some render **their** ‘*of the Jews*,’ but does  
not approve of it (John ii. 6 is certainly no  
case in point). See the last note, on the  
necessity of purification for *both*.

**23.]** God had taken the *tribe of Levi  
instead of the firstborn that openeth the  
womb,* Num. iii. 12, and required only the  
excess in number of the firstborn over the  
Levites to be redeemed (ib. vv. 44–51).  
This arrangement appears afterwards to  
have been superseded by a general command to redeem *all the firstborn* at five  
shekels of the sanctuary (Num. xviii. 15, 16).

**24.]** The offering (ref. Lev.)  
was, *a lamb for a burnt-offering*, *and a  
pigeon for a sin-offering:* but if the  
parties were too poor to bring a lamb,  
then *two pigeons*. But we are not hereby  
justified in-assuming *extreme poverty* to  
have been the condition of our Lord’s  
family. This nowhere appears  
Gospel history.

**25.]** It appears that this Symeon might have been Symeon the son of Hillel,—and father of Gamaliel, mentioned in Acts v. 34 ff. But we have no means of ascertaining this.

**the consolation of Israel]** See Acts xxviii. 20.  
Vol. I. It was a common form of adjuration  
among the Jews, *“So may I see consolation,* *if* &c.” referring to Isa. xl. 1.  
On the general expectation of deliverance  
at this time see on Matt. ii. 1 ff.

**26.]** Of the nature of this intimation,  
nothing is said. Symeon was the subject  
of an especial indwelling and leading of  
the Holy Ghost, analogous to that higher  
form of the spiritual life expressed in the  
earliest days by *walking with God*—and  
according to which God’s saints have often  
been directed and informed in an extraordinary manner by His Holy Spirit. In  
the power of this intimation, and in the  
spirit of prophecy consequent on it, he  
came into the Temple on this occasion.

**29.]** **lettest thou depart**, not *from  
life*, or *out of the earth*,—but as being **thy  
servant**, he thinks of his death as the termination of, and so dismissal from, *his servitude*.

**32.]** See Isa. xlix. 6. The general  
term of the last verse,—**all the  
peoples** (so literally), is here divided into  
two, the Gentiles, and Israel.

**33. his father]**his father) In ver. 48 we have Joseph  
again called by this name. *Our Lord*