8. Dan
9. Judah
10. Simeon
11. Gad
12. Reuben
- . Levi





54 - **Aser** - "This identifies Anna as a member of an outlying northern tribe. Asher is the last of the tribes mentioned in the Blessing of Moses (Deut. 33:24-25). It was named after Asher, the son of Jacob. In Genesis 30:13 Leah plays on the meaning of the name, 'Good Fortune' and exclaims, 'Fortunate am I! For women (shall count me fortunate!)...What a prophetess from a tribe like Asher would be doing in the Jerusalem temple is a bit puzzling; Luke is probably little interested in the geographical location of Asher, as his attempt to describe Anna in the following phrases would suggest." (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 431).

55 - **of a great age** - "Assuming she married at the age of twelve, which is possible in the East, Anna thus would have been at least one hundred and three." (Doctrinal New Testament Commentary, Bruce R. McConkie, page 101).

56 - **from her virginity** - In the ancient world, once a girl started her menstruation, she became a woman. Once she was a woman, she was eligible for marriage. This sound barbaric in our culture, but this was perfectly acceptable in ancient Israel. Once married, she would be required to consummate the marriage with sexual relations. This would have been her required duty. She would not have been married earlier than her menstruation, which we might estimate at 12 years old.

She lived with her husband, who we have not even a name, for 7 years. At that point, he apparently died leaving her a widow. She was at the very least 19, though she might have been older. This is significant, because the scriptures state that she had been a widow for 84 years. Even with early marriage, that would place her age at the time she saw the promised Messiah at 103 years old. This is a miraculous age even today, since the life expectancy was far below today's it is even more amazing.

57 - **a widow** - The word "widow" is translated from the Greek word "χήρα" or "chēra". It means a widow or a woman whose husband has died.

58 - **of about fourscore and four years** - A score is twenty years. Anna has been a widow for 84 years.

59 - **departed** - "For some commentators this would mean that she lived within the Temple precincts. That may be reading into the text more than Luke intends. The Protoevangelium of James 7:1- 8:2 depicts Mary as presented in the Temple by her parents, where she stayed when they left, 'nurtured like a dove and receiving food from the hand of an angel'. This, of course, is part of the later legends about Mary; and one should hesitate to understand anything similar here in the case of Anna the prophetess." (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 431).

60 - **fastings and prayers** - Praying and fasting was an integral part of Temple worship. There were designated times for prayer, where the priest would enter the Holy Place of the Temple and place incense on the Hot coals of the Golden Altar. When it was time for prayer, the entire assembly would pray. The Temple was and is a place of prayer and fasting. It is perfectly expected that Anna would be engaged in prayers and fasting if she was serving on Temple Mount.

61 - **night and day** - "It would denote here Anna's participation in the prayers of the people attending the daily sacrifices." (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 431). Prayers were scheduled as part of the daily worship. They were offered with the morning sacrifice, the sacrifices during the day, and the evening sacrifice. If Anna was serving at the Temple she would have prayed, day and night, at the Temple,

62 - **instant** - The Codex Sinaiticus translates the word "instant" as "same hour".

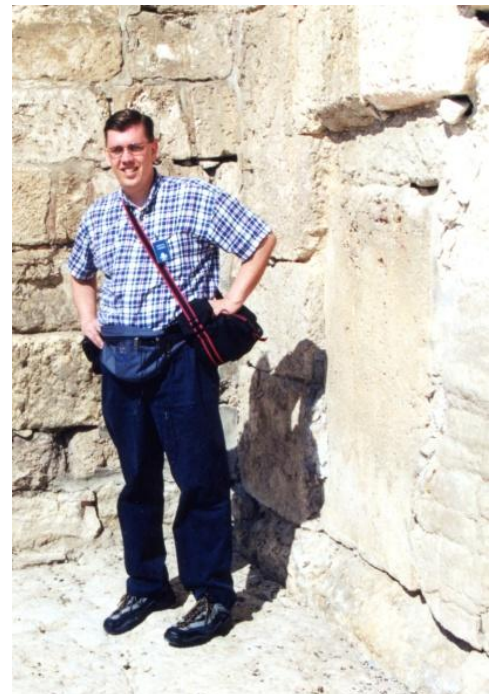
63 - **looked for redemption** - "It is synonymous with 'the consolation of Israel'. The noun *lytrosis*, 'deliverance, redemption', sometimes translates in the Septuagint the Hebrew noun *geullah*." (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 432). Anna was looking for the same thing Simeon was. She was looking for the Messiah. She understood Him as the source of redemption. This brings up an interesting point. We often see Israel at the time of Jesus as fallen and apostate. That is not necessarily true. "Apostasy was not universal among the Jews. A small minority understood the Messianic prophecies and prayed for the spiritual and temporal redemption that becomes available through faith in the Holy Messiah himself. To them redemption meant, not just relief from Roman imperialism, but a ransom from the temporal and spiritual effects of the fall of Adam." (Doctrinal New Testament Commentary, Bruce R. McConkie, page 101).

Anne looked for the Messiah, she was looking for redemption. We should follow her example. Though we don't expect to find the mortal Messiah like she did, we can find redemption. And in that we shall find him. The Doctrine and Covenants teaches, "But, behold, I say unto you that I, the Lord God, gave unto Adam and unto his seed, that they should not die as to the temporal death, until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son." (Doctrine & Covenants 29:42).

64 - **returned** - The new family finished their business in Jerusalem. We assume that Jesus' redemption was paid at the Temple treasury. We know that Mary submitted herself to the ritual purification for new mothers. Now it was time to return home. They would have exited the Temple through the Double gateway on the south end of Temple Mount. Interestingly, the double gate still exists but has been blocked shut. At its base is the original threshold stone that was present from the days of Christ. Of all the location in Israel, the threshold is one of the only places that one can say with great surety that the feet of Jesus, Mary, and Joseph have touched. To the right is a picture of the author standing on that threshold stone.

65 - **Galilee** - "Galilee was the northern region of the Holy Land in the days of Jesus. The south boundary was the Carmel mountain range to the west and a line from Jenin to Beth-Shean on the east. To the northeast and the northwest it was bounded by Syria and Phoenicia. The area was about 60 miles long and 30 miles wide...A population of two or three million people may have lived in 204 towns of Galilee in Jesus' day. They were Aramaean, Phoenician, Greek, and Jewish. A vast blanket of green covers Galilee through most of the year. One Galilee love said, "In March, Galilee is so green it hurts your eyes." Here you can witness sleepy villages that characterize biblical days. Wells, jugs, shepherds, donkeys, and robes take us back 2,000 years to Jesus' day." (Discovering the World of the Bible, LaMar C. Berrett and D. Kelly Ogden, page 104).

## The Tribes of Israel



66 - own - This would indicate that Joseph's home was in Nazareth. It was considered Joseph's home town, and Mary having been only married a short time, now calls Nazareth her home, regardless of where her parents reside. Many believe that Mary's parents resided in Nazareth as well.

67 - Nazareth - "Nazareth lies in the hills of Galilee, 1,230 feet above sea level, about midway between the Sea of Galilee and the Mediterranean Sea." (Discovering the World of the Bible, LaMar C. Berrett and D. Kelly Ogden, page 110). It is often referred to as "A town or "city" in Galilee, of which Biblical mention is found in the New Testament only. Josephus says nothing concerning the place. The name of the existing village, or the Nazareth of to-day, is En-Nazirah. This occupies an upland site on the southerly ridge of Lebanon, and "commands a splendid view of the Plain of Esdraelon and Mount Carmel, and is very picturesque in general" (Zenos). The author of the article "Nazareth" in Smith's Bible Dict. identifies the modern En-Nazirah, with the Nazareth of old on the following grounds: "It is on the lower declivities of a hill or mountain (Luke 4:29); it is within the limits of the province of Galilee (Mark 1:9); it is near Cana (John 2:1, 2, 11); a precipice exists in the neighborhood (Luke 4:29); and a series of testimonials reaching back to Eusebius represent the place as having occupied the same position." The same writer adds: "Its population is 3000 or 4000; a few are Mohammedans, the rest Latin and Greek Christians. Most of the houses are well built of stone, and appear neat and comfortable. The streets or lanes are narrow and crooked, and after rain are so full of mud and mire as to be almost impassable." At the time of Christ's life the town was not only regarded as unimportant by the Jews as having professed but little respect for Galilee or the Galileans, but as without honor by the Galileans themselves, as appears from the fact that the seemingly contemptuous question, "Can there any good thing come out of Nazareth?" was uttered by Nathanael (John 1:46), who was a Galilean and a native of Cana, a neighboring town to Nazareth (John 21:2). Nazareth owes its celebrity to its association with events in the life of Jesus Christ (Matt. 2:23; 13:54; Mark 1:9; 6:1; Luke 1:26; 2:4; 4:23,34; John 1:45,46; 19:19; Acts 2:22)." (Jesus the Christ, James E. Talmage, page 120).



The fact that Mary and Joseph called Nazareth home fulfills prophecy. Matthew 3:3 says that Jesus was thus a Nazarene, a fulfillment of prophecy. Unfortunately, the Old Testament in its current state lacks a clear prophecy stating that the Messiah would be from Nazareth or call it home. One scholar says, "As was said by the prophet, " He will be called a Nazorean." (The Gospel According to Luke: I-IX, The Anchor-Yale Bible Commentary, Joseph A. Fitzmyer, page 432).