

Research: Simeon and Anna

Luke 2:25-32, 37, 38

25And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

Just is *dikaios* in Greek which means “righteous, observing divine laws, virtuous, keeping the commands of God; whose way of thinking, feeling, and acting is wholly conformed to the will of God; approved or or acceptable of God.”

Devout is *eulabes* in Greek which means “reverencing God, pious, religious.”

The consolation of Israel: a common expression among the rabbis for the Messianic age. (Dummelow).

“*Behold there was a man*, — There was now in Jerusalem one Simeon, venerable on account of his age, piety, and virtue. For, *he was just and devout* — Righteous toward his fellow-creatures, and holy toward God; *waiting for the consolation of Israel* — A common phrase for the Messiah, who was to be the everlasting consolation of the Israel of God. *And the Holy Ghost was upon him* — That is, as the word here signifies, he was a prophet” (Benson Commentary).

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

Revealed is *chrematizo* which means “be divinely commanded, admonished, instructed, advised.”

Ghost is *pneuma* which means “vital principle, spirit, movement, breath, wind, inspiration.”

The Lord’s Christ. The same as the ‘Christ of God’ i.e ‘him whom God has sent as the Messiah.’ (Dummelow).

27And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

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

“*And he came by the Spirit into the temple* — That is, by a secret but powerful direction and impulse of the Holy Spirit.

“when the parents brought in the child Jesus — Just at that very juncture of time when they brought him into the court of Israel there.

“Then took he him up in his arms — Having discovered him by the supernatural illumination with which he was favoured;

“and blessed God, and said — Aloud, it seems, in the hearing of all the people then present;

“Lord, now lettest thou thy servant depart in peace, &c. — Let me depart hence with the satisfaction of having seen the Messiah, according to the gracious promise thou wast pleased to make me” (Benson Commentary).

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

“Lord, now lettest thou thy servant depart in peace. The beautiful little hymn of Simeon was no doubt preserved by the Virgin Mary and given to St. Luke” (Pulpit Commentary).

“This beautiful hymn (usually called the 'Nunc Dimittis'), which has been used in the evening service of the Church since the 4th or 5th century, is in thorough harmony with the spirit of this Gospel. It expressly includes the Gentiles in Christ's Kingdom, in accordance with the OT. prophecies” (Dummelow).

30 For mine eyes have seen thy salvation,

“Thy salvation - Him who is to procure salvation for his people; or, the Saviour.” (Barnes' Notes).

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

“**All people:** 'all peoples,' i.e. all the nations of the earth” (Dummelow).

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

“**A light,** 'A light for revelation to the Gentiles,' i.e. the Messiah is the Light of the Gentiles, sent by God to reveal His truth to the heathen world. He is also the glory of the chosen people, because all nations in glorifying the Messiah will glorify the nation from whom the Messiah springs. 'In those days ten men of all languages of the nations shall take hold of the skirt of him that is a Jew, saying we will go with you, for we have heard that God is with you' (*Zechariah 8:23*). (Dummelow).

“to lighten the Gentiles] Rather, **for revelation to**. A memorable prophecy, considering that even the Apostles found it hard to grasp the full admission of the Gentiles, clearly as it had been indicated in older prophecy, as in [Psalm 98:2-3](#). “All the ends of the earth have seen the salvation of our God,” [Isaiah 52:10](#). “I will give thee for a covenant of the people, for a light of the Gentiles,” [Isaiah 42:6](#); [Isaiah 49:6](#)” (Cambridge Bible).

“A light to lighten the Gentiles - This is in accordance with the prophecies in the Old Testament, [Isaiah 49](#); [Isaiah 9:6-7](#); [Psalm 98:3](#); [Malachi 4:2](#). The Gentiles are represented as sitting in darkness that is, in ignorance and sin. Christ is a "light" to them, as by him they will be made acquainted with the character of the true God, his law, and the plan of redemption. As the darkness rolls away when the sun arises, so ignorance and error flee away when Jesus gives light to the mind. Nations shall come to his light, and kings to the brightness of his rising, [Isaiah 60:3](#)” (Barnes’ Notes).

37And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

“If she was married at 12, which is possible in the East, she must have been 103 years old. **Departed not**] i.e. was unfailing in her attendance” (Dummelow).

“**A widow of about fourscore and four years.**— “*up to the point* of fourscore and four years,” pointing to the fact that this was the duration of her widowhood. Assuming her to have been married at fifteen, this places her actual age at 106. She had lived through the whole century that preceded the birth of Christ, from the death of John Hyrcanus, and had witnessed, therefore, the conquest of Judæa by Pompeius, and the rise of the Herodian house” (Ellicott’s Commentary).

“Fastings and prayers - Constant religious service. pending her time in prayer, and in all the ordinances of religion.

“Night and day - Continually - that is, at the usual times of public worship and in private. When it is said that she departed not from the temple, it is meant that she was "constant" and "regular" in all the public services at the temple, or was never absent from those services. God blesses those who wait at his temple gates” (Barnes’ Notes).

38And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

“And she coming in that instant, . . . That the parents of Christ brought him into the temple; just as Simeon was embracing him in his arms, and blessing God for him, and saying the things concerning him he had done; and who also came at that juncture, as he did, under the impulse, and by the direction of the Spirit of God,

“gave thanks likewise unto the Lord: praised him, as he had done, that he had sent the promised, and long looked for Messiah and Saviour; and that she had lived to see his blessed face, and this happy day; and that she should be directed to come in at this instant, and be favoured with this singular mercy of seeing the new born Saviour, and his honoured parents” (Gill’s Exposition).