**among men of good pleasure]** This reading is found in the  
greater part of the ancient authorities and  
Fathers, including the Alexandrine, Vatican, and Sinaitic MSS. It does not mean, as the Roman Catholic interpreters generally explain it, *“men of good will,”— “those that like it,”* which would be untenable in Greek as well as in theology. The only admissible rendering is, ‘*Among men of God’s good pleasure,*’ i.e. among the elect people of God.

**19.] kept,** *in her memory.*

**words**, viz. those  
spoken by the shepherds.

**21.]** HIS CIRCUMCISION. The Lord  
was made like unto His brethren (Heb. ii.  
17; iv. 15) in all weakness and bodily  
infirmity, from which legal uncleannesses  
arose. The body which He took on  
Him, though not a body of sin, was  
mortal, subject to the consequence of sin,  
—in the likeness of sinful flesh: but  
incorruptible by the indwelling of The  
Godhead (1 Pet. iii. 18). In the fulfillment therefore of His great work of redemption, He became subject to legal rites  
and purifications—not that they were absolutely *necessary* for *Him*, but were included in those things which were becoming for Him, in his humiliation and  
‘making perfect:’ and in His lifting up  
of that human nature, *for which* all these  
things were *absolutely necessary* (Gen.  
xvii. 14), into the Godhead.

**22–38.]** THE PURIFICATION IN THE  
TEMPLE. SYMEON AND ANNA RECOGNIZE AND PROPHESY OF HIM.

**22.]** See Lev. xii. 1–8, where however  
*the child* is not, as here, expressly included  
in the purification. The reading **his** is  
remarkable, and hardly likely to have been  
a correction: *“her,”* adopted by the A.V.,  
is almost without authority, and is a  
manifest correction.

Bengel denies  
that either the Lord or His mother  
wanted purification; and mentions that