

Luke 2

written and compiled by Gary Kukis

Luke 2:1–52

Birth of the Savior/Response of Various People

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Luke 2:1–3](#)

[Luke 2:4–5](#)

[Luke 2:6–7](#)

[Luke 2:8–9](#)

[Luke 2:10–12](#)

[Luke 2:13–14](#)

[Luke 2:15](#)

[Luke 2:16–17](#)

[Luke 2:18–19](#)

[Luke 2:20](#)

[Luke 2:21](#)

[Luke 2:22–24](#)

[Luke 2:25–26](#)

[Luke 2:27–32](#)

[Luke 2:33–35](#)

[Luke 2:36–38](#)

[Luke 2:39](#)

[Luke 2:40](#)

[Luke 2:41–45](#)

[Luke 2:46–47](#)

[Luke 2:48](#)

[Luke 2:49–50](#)

[Luke 2:51](#)

[Luke 2:52](#)

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out. The intent is to make this particular study the most complete and most accurate examination of Luke 2 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although much of this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

Preface: Luke 2 begins with the birth of Jesus and takes us to Him as an adult. The emphasis of most of this chapter is the events which are related to the Lord's birth in Bethlehem. At the end of this chapter, there is a very important section about Jesus at age 12.

*Bible Summary: Mary gave birth in Bethlehem. Angels sent shepherds to see the child. Jesus was presented at the temple. He grew in wisdom and stature.*¹

This should be the most extensive examination of Luke 2 available, where you will be able to examine in depth every word of the original text.

Quotations:

Augustine: "He was created of a mother whom He created. He was carried by hands that He formed. He cried in the manger in wordless infancy. He, the Word, without whom all human eloquence is mute."²

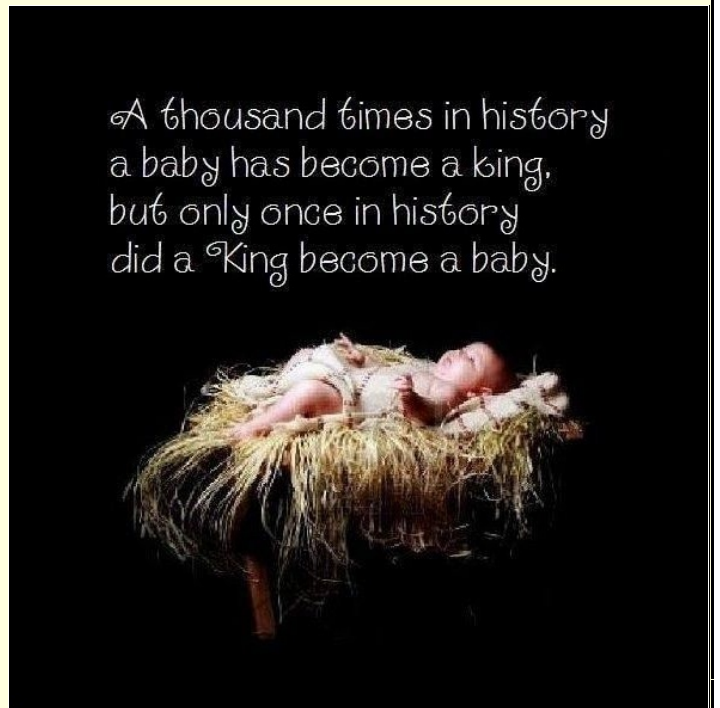
A Thousand Times in History (a graphic quote); from [Pinterest](#); accessed May 1, 2020

Calvin Coolidge: "To the American People: Christmas is not a time or a season but a state of mind. To cherish peace and good will, to be plenteous in mercy, is to have the real spirit of Christmas. If we think on these things, there will be born in us a Savior and over us will shine a star sending its gleam of hope to the world."³

Benjamin Franklin: "How many observe Christ's birthday! How few, His precepts!"⁴

Ronald Reagan: "Christmas can be celebrated in the school room with pine trees, tinsel and reindeers, but there must be no mention of the man whose birthday is being celebrated. One wonders how a teacher would answer if a student asked why it was called Christmas."⁵

Frederick Buechner: "It is impossible to conceive how different things would have turned out if that birth had not happened whenever, wherever, however it did ... for millions of people who have lived since, the birth of Jesus made possible not just a new way of understanding life but a new way of living it. It is a truth that, for twenty centuries, there have been untold numbers of men and women who, in untold numbers of ways, have been so grasped by the child who was born, so caught up in the message he taught and the life he lived, that they have found themselves profoundly changed by their relationship with him."⁶



¹ From <https://biblesummary.info/luke> accessed September 15, 2019.

² From [What Christians Want to Know](#); accessed May 1, 2020.

³ From [What Christians Want to Know](#); accessed May 1, 2020.

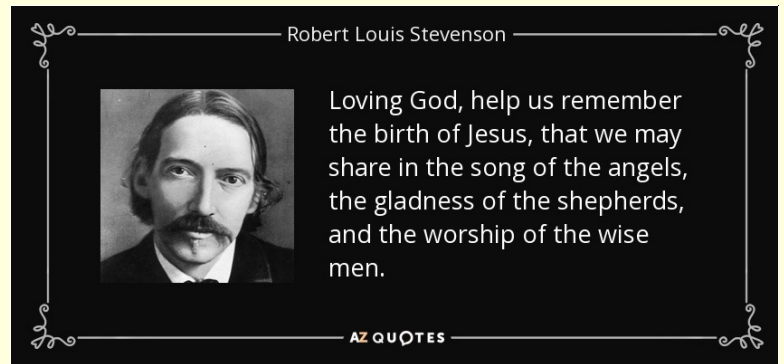
⁴ From [What Christians Want to Know](#); accessed May 1, 2020.

⁵ From [What Christians Want to Know](#); accessed May 1, 2020.

⁶ From [What Christians Want to Know](#); accessed May 1, 2020.

Robert Louis Stevenson (a graphic quote); from [AZ quotes](#); accessed May 1, 2020.

Greg Laurie (a graphic quote); from [Quote Master](#); accessed May 1, 2020.

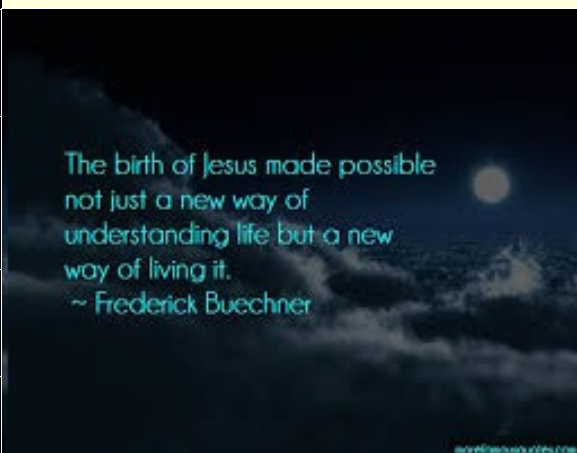


John MacArthur: "There is no connection between the worship of idols and the use of Christmas trees. We should not be anxious about baseless arguments against Christmas decorations. Rather, we should be focused on the Christ of Christmas and giving all diligence to remembering the real reason for the season."⁷

J.I. Packer: "The Almighty appeared on earth as a helpless human baby, needing to be fed and changed and taught to talk like any other child. The more you think about it, the more staggering it gets. Nothing in fiction is so fantastic as this truth of the Incarnation."⁸

"Christmas waves a magic wand over this world, and behold, everything is softer and more beautiful." ~Norman Vincent Peale

"You can never truly enjoy Christmas until you can look up into the Father's face and tell him you have received his Christmas gift." ~John R. Rice



"Hark the herald angels sing, "Glory to the new-born king." Peace on earth, and mercy mild, God and sinners reconciled! ~Charles Wesley

Frederick Buechner (a graphic quote); from [Famous Quotes](#); accessed May 3, 2020.

Billy Graham: "God did not send His heavenly angelic hordes to accomplish His majestic purpose, but He sent a tiny, tender, helpless babe in the person of His son."⁹

Billy Graham: "But why did Jesus leave heaven's glory and come down to live amid earth's filth and corruption? He came for one reason: to save us from our sins."¹⁰

⁷ From [What Christians Want to Know](#); accessed May 3, 2020.

⁸ From [What Christians Want to Know](#); accessed May 3, 2020.

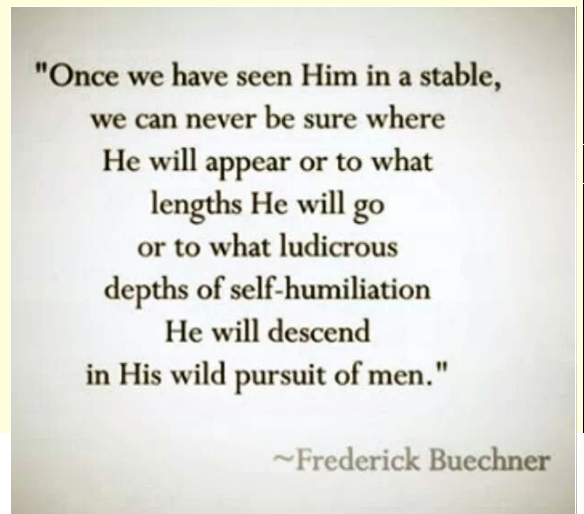
⁹ From the [Billy Graham Library](#); accessed May 3, 2020.

¹⁰ From the [Billy Graham Library](#); accessed May 3, 2020.

Henry Hon, From *ONE: Unfolding God's Eternal Purpose from House to House*: "God became a real man, had a real birth, and had a real, physical body. This is an essential point of the Christian faith"¹¹

Frederick Buechner (another graphic quote); from [Pinterest](#); accessed May 3, 2020.

It should be obvious that, when investigating substantive and provocative quotations on the birth of our Lord, there is no end to them. I have no doubts that, sometime in the near future, I will run into additional ones that I cannot bear to leave out.



Outline of Chapter 2:

Preface	Preface
Preface	A Thousand Times in History (a graphic quote)
Preface	Robert Louis Stevenson (a graphic quote)
Preface	Greg Laurie (a graphic quote)
Preface	Frederick Buechner (a graphic quote)
Preface	Frederick Buechner (another graphic quote)
Preface	
Preface	Introduction
vv. 1–3	Historical Context for Chapter 2
vv. 4–7	Mary Gives Birth to Jesus in Bethlehem
vv. 8–20	The Angel Guides Shepherds to See the Infant Jesus
vv. 21	Jesus is Circumcised on the Eighth Day
vv. 22–24	Jesus is Presented in the Temple
vv. 25–35	Simeon Encounters the Infant Messiah in the Temple
vv. 36–38	Anna the Prophetess Gives Thanks for the Lord in the Temple
vv. 39–40	The Return to Nazareth/the Growth of Jesus
vv. 41–50	A 12-Year-Old Jesus Speaks with the Scholars at the Temple
vv. 51–52	Mary Remembers These Incidents/Jesus Grows Spiritually and Physically
	Chapter Summary
	Addendum

Charts, Graphics and Short Doctrines:

Preface	Quotations
Introduction	Titles and/or Brief Descriptions of Luke 2 (by Various Commentators)
Introduction	Brief, but insightful observations of Luke 2 (various commentators)
Introduction	Fundamental Questions About Luke 2
Introduction	The Prequel of Luke 2
Introduction	The Principals of Luke 2
Introduction	The Places of Luke 2

¹¹ From [Good Reads](#), accessed May 3, 2020.

Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction
 Introduction

By the Numbers
A Synopsis of Luke 2
Outline of Luke 2: Jesus' Life Prior to His Public Ministry
Outlines and Summaries of Luke 2 (Various Commentators)
Shmoop Summary of Luke 2
A Synopsis of Luke 2 from the Summarized Bible

The Big Picture (Luke –)
Paragraph Divisions of Modern Translation for Luke 2

Changes—additions and subtractions

v.
 v. 1 **Augustus Cæsar (Octavian) (a graphic)**
 v. 1 **The Roman Empire under Augustus (a map)**
 v.
 v. 3 **Palestine Under Herod the Great (a map)**
 v.
 v.
 v.
 v.
 v. 7 **The Firstborn in the New Testament**
 v. 7 **"What does it mean that baby Jesus was wrapped in swaddling clothes?"**
 v.
 v. 7 **A Child Has Been Born for Us (a graphic)**
 v.
 v. 9 **And there were shepherds... (a graphic)**
 v. 9 **The Glory of the Lord**
 v. 9 **The Annunciation Of The Angels To The Shepherds (by Benjamin Gerritsz. Cuyp)**
 v. 9 **A Review of Luke 2:6–8**
 v. 9 **Miracles in the Bible**
 v.
 v. 10 **A Brief Review of Luke 2:8–10b**
 v. 11 **Isaiah 9:6 (a graphic)**
 v.
 v.
 v. 15 **Is the Angel of Luke 2:8–15 the Lord?**
 v. 15 **When Does Life Begin?/A Discussion of Abortion**
 v. 16 **A Short Review of Luke 2:8–15**
 v.
 v.
 v.
 v.
 v.
 v.
 v.
 v.
 v.
 v.
 v.
 v.
 v.
 v. 28 **Simeon's Moment (Artwork By Ron Dicianni)**

v.		
v.	29	Simeon the Righteous (an oil painting by Alexey Yegorov)
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.		
v.	38	Presenting Jesus in the Temple (an artistic rendition)
v.	38	Anna and Simeon with the Christ Child (a painting)
v.		
v.	39	The Trip to Egypt Interlude (Matthew 2:7–23)
v.		
v.		
v.	39	Contradictions between Matthew and Luke
v.	39	Contradictions/Disparities between Matthew and Luke
v.		
v.	40	What is the kenosis? (from Got Questions)
v.	40	Doctrine of the Hypostatic Union (from Maranatha Church)
v.	40	Links to the Doctrine of the Hypostatic Union
v.		
v.	41	Doctrine of the Passover
v.	41	When I see the Blood (a verse and graphic)
v.		
v.		
v.	46	Jesus Sitting Among the Teachers (a painting by Vasily Polenov 1896)
v.	46	A Brief Review of Luke 2:43–46/60 Minutes Show
v.	47	Emphasizing a particular group of Scriptures
v.	47	The Boy Jesus in the Temple (a graphic)
v.	47	Jesus Speaking with the Teachers (a graphic)
v.	48	My Father’s Business (a picture by Harold Copping)
v.		
v.	50	Luke 2:49–50 The Lord’s Parents Did Not Understand His Words
v.		
v.		
v.	52	Doctrine of GAP (The Grace Apparatus for Perception)
v.	52	Theological Terms from the Doctrine of GAP
v.	52	Operation Z (graphic)
v.		
Summary		A Set of Summary Doctrines and Commentary

Summary [Why Luke 2 is in the Word of God](#)
 Summary [What We Learn from Luke 2](#)
 Summary [Jesus Christ in Luke 2](#)
 Summary
 Summary
 Summary

Addendum [A Complete Translation of Luke 2](#)
 Addendum [Word Cloud from a Reasonably Literal Paraphrase of Luke 2](#)
 Addendum [Word Cloud from Exegesis of Luke 2](#)

Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text	
First Verse	Chapter Summary	Addendum	
www.kukis.org		Exegetical Studies in Luke	

Doctrines Covered or Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).

Some of these definitions are taken from
<https://www.gotquestions.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

An Introduction to Luke 2

Introduction: Luke 1 dealt primarily with birth of John the Baptizer (and the events leading up to that); Luke 2 will deal primarily with the birth of our Lord Jesus Christ (and the events leading to His birth). Literarily speaking, John the Herald precedes the Christ.

Just as Luke 1, at the final verses, seemed to jump ahead 30 years, so Luke 2 will do.

Luke 1 has no parallels in the other gospels; but there will be some common passages in Luke 2 which may be found elsewhere. However, there will be a considerable amount of narrative in this chapter recorded only by Luke.

The key is Luke assembled his gospel much differently from the others. Matthew and John both wrote what they themselves saw and remembered (for the most part); and Mark wrote about what Peter saw and remembered (for the most part).

Luke was apparently not a part of this movement until a considerable way into Acts (Acts 16:10, to be **precise**). When he became a part of Paul’s traveling seminary, he came into contact with dozens of people who saw the Lord and heard and experienced the Lord’s ministry. At some point, Luke became very interested in recording what he had been told. As a general rule, the portions of the book of Luke which are not found anywhere else are things which Matthew, Peter¹² and John did not personally experience—they may have been unaware of these incidents.

A title or one or two sentences which describe Luke 2.

Titles and/or Brief Descriptions of Luke 2 (by Various Commentators)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Luke 2 (various commentators)

¹² John Mark appears to have written Peter’s gospel through his close association with Peter.

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Luke 2

1. Were Mary and Joseph illegal immigrants?
2. Were Mary and Joseph too poor to pay for a hotel room?
3. How did Mary and Joseph end up in a barn (or, where exactly did they end up)?
4. What are swaddling clothes?
5. Who is the angel that appeared to the shepherds? Could he (He?) have been the Angel of the Lord of the Old Testament (that is, Jesus/Y^ehowah)? How do we explain the circumstances and the birth of our Lord if He is the Lord? What does that tell us about the child in the womb? What does that tell us about abortion?
6. Why does the author Luke tell us that Mary treasured up these things (vv. 19, 51)? What exact did Lue mean and how did he know this?
7. What is the consolation of Israel that Simeon the old man was waiting for?
8. Simeon said to Mary, "Behold, this Child is appointed for the fall and rising of many in Israel, and for a sign that is opposed (and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed." (vv. 34b–35 ESV; capitalized). What does all of that means?
9. What exactly happened with Anna the prophetess in the Temple area?
10. Matthew says that Joseph took Mary and the Child to Egypt; Luke says that they were taken back to Nazareth. Is this a contradiction in the gospels?
11. When Jesus is 12 and He stays behind in Jerusalem without, apparently, informing His parents; and they have to come back to find Him—how is this not a sin of disobedience to parents?
12. Jesus' teaching, when He is an adult, threatens the established Jewish religion. How does He, as a 12 year old boy, speak to the religious scholars at the Temple without them developing hostility against Him?
13. Twice in this chapter (vv. 40, 52) we learn of the Lord's spiritual growth; if Jesus is God, how does He grow spiritually?
14. Jesus is said to increase in the favor (grace) of God and man—if Jesus is God, how does He increase in anything? And why is there a mention of Jesus growing in the favor of man?

Some of these questions may not make sense unless you have read Luke 2. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Luke 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Luke 2

Characters

Biographical Material

The Principals of Luke 2

Characters	Biographical Material
Chapter Outline	Charts, Graphics and Short Doctrines

We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Luke 2

Place	Description
Chapter Outline	Charts, Graphics and Short Doctrines

By the Numbers

Item	Date; duration; size; number
Chapter Outline	Charts, Graphics and Short Doctrines

At this point, we begin to gather up more details on this chapter.

A Synopsis of Luke 2

A Synopsis of Luke 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The organization of this chapter is fairly straightforward.

Outline of Luke 2: Jesus' Life Prior to His Public Ministry

- I. The Birth of Jesus and the Circumstances Pertaining thereto. Luke 2:1–7
- II. Witness of the Angels and of the Shepherds. Luke 2:8–20
- III. Jesus is Circumcised and Presented in the Temple. Luke 2:21–24
- IV. The Witness of Simeon. Luke 2:25–35
- V. The Witness of Anna. Luke 2:36–38
- VI. The Family Returns to Nazareth/Jesus Grows and Matures. Luke 2:39–40
- VII. Jesus, at Age 12, Astounds the Temple Scholars. Luke 2:41–50
- VIII. Jesus Continues to Grow and Mature. Luke 2:51–52

Twice in this chapter, Jesus' growth will be associated with the accumulation of wisdom.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines and Summaries of Luke 2 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Shmoop tends to be somewhat irreverent. Also, the Shmoop summaries are not much shorter than the chapters themselves. He seems to have a desire, even in a summary, to provide editorial comment.

Shmoop Summary of Luke 2

GOSPEL OF LUKE CHAPTER 1:57-2:40 SUMMARY

Goo-Goo Ga-Ga

- Now it's Mary's turn again.
- Grab a Root Beer and puzzle out these dates. Luke places the birth of Jesus in "those days" (2:1)—the days of King Herod's reign over all of Judea and Galilee (40-4 BCE), when Caesar Augustus was the

Shmoop Summary of Luke 2

Roman emperor (27 BCE-14 CE).

- Luke says that there was an empire-wide census during these years, specifically at the time when Quirinius was in charge of Syria.
- But there are two big problems: (1) No empire-wide census is mentioned in any other source, although smaller-scale regional census-registrations did in fact occur from time to time. (2) Quirinius was active as the governor of Syria starting in 6-7 CE, about eight years after King Herod's death, at which time Quirinius did undertake a census. But the dates simply do not jive. How "accurately" (remember 1:3) does Luke write? Stew on that for a while.
- Back to the story: Everyone goes to the city of their birth for the registration.
- Joseph and Mary, who is still pregnant, depart from Nazareth for Bethlehem, which is King David's hometown.
- In Bethlehem, Mary gives birth to Jesus, wraps him up all nice and cozy, and puts him in a trough because all the accommodations typically provided for travelers were booked.
- At night, a heavenly messenger appears to local shepherds, who are very afraid, just like Zechariah and Mary were (1:12, 28). After all, everything's glowing with "the glory of the Lord" (2:9). The angel's like a super-worldly glow stick.
- The angel tells them not to worry because he's bringing them good news.
- There's been born in David's city (a.k.a. Bethlehem) one serious little baby, who bears some bigwig titles: Savior, Christ (a.k.a. Messiah, who's supposed to repair the broken world), and Lord.
- Take a second to enjoy the shocking fact that a newborn baby is described this way. This cute little guy is still drooling and pooping in his swaddling clothes.
- Suddenly, the whole angelic Marine Corps appears shouting acclamations to the Commander in Chief. Glory! Peace!
- After the heavenly troop withdraws, the shepherds decide to make the trek to Bethlehem in order to witness this major event for themselves.
- When they find the situation exactly as the otherworldly messenger described it, the shepherds tell Mary and Joseph what they heard about this kid.
- After eight days, the baby is circumcised just like baby Johnny (1:59), and the kid is named Jesus, just as Gabriel instructed in 1:31.
- Several days later, Mary and Joseph present baby Jesus to the Lord in the temple at Jerusalem. Like Zechariah and Elizabeth, they are very careful to act in accordance with the Torah. For the laws they're following here, look over Leviticus 12:2-8 and Exodus 13:2, 12, and 15.
- In the temple, there's a guy named Simeon who is very devoutly expecting that great things are in store for his country.
- He's filled with the Holy Spirit, like Elizabeth and Zechariah before him (rewind to 1:41 and 67). Whenever the Holy Spirit crops up, we better pay attention because something important is about to happen. It's like one of those flashing signs in Las Vegas.
- It turns out that the Holy Spirit had informed Simeon that he wouldn't die until laying his eyes upon God's Messiah.
- When he sees Mary and Joseph with Jesus in the temple, Simeon embraces the child and gives a shout-out to God.
- He tells God that God can let him die now, for he's seen God's Messiah just like the Holy Spirit had told him. This kid will mean salvation for Israel and other nations, and will also be a kind of flashlight that will help even non-Jews find their way.
- Mary and Joseph's jaws drop open at these words.
- Simeon tells them that they're pretty good, too. Then he tells Mary that this kid will lead many people in Israel to fall and rise.
- The baby's going to cause a lot of arguments, and the deepest, most private thoughts of many people will come to the surface. Even Mary's own soul will be run through by a sword.
- Um, ouch.
- Also in the temple is a prophetess named Anna, an eighty-four-year-old widow who had spent many years after the death of her husband praying and fasting around the clock.

Shmoop Summary of Luke 2

- Like Simeon, Anna gives a shout-out to God and starts to tell everyone there all about baby Jesus.
- After performing everything required of them by the Torah, Mary and Joseph return to their home in Nazareth of Galilee.
- The little guy grows up, eats his Wheaties, and fills up with wisdom and favor from God.

From [Shmoop Summaries](#), accessed September 15, 2019. Shmoop Editorial Team. "Gospel of Luke Chapter 1:57-2:40 Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 15 Sep. 2019..

GOSPEL OF LUKE CHAPTER 2:41-52 SUMMARY

Boy Jesus Takes His Elders To School

- As good Torah-abiding Jews, Joseph and Mary go each year to Jerusalem to celebrate the Passover festival there.
- When he's twelve years old, Jesus stays behind in Jerusalem after his parents go back home.
- His parents travel for one whole day before they realize he's not with them in their group of family and friends. Way to be super unoriginal, Home Alone.
- They head back to Jerusalem, but it takes them three days of searching to find him. He's sitting in the midst of teachers, listening and questioning.
- They're all shocked by the depth of understanding this kid has. He's twelve, for crying out loud.
- His mother and father are out of their minds when they finally discover him. What did you do? Can you imagine how worried we were? Turns out Jesus's parents aren't much different than ours.
- Now Jesus gets a little sassy. They should've known that he'd be in his father's house.
- Like so many parents, they are baffled at their kid's behavior. But there's something supernatural about all of this, since the "father" he's referring to is God.
- Jesus returns home with them to Nazareth, but Mary stores this strange event in her memory along with the whole birthday shenanigans twelve years earlier.
- To round things out, Jesus matures in wisdom, age, and grace.

From [Shmoop Summaries](#), accessed September 15, 2019. Shmoop Editorial Team. "Gospel of Luke Chapter 2:41-52 Summary." Shmoop. Shmoop University, Inc., 11 Nov. 2008. Web. 15 Sep. 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This summary could be improved upon.

A Synopsis of Luke 2 from the Summarized Bible

Contents:	Birth of Jesus. His adoration by the shepherds. Adoration and prophecy of Simon and Anna. Return to Nazareth. Jesus and His parents at the Passover.
Characters:	Jesus, Caesar, Augustus, Cyrenius, Joseph, Mary, Moses, Simeon, Anna.
Conclusion:	Jesus the Christ, in the fullness of time was brought into the world according to divine counsels. Although born amid the meanest circumstances, His humiliation was attended by discoveries of His glory and His coming was announced as glad tidings to all people. From His childhood days He showed forth some of the rays of His glory in the divine wisdom which He manifested.
Key Word:	Glad Tidings, Luke 2:10.
Strong Verses:	Luke 2:10, Luke 2:49.
Striking Facts:	Luke 2:52. In the perfections of His divine nature there could be no increase. But as Son of Man, in His human nature, His body increased and He grew in all the endowments of a human soul. Christ accommodated Himself as Son of God, to His state of humiliation in human flesh.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Luke –)

Scripture	Text/Commentary
Luke	
Luke	
Luke	
Luke	
Luke	

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. Sometimes, it strict speaks of the first section.

Paragraph Divisions of Modern Translations for Luke 2

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

From www.biblegateway.com/passage/?search=Luke%205&version=NASB;NKJV;NRSV;CEB;CEV; concept inspired by Dr. Bob Utley.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

This is the first time I am doing a New Testament book, so there are additional translations which I tried to put into reasonable categories—but I may change my mind about that later; and I may even remove some of them.

I have taken up the format and structure of Ecclesiastes model, which I am hoping is appropriate.

My nearly literal translation will be found at the end of each verse; my reasonable paraphrase will be placed at the end of each passage. Commentary will not be placed on the same line as the translation.

I believe that I will move the New Testament for Everyone to Limited Vocabulary (although they tend to be reasonably accurate). That, or up one level. I may also move the *Tree of Life* to the *Jewish/Hebrew names* grouping.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Historical Context for Chapter 2

Kukis slavishly literal:

And he is in the days those has gone out a decree of Cæsar Augustus to enroll all the world. This census, a first, was from a governor of Syria, Cyrenius. And kept departing all to register each [one] to the his city.

Luke
2:1–3

Kukis moderately literal:

So it was in those days [that] a decree of Cæsar Augustus went out to register [for tax purposes] all the [Roman] empire [lit., *world, land*]. This first census was from Cyrenius, the governor of Syria. Each one went to his own city to register.

Kukis paraphrase

So it was in those days that a decree from Cæsar Augustus went out to register the citizenry and inhabitants of the Roman empire for tax purposes. This first census in Judæa was overseen by Cyrenius, the governor of Syria. Each person went to his own city of birth in order to register.

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation¹³ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek)	And he is in the days those has gone out a decree of Cæsar Augustus to enroll all the world. This census, a first, was from a governor of Syria, Cyrenius. And kept departing all to register each [one] to the his city.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And it came to pass, that in those days there went out a decree from Caesar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And in those days it occurred, that a decree went forth from Augustus Caesar, that all the people of his dominion should be enrolled. And this enrollment was first made under the presidency of Quirinus in Syria. And everyone went to his own city to be enrolled.
Original Aramaic NT ¹⁴	But it occurred in those days that a command also went out from Augustus Caesar that every nation* of his empire would be registered. This census was the first in the government of Quraynus in Syria. And everyone was going to be registered in his own city.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. AND it happened in those days that there went out a decree from Caesar Augustus, to take a census of all the people in his empire. This first census took place during the governorship of Quirinius in Syria. And every man went to be registered in his own city.

Significant differences:

English Translations: I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

¹³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

¹⁴ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Bible in Basic English	<p>Now it came about in those days that an order went out from Caesar Augustus that there was to be a numbering of all the world.</p> <p>This was the first numbering, which was made when Quirinius was ruler of Syria. And all men went to be numbered, everyone to his town.</p>
Bible in Worldwide English	<p>About that time, Augustus the Roman ruler made a law. All the people in the world must have their names written down in a book. This was the first time names were written in a book in this way. Quirinius was the ruler of Syria at that time. Everyone went to his home town to have his name written in the book.</p>
Easy English	<p>Jesus is born</p> <p>While Mary's baby was growing inside her, Caesar Augustus was ruling the whole Roman world. He ordered his men, 'Count everyone who is in the Roman world.' This was the first time that the Romans had counted everyone. Quirinius was the Roman ruler of Syria at this time.</p> <p style="padding-left: 40px;">Caesar Augustus was the most powerful ruler of the whole Roman world. He had a large army and he ruled over many countries. He lived in the big city called Rome. This was the capital of the Roman world.</p> <p>So everyone went to his own home town for the Romans to count them.</p>
Easy-to-Read Version—2001	<p>At that time, Augustus Cæsar sent out an order to all people in the countries that were under Roman rule. The order said that all people must write their name in a book (register). This was the first registration. It happened while Quirinius was governor of Syria. All people traveled to their own towns to be registered.</p>
Easy-to-Read Version—2006	<p>The Birth of Jesus Christ</p> <p>It was about that same time that Augustus Caesar sent out an order to all people in the countries that were under Roman rule. The order said that everyone's name must be put on a list. This was the first counting of all the people while Quirinius was governor of Syria. Everyone traveled to their own hometowns to have their name put on the list.</p>
God's Word™	<p>Jesus Is Born</p> <p>At that time the Emperor Augustus ordered a census of the Roman Empire. This was the first census taken while Quirinius was governor of Syria. All the people went to register in the cities where their ancestors had lived.</p>
Good News Bible (TEV)	<p>The Birth of Jesus</p> <p>At that time Emperor Augustus ordered a census to be taken throughout the Roman Empire. When this first census took place, Quirinius was the governor of Syria. Everyone, then, went to register himself, each to his own hometown.</p>
The Message	<p>The Birth of Jesus</p> <p>About that time Caesar Augustus ordered a census to be taken throughout the Empire. This was the first census when Quirinius was governor of Syria. Everyone had to travel to his own ancestral hometown to be accounted for.</p>
Names of God Bible NIRV	<p>.</p> <p>Jesus Is Born</p> <p>In those days, Caesar Augustus made a law. It required that a list be made of everyone in the whole Roman world. It was the first time a list was made of the people while Quirinius was governor of Syria. Everyone went to their own town to be listed.</p>
New Life Version	<p>The Birth of Jesus</p> <p>In those days Caesar Augustus sent out word that the name of every person in the Roman nation must be written in the books of the nation. This first writing took place while Quirinius was ruler of Syria.</p> <p>So all the people went to their own cities to have their names written in the books of the nation.</p>
New Simplified Bible	<p>.</p>

The Spoken English NT¹⁵***The Birth of Jesus (Mt. 1:18-25)***

Now, as it happened, a decree went out at that timea from Caesar Augustus:b the whole world was to be registered in a census. This was the first census, when Quiriniusc was governor of Syria. Everybody was going to get registered: each person went to their own city.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

About that time Emperor Augustus gave orders for the names of all the people to be listed in record books. These first records were made when Quirinius was governor of Syria. Everyone had to go to their own hometown to be listed.

The Living Bible

About this time Caesar Augustus, the Roman emperor, decreed that a census should be taken throughout the nation. (This census was taken when Quirinius was governor of Syria.)

Everyone was required to return to his ancestral home for this registration.

New Berkeley Version

.

New Century Version

The Birth of Jesus

At that time, Augustus Caesar sent an order that all people in the countries under Roman rule must list their names in a register. This was the first registration; [Census. A counting of all the people and the things they own] it was taken while Quirinius was governor of Syria. And all went to their own towns to be registered.

New Living Translation

The Birth of Jesus

At that time the Roman emperor, Augustus, decreed that a census should be taken throughout the Roman Empire. (This was the first census taken when Quirinius was governor of Syria.) All returned to their own ancestral towns to register for this census.

The Passion Translation

.

Unlocked Dynamic Bible

Around that time Caesar Augustus sent out an official order that every person living under Roman rule must be registered in a public record. This first happened during the time that Quirinius was governing the province of Syria. So everyone had to go to his family's hometown to be registered.

Partially literal and partially paraphrased translations:

American English Bible

Back in those days, Caesar Augustus had decreed that everyone in the land had to be registered, and this first registration took place when QuiRinius was the governor of Syria. So, everyone had to return to his hometown to be registered.

Beck's American Translation

.

Common English Bible

Jesus' birth

In those days Caesar Augustus declared that everyone throughout the empire should be enrolled in the tax lists. This first enrollment occurred when Quirinius governed Syria. Everyone went to their own cities to be enrolled.

International Standard V

The Birth of Jesus

Now in those days an order was published by Caesar Augustus that the whole world should be registered. This was the first registration taken while Quirinius was governor of Syria. So all the people went to their hometowns to be registered.

Len Gane Paraphrase¹⁶

And so it happened in those days that a decree went out from Caesar Augustus that the whole world should be taxed. (This enrollment was first made when Cyrenius was governor of Syria.) All went to be enrolled; every to his own city.

¹⁵ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

¹⁶ Paraphrase by Len Gane ©2006-2012 All Rights Reserved. Based on the Textus Receptus

- A. Campbell's Living Oracles About that time, Cesar Augustus issued an edict, that all the inhabitants of the empire should be registered. (This first register took effect, when Cyrenius was president of Syria.) When all went to be registered, every one of his own city,...
- New Advent (Knox) Bible It happened that a decree went out at this time from the emperor Augustus, enjoining that the whole world should be registered; this register was the first one made during the time when Cyrinus was governor of Syria.^[1] All must go and give in their names, each in his own city;...
- 20th Century New Testament .
- Williams' New Testament¹⁷ Now in those days an edict was issued by the Emperor Augustus that a census of the whole world should be taken. This, the first census, was taken while Quirinius was governor of Syria. So everyone was going to his own town to register.

Mostly literal renderings (with some occasional paraphrasing):

- Alpha & Omega Bible NOW IN THOSE DAYS A DECREE WENT OUT FROM CAESAR AUGUSTUS, THAT A CENSUS BE TAKEN OF ALL THE INHABITED EARTH. †(Augustus claimed to be Theos. He had previously been known as "Octavius." He is the Roman emperor who conquered Cleopatra) THIS WAS THE FIRST CENSUS TAKEN WHILE QUIRINIUS WAS GOVERNOR OF SYRIA. †(Judea/Israel was a province of Syria under the Roman Empire. It was Syrian soldiers, under the Roman Empire, that destroyed the Temple in 70 A.D. & who burned the original New Testament scriptures) AND EVERYONE WAS ON HIS WAY TO REGISTER FOR THE CENSUS, EACH TO HIS OWN CITY.
- Awful Scroll Bible More over itself occurred from-within those days, that there went-out a decree from Caesar Augustus, that all the inhabited land itself is to cause-to-be-written. This-same causation-to-be-written itself came about first, a coming about by Cyrenius, he governing Syria. Now all themselves retain to proceed to become caused-to-be-written, each to his own city.
- Breakthrough Version It happened in those days; a rule went out from the side of Caesar Augustus to be registering all the civilized world. This registration first happened as Cyrenius was the leader of Syria. And all were traveling to be registered, each to his own city.
- Christian Standard Bible **The Birth of Jesus**
In those days a decree went out from Caesar Augustus that the whole empire [Or *the whole inhabited world*] should be registered. This first registration took place while [Or *This registration was the first while, or This registration was before*] Quirinius was governing Syria. So everyone went to be registered, each to his own town.
- Conservapedia Translation And so it fell out in those days, that a decree went out from Caesar Augustus, requiring that all the inhabited world should register regularly for a census. ἀπογράφεσθαι refers to a census. The capitation tax that was part of it was incidental to it. Furthermore, this is a present infinitive, indicating not a one-off event but a regular schedule, equivalent to the provision in the United States Constitution for a regular census.
The census [of Judea] was first made while Publius Sulpicius Quirinius was in command in Syria. And everyone would go to register, each to his own [designated] city.

¹⁷ William's New Testament - 1937 by Charles B. Williams.

The census rules (explained below) explain how the Romans designated the city in which each person was supposed to register.

The Disciple's Bible
Evangelical Heritage V.

.
Jesus Is Born

In those days a decree went out from Caesar Augustus that all the world should be registered. This was the first census taken while Quirinius was governing Syria. And everyone went to register, each to his own town.

Ferrar-Fenton Bible

The Birth of Jesus

It so happened, that at that time an order was issued by Cæsar Augustus that a census should be taken of the whole empire. This first census was completed when Quirinus was governor of Syria. And all went to be enumerated, each to his own town.

Free Bible Version¹⁸
God's Truth (Tyndale)

.
And it chanced in those days: that there went out a commandment from August the Emperor, that all the world should be taxed. And this taxing was the first, and executed when Syrenius was leftenant in Syria. And every man went unto his own city to be taxed.

Jubilee Bible 2000

And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, each one into his own city.

Montgomery NT

In those days Augustus Caesar issued an edict for a census of the whole inhabited world. This was the first census, When Quirinius was governor of Syria. And every one went to be registered, each to the town to which he belonged.

NIV, ©2011

The Birth of Jesus

In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. (This was the first census that took place while [Or *This census took place before*] Quirinius was governor of Syria.) And everyone went to their own town to register.

NT for Everyone

The Birth of Jesus

At that time a decree was issued by Augustus Caesar: a census was to be taken of the whole world. (This was the first census, before the one when Quirinius was governor of Syria.) So everyone set off to be registered, each to their own town. There is apparently a problem with Quirinius and the census, so the NTE solves it in this way. Note the textual notes in the CSB and the NIV above.

Peter Pett's translation
Riverside New Testament
Leicester A. Sawyer's NT

.
In those days there went out an ordinance from Caesar Augustus that a census should be taken of all the world. This first census was taken when Cyrenius was proconsul of Syria. And all went to be enrolled, each one to his own city.

Tree of Life Version

Yeshua's Birth in Bethlehem

Now it happened in those days a decree went out from Caesar Augustus to register all the world's inhabitants. This was the first census taken when Quirinius was governor of Syria. Everyone was traveling to be registered in his own city.

Unlocked Literal Bible
Urim-Thummim Version
Weymouth New Testament

.
Just at this time an edict was issued by Caesar Augustus for the registration of the whole Empire. It was the first registration made during the governorship of Quirinius in Syria; and all went to be registered—every one to the town to which he belonged.

¹⁸ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

Wikipedia Bible Project **At that time Caesar Augustus sent out a decree that everyone in the empire should be registered. (This was the census before Quirinius was governor of Syria). So everybody went to their home town to be registered.**

Wilbur Pickering's New T. **The birth of Jesus—4 BC**

Now it happened in those days that a decree went out from Caesar Augustus that the whole inhabited world should be enrolled.¹ This first census took place while Quirinius was governing Syria.² So everyone was traveling, each to his own town, to enroll himself.

⁽¹⁾Of course the Roman Empire did not control the whole world, but the decree was doubtless worded in grandiose terms.

⁽²⁾Quirinius served two terms: the best known was in A.D. 6-10, but there is good evidence for a prior term in 4-1 B.C.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)¹⁹ **At that time the emperor issued a decree for a census of the whole empire to be taken. This first census was taken while Quirinus was governor of Syria. Everyone had to be registered in his own town. So everyone set out for his own city;...**

The Heritage Bible .

New American Bible (2002) .

New American Bible (2011) *The Birth of Jesus.*

*** In those days a decree went out from Caesar Augustus* that the whole world should be enrolled.**

This was the first enrollment, when Quirinius was governor of Syria.

So all went to be enrolled, each to his own town.

* [2:1–2] Although universal registrations of Roman citizens are attested in 28 B.C., 8 B.C., and A.D. 14 and enrollments in individual provinces of those who are not Roman citizens are also attested, such a universal census of the Roman world under Caesar Augustus is unknown outside the New Testament. Moreover, there are notorious historical problems connected with Luke's dating the census when Quirinius was governor of Syria, and the various attempts to resolve the difficulties have proved unsuccessful. P. Sulpicius Quirinius became legate of the province of Syria in A.D. 6–7 when Judea was annexed to the province of Syria. At that time, a provincial census of Judea was taken up. If Quirinius had been legate of Syria previously, it would have to have been before 10 B.C. because the various legates of Syria from 10 B.C. to 4 B.C. (the death of Herod) are known, and such a dating for an earlier census under Quirinius would create additional problems for dating the beginning of Jesus' ministry (Lk 3:1, 23). A previous legateship after 4 B.C. (and before A.D. 6) would not fit with the dating of Jesus' birth in the days of Herod (Lk 1:5; Mt 2:1). Luke may simply be combining Jesus' birth in Bethlehem with his vague recollection of a census under Quirinius (see also Acts 5:37) to underline the significance of this birth for the whole Roman world: through this child born in Bethlehem peace and salvation come to the empire.

* [2:1] Caesar Augustus: the reign of the Roman emperor Caesar Augustus is usually dated from 27 B.C. to his death in A.D. 14. According to Greek inscriptions, Augustus was regarded in the Roman Empire as "savior" and "god," and he was credited with establishing a time of peace, the pax Augusta, throughout the Roman world during his long reign. It is not by chance that Luke relates the birth of Jesus to the time of Caesar Augustus: the real savior (Lk 2:11) and peace-bearer (Lk 2:14; see also Lk 19:38) is the child born in Bethlehem. The great emperor is simply God's agent (like the Persian king Cyrus in Is 44:28–45:1) who provides the occasion for God's purposes to be accomplished. The whole world: that is, the whole Roman world: Rome, Italy, and the Roman provinces.

New English Bible–1970

***The Birth of Jesus* c.7-6bce[Lk.2.1-7 →] - Mt.1.18-25**

IN THOSE DAYS a decree was issued by the Emperor Augustus for a registration throughout the Roman world. This was the first registration of its kind; it took place when Quirinius [Or: This was the first registration carried out while Quirinius ...] was governor of Syria. For this purpose everyone made his way to his own town;...

¹⁹ From <https://www.bibliacatolica.com.br/christian-community-bible/luke/>

New Jerusalem Bible	Now it happened that at this time Caesar Augustus issued a decree that a census should be made of the whole inhabited world. This census -- the first -- took place while Quirinius was governor of Syria, and everyone went to be registered, each to his own town.
New RSV	In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered.
Revised English Bible--1989	IN those days a decree was issued by the emperor Augustus for a census to be taken throughout the Roman world. This was the first registration of its kind; it took place when Quirinius was governor of Syria. Everyone made his way to his own town to be registered.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Around this time, Emperor Augustus issued an order for a census to be taken throughout the Empire. This registration, the first of its kind, took place when Quirinius was governing in Syria. Everyone went to be registered, each to his own town.
exeGesés companion Bible	<u>THE BIRTH OF YAH SHUA</u> And so be it, in those days, a dogma comes from Kaisar Augustus to register all the world: this registration first becomes when Cyrenius is governor of Syria; and all go to register - each to his own city.
Hebraic Roots Bible	Now it happened in those days that a decree went out from Augustus Caesar that the names of all the people of his dominion should be written down. This registration first occurred under the governing of Syria by Cyrenius. And all went to be registered, each to his own city.
The Israel Bible (beta) Orthodox Jewish Bible	. And it came about at that time that a dvar malchut (decree) was sent out from Caesar Augustus to register everyone in the entire Roman Empire. This mifkad (census) was before that taken while Quirinius was governor in Syria. And everyone was traveling to register, each to his own shtetl.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Jesus' Birth in Bethlehem</p> <p>Now in those days a decree went out from [the emperor] ^[a]Caesar Augustus, that all the inhabited world (the Roman Empire) should be ^[b]registered [in a census]. This was the first census taken while Quirinius was governor of Syria. And everyone went to register for the census, each to his own city.</p> <p>^a Augustus, Rome's first and possibly greatest emperor was born Gaius Octavius in 63 b.c. He was the great-nephew, adopted son and heir of the dictator, Julius Caesar. Under Augustus' intelligent leadership (27 b.c.-a.d. 14) Rome entered the period of peace and prosperity known as the Pax Romana.</p> <p>^b This was the first general census conducted outside Rome that included the people of the Roman provinces.</p>
An Understandable Version	Now it happened in those days that a decree was sent out from Caesar Augustus [the Emperor of the Roman Empire] requiring [people from] the whole empire to be registered [i.e., for taxation purposes]. This was the first registration made while Quirinius was governor of Syria. And everyone went to register in his own home town.

The Expanded Bible

The Birth of Jesus

At that time, Augustus Caesar sent an order [decree] that all people in the countries under Roman rule [empire; Roman world] must list their names in a register [register for taxation]. This was the first registration; it was taken while Quirinius was governor of Syria [or This was the first census while Quirinius was governor of Syria; or This census occurred before Quirinius was governor of Syria]. And all went to their own towns to be registered.

Jonathan Mitchell NT

Now it occurred in those days, [that] a decree went out from beside (= the court of) Caesar Augustus, [that] all the inhabited [domain of the Empire] is to proceed to register themselves for public record (= participate in a census). This first registration occurred while Quirinius continued leading and governing Syria. And so everyone began going their way to proceed to register themselves for the public record [of the census] – each one into his own city.

Kretzmann's Commentary
NET Bible®*The Census and the Birth of Jesus*

Now¹ in those days a decree² went out from Caesar³ Augustus⁴ to register⁵ all the empire⁶ for taxes. This was the first registration, taken when Quirinius was governor⁷ of Syria. Everyone⁸ went to his own town⁹ to be registered.

¹Grk “Now it happened that.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

²sn This decree was a formal decree from the Roman Senate.

³tn Or “from the emperor” (“Caesar” is a title for the Roman emperor).

⁴sn Caesar Augustus refers to Octavian, who was Caesar from 27 B.C. to A.D. 14. He was known for his administrative prowess.

⁵tn Grk “that all the empire should be registered for taxes.” The passive infinitive ἀπογράφεισθαι (apografesqai) has been rendered as an active in the translation to improve the English style. The verb is regarded as a technical term for official registration in tax lists (BDAG 108 s.v. ἀπογράφω α).

⁶sn This census (a decree...to register all the empire) is one of the more disputed historical remarks in Luke. Josephus (Ant. 18.1.1 [18.1-2]) only mentions a census in A.D. 6, too late for this setting. Such a census would have been a massive undertaking; it could have started under one ruler and emerged under another, to whose name it became attached. This is one possibility to explain the data. Another is that Quirinius, who became governor in Syria for the later census, may have been merely an administrator for this census. See also Luke 2:2.

⁶tn Grk “the whole (inhabited) world,” but this was a way to refer to the Roman empire (L&N 1.83).

⁷tn Or “was a minister of Syria.” This term could simply refer to an administrative role Quirinius held as opposed to being governor (Josephus, Ant. 18.4.2 [18.88]). See also Luke 2:1.

⁸tn Grk “And everyone.” Here καί (kai) has not been translated because of differences between Greek and English style.

⁹tn Or “hometown” (so CEV).

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

{The Census and the Birth of Jesus}

Now it came to pass, in those days a decree went out from Caesar Augustus to 'take a census'/'register all the empire for taxes'.

This was the first census taken while Quirinius/Cyrenius {name means warrior} was governor of Syria.

Everyone went to his own town to be registered.

Translation for Translators

Luke 2:1-7

Jesus was born in Bethlehem.

About that time the Emperor Augustus commanded that ◀his officials must write down the names/ a census be taken▶ of all the people who lived in countries controlled by the Roman government {that the Roman government controlled}, so that the government could collect taxes from them. That was the first time that they ◀wrote down the names/took a census▶ in Syria province, which included Judea

The Voice

district. They did this while Quirinius was the governor of the province. Every person had to go to the town where his *most famous ancestor* had lived, so that the *officials* could write down their names.

Around the time of *Elizabeth's amazing pregnancy and John's birth, the emperor in Rome, Caesar Augustus, required everyone in the Roman Empire to participate in a massive census—the first census since Quirinius had become governor of Syria. Each person had to go to his or her ancestral city to be counted.*

This political background isn't incidental: it is crucial to the story. Conquering nations in the ancient world work in various ways. Some brutally destroy and plunder the nations they conquer. Some conquer people as slaves or servants. Other empires allow the people to remain in their land and work as before, but with one major change: the conquered people have to pay taxes to their rulers. The purpose of a census like the one Luke de-scribes is to be sure that everyone is appropriately taxed and knows who is in charge.

Literal, almost word-for-word, renderings:

Accurate New Testament²⁰

[It] becomes but in the days those proceeds Proclamation from caesar augustus to be registered every the land This Census First becomes governing the syria quirinius and went All [Men] to be registered {went} Each [Man] to the [of] himself city.

Analytical-Literal Translation .

Charles Thompson NT .

Context Group Version .

Disciples' Literal New T.

Mary Gives Birth In Bethlehem, Where She And Joseph Went Because of The Roman Census

Now it came about during those days that a decree went out from Caesar Augustus^[a] that all the world should be registered^[b]. This first^[c] registration took place while Quirinius was being-governor of Syria. And they were all going to register-themselves^[d]— each one to his own city^[e]

^a Luke 2:1 This Roman emperor, also known as Octavian, ruled from 27 B.C to A.D. 14.

^b Luke 2:1 Or, enrolled, listed on a census roll.

^c Luke 2:2 Or, This was the first registration while. This was in about 4 B.C. A second, or a finishing of this first one, took place in A.D. 6, and is mentioned in Acts 5:37.

^d Luke 2:3 Or, be registered.

^e Luke 2:3 This indicates Herod was conducting the census according to Jewish customs.

Emphasized Bible

Now it came to pass, in those days, that there went forth a decree from Caesar Augustus, for all the inhabited earth to be enrolled: this enrolment, first was made while Cyrenius was governor of Syria: and all were journeying to be enrolled, each one unto his own city.

English Standard Version .

Far Above All Translation²¹ .

Greek NT Interlinear .

Green's Literal Translation

And it happened in those days, a decree went out from Caesar Augustus for all the habitable world to be registered. This registration first occurred *under* the governing of Syria by Cyrenius. And all went to be registered, each to *his* own city.

Literal New Testament .

²⁰ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

²¹ Online: <http://www.faraboveall.com/> by Graham Thomason.

Modern English Version
 Modern Literal Version

The Birth of Jesus

In those days a decree went out from Caesar Augustus that the entire inhabited earth should be taxed. This taxation was first made when Quirinius was governor of Syria. And everyone went to his own city to be taxed.

Modern KJV
 New American Standard B.

Jesus' Birth in Bethlehem

Now in those days a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth [i.e. the Roman empire]. This was the first census taken [Or *This took place as a first census*] while Quirinius [Gr *Kyrenios*] was governor of Syria. And everyone was on his way to register for the census, each to his own city.

New European Version
 New King James Version

Christ Born of Mary

And it came to pass in those days that a decree went out from Caesar Augustus that all the world should be registered. This census first took place while Quirinius was governing Syria. So all went to be registered, everyone to his own city.

Niobi Study Bible

Christ Born of Mary

And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, everyone into his own city.

Restored Holy Bible 6.0

[To Beth-lehem].

And it came to pass in those days, that there went out a decree from Caesar Augustus, to register all the World; (this registration was first made when Cyrenius was governor of Syria). And all went to be registered, every one into his own city.

Revised Young's Lit. Trans.

And it came to pass in those days, there went forth a decree from Caesar Augustus, that all the world be enrolled -- this enrollment first came to pass when Cyrenius was governor of Syria -- and all were going to be enrolled, each to his proper city.

Third Millennium Bible
 A Voice in the Wilderness
 World English Bible
 Young's Updated LT

The gist of this passage:

Cæsar Augustus will tax his conquered peoples, so he issues a decree for all of his citizenry to be registered/accessed for taxation. Cyrenius is governor of Syria at the time of the census or at its completion. People were required to enroll in the cities where their ancestor birth records were kept.

Luke 2:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096

When there is no clear subject, this verb with the kai conjunction can mean, *and it came to pass; so it was.*

Luke 2:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tais (ταῖς) [pronounced <i>taic</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
hêmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; dative, locative or instrumental case	Strong's #2250
ἐκείναις	<i>them, those; to those [them]; in those [them]; by those [them]</i>	3 rd person feminine plural pronoun or remote demonstrative; locative, dative or instrumental case	Strong's #1565
exerchomai (ἐξέρχομαι) [pronounced <i>ex-EHR-khoh-mai</i>]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	3 rd person singular, aorist active indicative	Strong's #1831
dogma (δόγμα) [pronounced <i>DOG-mah</i>]	<i>law (civil, ceremonial or ecclesiastical); decree, ordinance</i>	neuter singular noun; dative, locative or instrumental case	Strong's #1378
para (παρά) [pronounced <i>paw-RAW</i>]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
Kaisar (Καῖσαρ) [pronounced <i>KAHee-sahr</i>]	<i>severed; transliterated Cæsar</i>	masculine singular noun; originally a proper noun which became a title	Strong's #2541
This is the surname of Julius Caesar, which adopted by Octavius Augustus and his successors afterwards. The name became a title, and was appropriated by the Roman emperors as part of their title.			
Augoustos (Αὐγουστος) [pronounced <i>OW-goos-toss</i>]	<i>venerable; transliterated Augustus</i>	masculine singular proper noun; genitive/ablative case	Strong's #828
apographô (ἀπογράφω) [pronounced <i>ap-og-RAF-oh</i>]	<i>to write (a copy or list), to enroll, to register; to be taxed</i>	present middle/passive infinitive	Strong's #583

Luke 2:1			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasan (πασαν) [pronounced PAH-sahn]	<i>each, every, any; all, entire; anyone, some</i>	feminine singular adjective; accusative case	Strong's #3956
tên (τὴν) [pronounced tayn]	<i>the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
oikoumenê (οὐκουμένη) [pronounced oy-kou-MEHN-ay]	<i>earth, world; land; the Roman empire; people, inhabitants [of the land, earth, world]</i>	feminine singular noun; accusative case	Strong's #3625

Translation: So it was in those days [that] a decree of Cæsar Augustus went out to register [for tax purposes] all the [Roman] empire [lit., world, land].

The Roman empire had taken in large swaths of land; and because they provided some basic necessities (the Roman legions to keep order), they charged for this. These various places, like Judæa, were under Roman control. Even though the people of that region did not much like this, it was probably to their benefit. Rome established a common governmental control over a very large area. It also provided law and order as well as a good system of jurisprudence.

There is an overall societal advance here. At one time, a great powerful army might come into a village and simply take everything they have, and destroy what is left. Later in human history—and I am thinking particularly of the time of Solomon—a region might be dominated by a greater power, and this greater power would return periodically to be paid off not to rob and pillage (Gen. 14, if memory serves, deals with a people who decide to rebel against the greater power). But now, at this point in history, an empire is developed where the empire moves in and administrates, primarily providing governmental structures (law and order, an army and a judicial system); but they collect taxes to cover this expense (and to provide enough treasure to make it worthwhile for the Cæsar).

In some places, portions of the population rightly appreciated the law and order which Rome provided.

In exchange for governmental services and structures, taxes had to be levied. In order for taxes to be levied, the Romans needed to know who lived where and other pertinent information so that these people might be taxed in some sort of orderly fashion.

Now, let's say that some Jewish rancher decided that he did not like this idea, and that he was not going to register in order to be taxed. He would eventually be discovered and it is very possible that the Roman government would simply take over his entire ranch for back taxes. This is not unlike what might happen in the United States today, except that there would be less recourse.

Luke 2:1 In those days a decree went out from Cæsar Augustus that all the world should be registered. (NKJV)

Julius Cæsar adopted his grandnephew Octavian (another source calls him Gaius Octavius). This does not mean that Octavian was some fatherless waif that Julius Cæsar saw in the streets and he took him home. Adoption by a military political leader was quite a different thing. At some point, Cæsar looked around at his various children and relatives and had determined that Octavian, age 19, had the more on the ball than anyone else related to him; and, therefore, he should be the one to be his heir. Cæsar had quite an empire, and he did not want to be followed by someone ignorant and/or irresponsible.

Octavian took on the name Gaius Julius Cæsar Octavianus when his great uncle, Julius Cæsar was assassinated in 44 B.C. Although Mark Antony had assumed Caesar's authority, as well as taking his money and papers, Octavian raised an army and defeated Mark Antony in battle in 43 B.C. (you may recall discussing this when we studied Herod the Great). Octavian and Antony reached an agreement, killed 2000 enemies, and then defeated an army led by the assassins of Cæsar.

Although Octavian and Antony agreed to a split in the kingdom (Octavian ruled over the western Roman empire and Antony over the east), Octavian later went to war against Antony after he married Cleopatra, Queen of Egypt. In 31 B.C., Octavian's admiral, Agrippa, defeated the navies of Antony and Cleopatra, who both committed suicide soon thereafter.

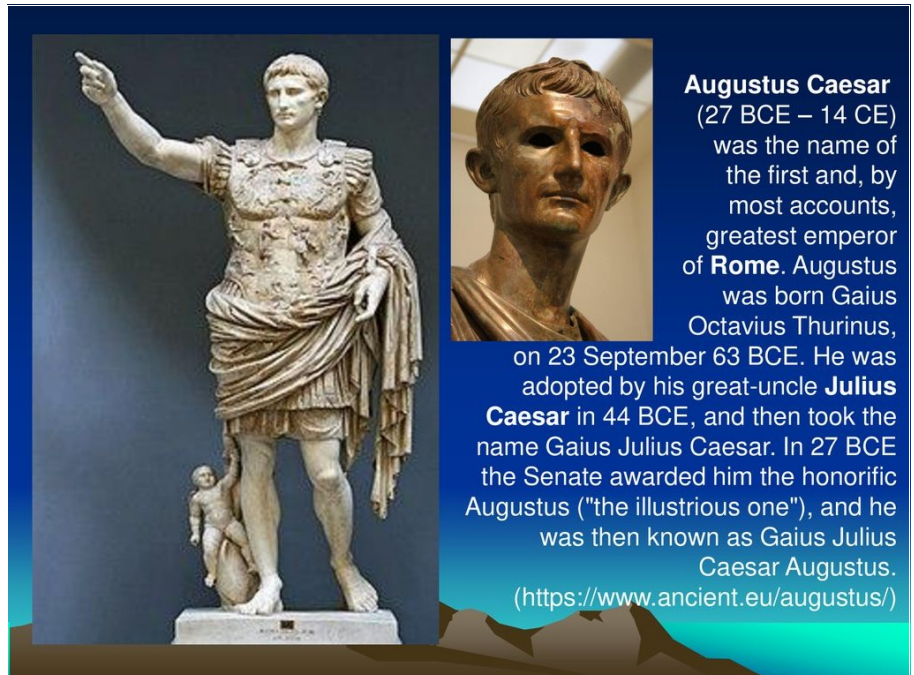
In 27 B.C., the Senate gave Octavian the name/title *Augustus*, and he, from that point on, ruled over the Republic of Rome, which was the land which surrounded the Mediterranean Sea, going as far north and west and Spain and Gaul (France). He would rule until 14 A.D. (41 years). Julius Cæsar was obviously a very good judge of character and potential.

Augustus Cæsar (Octavian) (a graphic); from [slide player](#); accessed November 1, 2019.

Octavian was a good ruler who attempted to maintain an honest government with honest rulers, a sound monetary system, and free trade throughout the Republic of Rome. Rulers had figured out that, you want

the people that you conquer on your side as much as possible. It is obviously better for the Roman government if the people accepted its authority and appreciated the order and organization which it provided. Therefore, there had to be a good balance between being a conqueror and an administrator for Roman Cæsars.

Augustus took a census at least 3 times—in 28 B.C., 8 B.C. and 14 A.D. Estimates are that Jesus was born between 7–4 B.C. Some suggest that the initiating decree from Augustus was in 8 B.C., but that it took a few years before it was actually enacted throughout the entire Republic of Rome.



[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)



The Roman Empire under Augustus (a map); from [Ancient.EU](#); accessed November 1, 2019.

Chapter Outline

Charts, Graphics and Short Doctrines

Luke 2:1 In those days a decree went out from Cæsar Augustus that all the world should be registered. (NKJV)

The phrase *all the world* takes a very Roman-empire-centric view of things. To those putting out this decree, the whole world was the Roman empire.

Application: We very much have this sort of attitude in the United States, once uncharitably described as the thinking and actions of *the ugly American*. Whereas, I do not go so far as to use that characterization myself, I would say a huge percentage of Americans do not have any appreciation for the rest of the world and, as a result, they have no true appreciation for living in the United States as an American. We live in the greatest nation of all time; and, I would suggest, the greatest time in American history. That does not mean that America is perfect and beyond reproach; nor am I making a partisan political statement here. God has heaped enormous blessing upon these United States, and a significant number of Americans have no appreciation for this at all. If they could only spend a month living in Communist China, or in Russia, or in a majority Muslim country, or in a struggling Asian nation, or even in country in the EU—our freedom, our individual potential, our access to Bible doctrine, our wealth potential—this is not found anywhere else in the world. People come from all over the world to become American citizens because they have lived elsewhere and they see all of the personal freedom and potential which America offers.

Application: No doubt a naysayer will point out the homeless in the United States, or the drug addiction, both of which are epidemic. With freedom comes great responsibility, and millions of people have destroyed their lives

by taking legal and illegal drugs. So many people with fragile psyches, rather than turning to God, have turned to drugs, and this has destroyed their souls to a point where, they are unable to function in the real world. The number of people who have personally destroyed their own souls with drugs is heart-breaking.

Application: One of the fascinating inconsistencies I have found is, the same people who run down American society because of homelessness and drug addiction are first in line to support legal marijuana and, in many case, the legalization of other intoxicants. The very thing at the heart of the homeless epidemic, these people want to have more of that in society.

Forgive my rambling; let's return to topic:

Luke 2:1 *In those days a decree went out from Cæsar Augustus that all the world should be registered.* (NKJV)

Wilbur Pickering: *Of course the Roman Empire did not control the whole world, but the decree was doubtless worded in grandiose terms.*²²

The whole world here is a reference to the entire Roman Empire. This is a metonym, where one thing stands for another—and the original readers understand this. This refers specifically to the people and citizens of the Roman empire. Quite obviously, the Roman empire did not have to show up to some locality and register; but all of the people within the Roman empire were required to do so.

Let me give you a modern example of a metonym: someone writing about addictions, may sum up his findings and write, “Seemingly *all America* is subject to one form of addiction or another.” *All America* does not refer to the land holdings of the United States; or to the *United States government*, but to the *people in the United States who are suffering from addiction*. There is such a large percentage (comparatively²³ speaking) that the author uses the term *all America* (this descriptor is somewhat hyperbolic as well).

Luke 2:1 *So it was in those days [that] a decree of Cæsar Augustus went out to register [for tax purposes] all the [Roman] empire [lit., world, land].*

Luke 2:2			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autê (αὐτή) [pronounced OW-tay]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; feminine singular, nominative form	Strong's #3778
apographê (ἀπογραφή) [pronounced ap-og-raf-AY]	<i>a census [for the purpose of taxation]; an enrollment; by implication an assessment</i>	feminine singular noun; nominative case	Strong's #582
prôtos (πρῶτος) [pronounced PROT-oss]	<i>first [in place, order or time; in any succession of things or persons]; first [in rank]; influence, honour; chief; principal, foremost; at the first</i>	feminine singular adjective; nominative case	Strong's #4413

²² Wilbur N. Pickering's New Testament; Luke 2:1.

²³ Compared to other countries.

Luke 2:2

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
γίνομαι (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096
ἡγεμονεύω (ἡγεμονεύω) [pronounced hayg-em-on-YOO-oh]	<i>ruling, reigning [as a ruler, governor]; while ruling, while acting as governor</i>	masculine singular, present active participle; genitive/ablative case	Strong's #2230
τῆς (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Συρία (Συρία) [pronounced soo-REE-ah]	<i>exalted; transliterated, Syria, Tsyria</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #4947
Κυρηνίος (Κυρήνιος) [pronounced koo-RAY-nee-oss]	<i>warrior; transliterated Cyrenius; Roman form: Quirinus</i>	masculine singular, proper noun; genitive/ablative case	Strong's #2958

Thayer: The Greek form of the Roman name Quirinus. His full name is Publius Sulpicius Quirinus. He was consul B.C. 12., and was made governor of Syria after the banishment of Archelaus in A.D. 6. He was probably twice governor of Syria; his first governorship extended from B.C. 4 (the year of Christ's birth) to B.C. 1. It was during this time that he was sent to make enrolment which caused Joseph and Mary to visit Bethlehem.

Translation: This first census was from Cyrenius, the governor of Syria.

Cæsar Augustus would have those under him run the census, and this would go through a chain of command. Cyrenius was responsible, overall, for the area which we are discussing.

Syria is north of Judæa.

Herod the Great ruled over Judah and Quirinius is governor over Syria, which is north of Israel. However, Quirinius (also called *Cyrenius*) did not become governor over Syria until 7 or 8 years after the birth of Christ. What has been suggested is, Quirinius (Cyrenius) oversaw the second census, spoken of here, and the third census *after* he was made governor over Syria. So Quirinius was an administrator of the second census and governor during the third. At the time that the book of Luke was written and disseminated, he would have been known as the (former) governor of Syria.

There is a concern that this is an historical inaccuracy. It is believed that Cyrenius (Roman name, Quirinus) ruled a few years later in A.D. 6. There are at least 4 possible solutions to this problem: (1) Secular history is incorrect and the Bible is correct. Most of the time, the Bible provides better and more accurate records than are found in secular history. (2) This census perhaps was begun by Cyrenius (he oversaw it in his region), but he became governor after the census had been completed. (3) The census was not completed and/or certified until the time that Cyrenius was governor of Syria. This census depended upon the conquered peoples to go to the proper city and register. Do we really think that all Jews did this? The follow up would have been horrendous nightmare of cross checking records and paperwork. (4) Cyrenius was twice governor; once during the census, and later, in

A.D. 6, after Archelaus was banished. It would not be unheard of for Rome, as a conquering country, to install their own king in this or that province; and later, due to political intrigue, or whatever, remove one governor and replace him with another.

I could not tell you which of these is the proper explanation or if we are to insert the word *before* into the text, as some translations did (The Expanded Bible has this: **This was the first registration; it was taken while Quirinius was governor of Syria** [or This was the first census while Quirinius was governor of Syria; or This census occurred before Quirinius was governor of Syria].). Only a handful of translations took this approach.

Almost every English translation throws in the word *when* or *while* into their translation (example of the Voice in the Wilderness: **This census first took place while Cyrenius was governing Syria**). However, that particular word is not found in the text. Dr. Lardner (who explains how this correctly coincides with ancient history) translates this verse **This was the first assessment of Cyrenius, governor of Syria**. We solve all related problems here by inserting a few words: **This was the first assessment of Cyrenius, [who later became] governor of Syria**. Or we could have inserted, *who was also known as*.

For many of the so-called contradictions/problems with the Bible, we may not know the exact correct explanation this side of eternity. This is a very reasonable approach which solves this particular problem. Although it is *probably* the correct explanation, we don't really know; nor is it that important. Primarily, we need to recognize that this problem has been considered and reasonable solutions have been given.

Luke 2:2 **This first census was from Cyrenius, the governor of Syria.**

Luke 2:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
πορευομαι (πορεύομαι) [pronounced po-ROO-oh-my]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	3 rd person plural, imperfect (deponent) middle/passive indicative	Strong's #4198
παντες (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one</i>	masculine plural adjective, nominative case	Strong's #3956
apographō (ἀπογράφω) [pronounced ap-og-RAF-oh]	<i>to write (a copy or list), to enroll, to register; to be taxed</i>	present passive infinitive	Strong's #583
hekastos (ἕκαστος) [pronounced HEHK-as-toss]	<i>each [one], every [man, one]; both, any</i>	masculine singular adjective; nominative case	Strong's #1538
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519

Luke 2:3			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τήν) [pronounced <i>tayn</i>]	<i>the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
heautou (ἑαυτοῦ) [pronounced]	<i>his, his own; himself, of himself, from himself</i>	3 rd person masculine singular reflexive pronoun; genitive/ablative case	Strong's #1438
polis (πόλις, εως, ή) [pronounced <i>POH-liss</i>]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172

Translation: Each one went to his own city to register.

I took some liberties here in the translation.

More literally, this should read: **And all [of them] kept departing to register, each [one going] to his own city.** The imperfect tense on the main verb means that this action of *going to register* began in the past and kept on going. I believe the sense of the Greek here is to pick up the main verb and apply it to the adjective (which acts as a substantive here). So each one—each person—is going to his own city. I would assume that is the city of his origin, where his birth records are kept. It is possible that birth records and real estate transactions are recorded in specific cities; or the birth records of their ancestors—and that is where they are to go.

Not many people are enthused about taxation; and it does not seem unlikely that some people would have chosen to sit this registration out. Well, what do they do? The registrars would have the birth and property records right there at their disposal, that they might refer to in order to find out who showed up and who did not. The Jewish people in particular kept very good birth records and, apparently, very accurate property records.

We might understand the Roman government to be relatively enlightened for that era. In past centuries, a conquering nation would go through a country and kill, rape and/or enslave the current population and take away all of their good stuff. Clearly that would engender deep-seated hatred among those who were not killed or among those who are enslaved, which could be trouble down the road. Furthermore, that did not always make the best use of the land which had been conquered. If every country they ruled over was antagonistic, that would require far more resources (Roman soldiers) to keep order. It is better that the population be somewhat more compliant, with even a significant segment of the population approving of Roman rule.

The Romans had a different approach where they would oversee a conquered country and provide Roman soldiers for that country for protection, order and to keep the people from rebelling. In return, the people would be taxed, which could be understood by them as a necessary evil, in exchange for order and protection.

What is good about this approach is, taxes could be collected periodically, and without requiring a Roman army to go in to kill and conquer for it. This taxation represented a constant source of income. This seemed to have been worked out to a science. The Romans often used local citizenry to collect the taxes (Matthew, a Jewish man and a disciple of the Lord's, was a tax collector).

This is similar to a choice that real estate people face when they buy and later sell a home; as over against, buying and holding a home as a rental. In the latter case, there is reasonably reliable income provided each and every month. For the person who flips houses, he gets that income only one time.

Let me explain the parallel: Rome could go into a country, destroy the population and take all of their good stuff. That is like buying a house, fixing it up and selling it—it is a one-time deal. Or Rome could go into a country, take it over, administrate it, give the people some rights and freedoms, and tax it. That is analogous to buying a house and making a rental out of it. The dividends continue to come in periodically.

It is not necessary that this was the protocol of all Rome. However, the Jews were apparently quite well-organized when it came to their birth records. My assumption would be, on at least this occasion, that males would travel with their families to whichever city held their birth records (Jerusalem obviously had the birth records of those born in the line of Judah). We do not know if it was done exactly this way throughout the entire Palestine area, nor do we know if there were birth records anywhere other than Jerusalem (or near to Jerusalem).

Luke 2:3 Each one went to his own city to register.

Luke 2:1–3 So it was in those days that a decree from Cæsar Augustus went out to register the citizenry and inhabitants of the Roman empire for tax purposes. This first census in Judæa was overseen by Cyrenius, the governor of Syria. Each person went to his own city of birth in order to register.

This registration/taxation was an event which was apparently taking place over the entire Roman empire.

Joseph and Mary Register for Tax Purposes in Bethlehem (subtitle from NKJV)

We have begun Luke 2, where Mary and Joseph are going to travel to Bethlehem in order to register for taxation purposes. So far, this is what we have studied:

Luke 2:1–3 In those days a decree went out from Caesar Augustus that all the world should be registered. This was the first registration when Quirinius was governor of Syria. And all went to be registered, each to his own town. (ESV)

A little history might be helpful at this point: Under Kings Saul, David and Solomon, Israel was a growing nation which was far larger than the tiny postage stamp country of Israel today, and it included most of modern-day Jordan as well as sizable portions of Lebanon and Syria (the area over which David and Solomon had control was actually quite large).

After Solomon, Israel split into two nations and northern Israel (called *Israel*, *Ephraim*, or *Syria*) and southern Israel (called *Judah*). Northern Israel was overrun and the Hebrew people were deported in 721 B.C. The southern kingdom suffered the same fate in 586 B.C. Some Israelites in the northern kingdom escaped to the southern kingdom. Some Israelites remained in both of these areas after the great deportations. By the time of our narrative, there appears to be large Jewish populations throughout both the northern and southern kingdoms (the bulk of the Lord’s ministry seems to take place around Galilee, which is the northern kingdom. The southern kingdom, Judah, retains more of a national identify, despite the fact that is it not an independent nation.



The Southern Kingdom was defeated and the people removed in 586 B.C. Later, Persia took control of this region and the Persian ruler, Cyrus the Great, allowed the Jews to return to the southern kingdom in 516 B.C., and so Judah continued to exist as a nation, but not as a sovereign nation.

I do not know if the principle cities in the north continued to have centralized records (which would have been for 10 tribes). It appears certain that Israel retained excellent records—although we do not know exactly where they were all kept. In any case, according to the historical account of Luke, there were genealogical records kept in Jerusalem for the tribe of Judah. Therefore, Joseph and his family were expected to register in nearby Bethlehem. It would make sense that the tax registration, birth records and land deeds would all be found in centralized locations.

As an aside, the excellent record keeping of the Jews must have been greatly appreciated by the Romans who initiated this census. This would have given them records by which to check the people who came to them; and property records which would have been some indication of wealth.

Palestine Under Herod the Great (a map); from abu.nb.ca.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Mary Gives Birth to Jesus in Bethlehem

And he goes up, even Joseph, from the Galilee, out from the city of Nazareth to the Judæa, to a city of David, which is called Bethlehem (for [it] is to him from a house—even a family of David). [He was going there] to register with Mary, the one betrothed to him, being great with child.

Luke
2:4–5

Joseph went up from Galilee, [going] out of the city of Nazareth to Judæa, to the city of David which is called Bethlehem (for he was from the house—actually the family—of David). [He was going there] to register [for tax purposes] with Mary, his fiancée, [who] is great with child.

Joseph went up from Galilee, going out of the city of Nazareth, towards Judæa, to the city of David called Bethlehem (for he was a direct descendant of David's). He had to register there for tax purposes. He went with his fiancée Mary, who was very pregnant.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And he goes up, even Joseph, from the Galilee, out from the city of Nazareth to the Judæa, to a city of David, which is called Bethlehem (for [it] is to him from a house—even a family of David). [He was going there] to register with Mary, the one betrothed to him, being great with child.

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) . And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David,
To be enrolled with Mary his espoused wife, who was with child.

V. Alexander's Aramaic T.

James Murdock's Syriac NT . And Joseph also went up from Nazareth of Galilee to Judæa, to the city of David which is called Bethlehem, because he was of the house and lineage of David, with Mary his espoused, then pregnant, to be enrolled.

Original Aramaic NT	But Yoseph had come up from Nazareth, a city of Galilee, to Judea to the city of David called Bethlehem, because he was from the house and from the lineage of David, With Maryam his bride when she was pregnant, that he might be registered there.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. Joseph also went up from Nazareth, a city of Galilee, to Judaea, to the city of David, which is called Bethlehem; because he was of the house and family of David; With his acquired wife Mary, while she was with child, that they might be registered there.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Joseph went up from Galilee, out of the town of Nazareth, into Judaea, to Beth-lehem, the town of David, because he was of the house and family of David, To be put on the list with Mary, his future wife, who was about to become a mother.
Bible in Worldwide English	Joseph also went from the town of Nazareth in Galilee to the town of Bethlehem in Judea. This was Davids town, and Joseph came from Davids family line. He went to have his name written in the book. Joseph took Mary with him. She was promised to Joseph to be his wife. She was going to have a baby.
Easy English	Joseph also went to his home town. He was living in the town called Nazareth in Galilee. He went to the town called Bethlehem in Judea. King David had been born there, so Bethlehem was called the town of David. Joseph belonged to the family of David. That is why he went to Bethlehem. Joseph took Mary with him so that the Romans could count them. She went because she had promised to marry him. She would soon have a baby.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	So Joseph left Nazareth, a town in Galilee, and went to the town of Bethlehem in Judea. It was known as the town of David. Joseph went there because he was from the family of David. Joseph registered with Mary because she was engaged to marry him. (She was now pregnant.)
<i>God's Word</i> TM	.
Good News Bible (TEV)	Joseph went from the town of Nazareth in Galilee to the town of Bethlehem in Judea, the birthplace of King David. Joseph went there because he was a descendant of David. He went to register with Mary, who was promised in marriage to him. The last portion of v. 5 will be placed with the next passage.
<i>The Message</i>	So Joseph went from the Galilean town of Nazareth up to Bethlehem in Judah, David's town, for the census. As a descendant of David, he had to go there. He went with Mary, his fiancée, who was pregnant.
Names of God Bible NIRV	. So Joseph went also. He went from the town of Nazareth in Galilee to Judea. That is where Bethlehem, the town of David, was. Joseph went there because he belonged to the family line of David. He went there with Mary to be listed. Mary was engaged to him. She was expecting a baby.
New Life Version	Joseph went up from the town of Nazareth in the country of Galilee to the town of Bethlehem. It was known as the city of David. He went there because he was from the family of David. Joseph went to have his and Mary's names written in the books of the nation. Mary was his promised wife and soon to become a mother.
New Simplified Bible	Joseph came from the town of Nazareth in Galilee to Judea to be counted and taxed. He went to the city of David, which is called Bethlehem, because he was of the house and family of David. He registered himself with Mary, who was engaged to him. She was about to become a mother.

The Spoken English NT	Joseph went too-he went up from the town of Nazareth in Galilee, to Judea-to the city of David, which is called Bethlehem. That's because he was from the family line ^d of David. He went to get registered with Mary, his formally engaged spouse. ^e She was pregnant,...
	^{d.} Lit. "from the house and family."
	^{e.} Lit. "his betrothed." "Betrothal" is a stronger concept in ancient Israel than engagement as we know it. It is more like an escrow period on the marriage contract than a period after the couple publicly announces plans to marry.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	. So Joseph had to leave Nazareth in Galilee and go to Bethlehem in Judea. Long ago Bethlehem had been King David's hometown, and Joseph went there because he was from David's family. Mary was engaged to Joseph and traveled with him to Bethlehem. A portion of v. 5 is place with the next passage for context.
The Living Bible	And because Joseph was a member of the royal line, he had to go to Bethlehem in Judea, King David's ancient home—journeying there from the Galilean village of Nazareth. He took with him Mary, his fiancée, who was obviously pregnant by this time.
New Berkeley Version New Century Version	. So Joseph left Nazareth, a town in Galilee, and went to the town of Bethlehem in Judea, known as the town of David. Joseph went there because he was from the family of David. Joseph registered with Mary, to whom he was engaged [For the Jewish people, an engagement was a lasting agreement. It could only be broken by divorce.] and who was now pregnant.
New Living Translation	And because Joseph was a descendant of King David, he had to go to Bethlehem in Judea, David's ancient home. He traveled there from the village of Nazareth in Galilee. He took with him Mary, to whom he was engaged, who was now expecting a child.
The Passion Translation Unlocked Dynamic Bible	. Joseph also traveled to his family's hometown, along with Mary, who was engaged to him and was pregnant. Because Joseph was a descendant of King David, they left the town of Nazareth in the region of Galilee and traveled to the region of Judea, to the town of Bethlehem, which is also known as the city of David. Joseph and Mary went there to be registered in the public record.
William's New Testament	And Joseph too went up from Nazareth, a town in Galilee, to the town of David in Judea called Bethlehem, because he was a descendant of the house and family of David, to register with Mary who was engaged to be married to him and who was an expectant mother.

Partially literal and partially paraphrased translations:

American English Bible	As the result, JoSeph had to travel from Nazareth in Galilee to David's city of BethLehem in Judea (because he was from the house and family of David) to be registered with Mary, whom he married as he promised, and who was pregnant.
Beck's American Translation Common English Bible	. Since Joseph belonged to David's house and family line, he went up from the city of Nazareth in Galilee to David's city, called Bethlehem, in Judea. He went to be enrolled together with Mary, who was promised to him in marriage and who was pregnant.
International Standard V	Joseph, too, went up from the city of Nazareth in Galilee to Judea, to the City of David (called Bethlehem), because he was a descendant [The Gk. lacks a <i>descendant</i>] of the household and family of David. He went there [The Gk. lacks <i>He</i>

went there] to be registered with Mary, who had been promised to him in marriage and was pregnant.

Len Gane Paraphrase .

A. Campbell's Living Oracles .

New Advent (Knox) Bible

...and Joseph, being of David's clan and family, came up from the town of Nazareth, in Galilee, to David's city in Judaea, the city called Bethlehem, to give in his name there. With him was his espoused wife Mary, who was then in her pregnancy;...

20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Awful Scroll Bible

Furthermore Joseph also walked-up from Galilee, out of the city of Nazareth to Judaea, the city of David, (which-certain is coming to be called Bethlehem, because he is to be of the house and lineage of David), to be caused-to-be-written himself with Mary, his having become betrothed wife, she being swelled-from-within.

Christian Standard Bible .

Conservapedia Translation

So Joseph left Nazareth in Galilee and went into Judea, to the city of David, called Bethlehem, (because he belonged to the house and family of David) to register with his fiancée Mary, whose child was nearly ready for birth.

Here the aorist infinitive απογραψασθαι clearly marks this as a one-off event, not the regular event that verse 1 describes.

The Disciple's Bible .

Evangelical Heritage V.

And Joseph also went up from Galilee, out of the town of Nazareth, into Judea, to the town of David, which is called Bethlehem, because he was from the house and family line of David. He went to be registered with Mary, his wife, [Some witnesses to the text omit *his wife*.] who was pledged to him in marriage and was expecting a child.

Ferrar-Fenton Bible

Joseph accordingly went up from Galilee, from the town of Nazareth, to Judea, to the town of David, known as Bethlehem (because by descent he belonged to the house of David), to enrol himself along with Mary, his betrothed wife, who was now pregnant.

Free Bible Version

Joseph was descended from King David, so he left Nazareth in Galilee to go to Bethlehem, the city of David, in Judea. He went to register there, together with Mary, who was pledged in marriage to him and expecting a baby.

God's Truth (Tyndale)

And Joseph also ascended from Galilee, out of a city called Nazareth, into Jurie (*Jewry*): unto the city of David which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary his spoused wife which was with child.

Jubilee Bible 2000 .

Montgomery NT .

NIV, ©2011

So Joseph also went up from the town of Nazareth in Galilee to Judea, to Bethlehem the town of David, because he belonged to the house and line of David. He went there to register with Mary, who was pledged to be married to him and was expecting a child.

NT for Everyone .

Peter Pett's translation .

Riverside New Testament .

Leicester A. Sawyer's NT .

Tree of Life Version

Now Joseph also went up from the Galilee, out of the town of *Natzeret* to Judah, to the city of David, which is called Bethlehem, because he was from the house and family of David. [cf. Mic. 5:1(2)] He went to register with Miriam, who was engaged to him and was pregnant.

Unlocked Literal Bible .

Urim-Thummim Version	.
Weymouth New Testament	.
Whiston's Primitive NT	.
Wilbur Pickering's New T.	At night, in Bethlehem, the Savior is born So Joseph also went up from Galilee, out of Natsareth town, into Judea to the city of David, that is called Bethlehem, because he was of David's 'house', that is, line of descent, to enroll himself with Mary, the woman who had been betrothed to him, ³ who was pregnant. (³) That's what the Text says. We know from Mat_1:24-25 that Joseph had already received her as his wife, but still had not had sexual relations with her—obviously an atypical situation. He had taken responsibility for her as his wife, but as far as sex was concerned she was still 'pledged'—thus Luke's unusual turn of phrase.
Wikipedia Bible Project	Since Joseph was descended from king David, he traveled from Nazareth in Galilee to Bethlehem, the city of David, in Judea. There he would register, together with his fiancée Mary, who was heavily pregnant.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Joseph too set out from Nazareth of Galilee. As he belonged to the family of David, being a descendant of his, he went to Judea to David's town of Bethlehem to be registered with Mary, his wife, who was with child.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	So Joseph set out from the town of Nazareth in Galilee for Judaea, to David's town called Bethlehem, since he was of David's House and line, in order to be registered together with Mary, his betrothed, who was with child.
New RSV	.
Revised English Bible—1989	Joseph went up to Judaea from the town of Nazareth in Galilee, to register in the city of David called Bethlehem, because he was of the house of David by descent; and with him went Mary, his betrothed, who was expecting her child.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So Yosef, because he was a descendant of David, went up from the town of Natzeret in the Galil to the town of David, called Beit-Lechem, in Y'hudah, to be registered, with Miryam, to whom he was engaged, and who was pregnant.
exeGesés companion Bible	And Yoseph also ascends from Galiyl from the city of Nazareth to Yah Hudah to the city of David, called Beth Lechem - because he is of the house and patriarchy of David: to register with Miryam his espoused woman who is swelling within.
Hebraic Roots Bible	And Joseph also went from Galilee, out of the city of Nazareth to Judea, to the city of David which is called Bethlehem, because of his being of the house and family of David, to be registered with Mariam the one having been betrothed to him as wife, she being pregnant.
Israeli Authorized Version	And Yosef also went up from Galil, out of the city of Natzeret, into Yhudah, unto the city of David, which is called Beit-Lechem; (because he was of the house and lineage of David:) To be taxed with Miryam his espoused wife, being great with child.
Orthodox Jewish Bible <i>The Scriptures</i> 1998	. And Yosëph also went up from Galil, out of the city of Natsareth to Yehudàh, to the city of Dawid, which is called Bëyth Lehem, because he was of the house and

lineage of Dawid, to be registered with Miryam, who was engaged to him – being pregnant.

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

So, Joseph also went from the Galilean town of Nazareth to David's town, which was the Judean town of Bethlehem, because he was among the descendants and family of David. *[He went]* to register, along with Mary, who was engaged to him and who was pregnant *[at the time]*.

The Expanded Bible

So Joseph left Nazareth, a town in Galilee, and went to the town of Bethlehem in Judea, known as the town of David [^CBethlehem was David's hometown]. Joseph went there because he was from the family [^Lhouse and family line] of David. Joseph registered with Mary, to whom he was engaged [pledged to be married; see 1:27] and who was now pregnant.

Jonathan Mitchell NT

So Joseph also walked back up from the Galilee [district], from out of [the] town of Nazareth, into the Judean [district], into a town of David which is normally being called Bethlehem – because of the [fact of] his being from out of the house and lineage (ancestry) of David – to register himself for the public record, together with Mary (Miriam), the woman having been promised in marriage

Kretzmann's Commentary

NET Bible®

So¹⁰ Joseph also went up from the town of Nazareth¹¹ in Galilee to Judea, to the city¹² of David called Bethlehem,¹³ because he was of the house¹⁴ and family line¹⁵ of David. He went¹⁶ to be registered with Mary, who was promised in marriage to him,¹⁷ and who was expecting a child.

¹⁰tn Here *kaí* (*kai*) has been translated as “so” to indicate the consequential nature of the action.

¹¹sn On Nazareth see Luke 1:26.

¹²tn Or “town.” The translation “city” is used here because of its collocation with “of David,” suggesting its importance, though not its size.

¹³sn The journey from Nazareth to the city of David called Bethlehem was a journey of about 90 mi (150 km). Bethlehem was a small village located about 7 miles south-southwest of Jerusalem.

¹⁴sn Luke's use of the term “house” probably alludes to the original promise made to David outlined in the Nathan oracle of 2 Sam 7:12-16, especially in light of earlier connections between Jesus and David made in Luke 1:32. Further, the mention of Bethlehem reminds one of the promise of Mic 5:2, namely, that a great king would emerge from Bethlehem to rule over God's people.

¹⁵tn Or “family,” “lineage.”

¹⁶tn The words “He went” are not in the Greek text, but have been supplied to begin a new sentence in the translation. The Greek sentence is longer and more complex than normal contemporary English usage.

¹⁷tn Traditionally, “Mary, his betrothed.” Although often rendered in contemporary English as “Mary, who was engaged to him,” this may give the modern reader a wrong impression, since Jewish marriages in this period were typically arranged marriages. The term *ἐμνηστευμένη* (*emnhsteumenh*) may suggest that the marriage is not yet consummated, not necessarily that they are not currently married. Some mss read “the betrothed to him wife”; others, simply “his wife.” These readings, though probably not original, may give the right sense.

The Pulpit Commentary

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

So, because Joseph was a descendant of *King David*, he went up from Nazareth, the town in Galilee *district where he lived*, to Bethlehem town in Judea *district*. That was the town where *King David grew up*. Joseph went with Mary, who was *considered {whom people considered} to be his wife*, who was now pregnant. They went so that they could put his name and Mary's name *in the record book*.

The Voice Mary's fiancé Joseph, from Nazareth in Galilee, had to participate in the census in the same way *everyone else did*. Because he was a descendant of *King David*, his ancestral city was Bethlehem, David's birthplace. Mary, who was now late in her pregnancy *that the messenger Gabriel had predicted*, accompanied Joseph.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Accurate New Testament	ascends but and joseph from the galilee from city {of} nazareth to the judea to city {of} david Who is called bethlehem because of the+ to be him from house and [from] family {of} David to register with mary the [woman] having been engaged [to] him being [in] pregnancy
Breakthrough Version	Joseph also walked up out of Galilee from <i>the</i> city of Nazareth into Judea into David's city, a certain <i>city</i> that is called Bethlehem, because of the <i>fact</i> for him to be from David's house and family tree, to be registered together with Mary, the <i>woman</i> who had been engaged to him being in the later stages of pregnancy.
Charles Thompson NT	...and accordingly Joseph went up from Galilee, from the city of Nazareth to Judea, to the city of David, which is called Bethlehem, because he was of the house and patriarchal family of David, to be enrolled with Mary his espoused wife, who was then great with child.
Concordant Literal Version	Now Joseph also went up from Galilee, out of the city of Nazareth, into Judea, into the city of David which is called Bethlehem, because of his being of the house and kindred of David, to register together with Miriam, his espoused wife, who is parturient."
Disciples' Literal New T.	And Joseph also went up from Galilee, out of the city of Nazareth, to Judea, to the city of David, which is called Bethlehem— because of his being from <i>the</i> house and family of David— so as to register himself with Mary, the one having been promised-in-marriage to him, being pregnant.
<i>Emphasized Bible</i>	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	So Joseph also departed from the city of Nazareth in Galilee to the City of David which is called Bethlehem, in Judea, because he was of the house and lineage of David, to be taxed with Mary, his betrothed wife, who was with child.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David which is called Bethlehem, because he was of the house and family of David, in order to register along with Mary, who was engaged to him, and was with child.
New European Version	.
New King James Version	.
Revised Young's Lit. Trans.	...and Joseph also went up from Galilee, out of the city of Nazareth, to Judea, to the city of David, that is called Bethlehem, because of his being of the house and family of David, to enroll himself with Mary his betrothed wife, being with child.
Third Millennium Bible	And Joseph also went up from Galilee out of the city of Nazareth into Judea, unto the City of David which is called Bethlehem (because he was of the house and lineage of David) to be taxed with Mary, his espoused wife, who was great with child.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
World English Bible	.

Young's Updated LT

The gist of this passage: Joseph goes to Bethlehem in Judæa from Nazareth in Galilee, and he is accompanied by his fiancée Mary, who is clearly very pregnant.

Luke 2:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anabainô (ἀναβείνω) [pronounced <i>ahn-ahb-El-noh</i>]	<i>ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	3 rd person singular, aorist active indicative	Strong's #305
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
Iôsêph (Ἰωσήφ) [pronounced <i>ee-o-SAFE</i>]	<i>let him add; transliterated Joseph</i>	Indeclinable proper noun/masculine	Strong's #2501
apó (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Galilaia (Γαλιλαία) [pronounced <i>gal-il-ī-yah</i>]	circuit, circle; transliterated <i>Galilee</i>	feminine proper noun/location; genitive/ablative case	Strong's #1056
From Thayer: <i>It is the name of a region of northern Palestine, bounded on the north by Syria, on the west by Sidon, Tyre, Ptolemais and their territories and the promontory of Carmel, on the south by Samaria and on the east by the Jordan. It was divided into Upper Galilee and Lower Galilee.</i>			
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
polis (πόλις, εως, ἡ) [pronounced <i>POH-liss</i>]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; genitive/ablative case	Strong's #4172
Nazareth/Nazaret (Ναζαρέθ/Ναζαρέτ) [pronounced <i>nad-zar-EHTH/nad-zar-EHT</i>]	<i>the guarded one; transliterated Nazareth, Nazaret</i>	indeclinable proper noun/location	Strong's #3478
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519

Luke 2:4a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tên (τὴν) [pronounced <i>tayn</i>]	<i>the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Ioudaia (Ἰουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised; transliterated, Judæa, Juda</i>	Proper noun/locative	Strong's #2449

1) In a narrower sense, Judæa refers to the southern portion of Palestine lying on this side of the Jordan and the Dead Sea, to distinguish it from Samaria, Galilee, Peraea, and Idumaea.

2) In a broader sense, referring to all Palestine.

Translation: Joseph went up from Galilee, [going] out of the city of Nazareth to Judæa,...

I have taken some liberties with the translation and shortened this first phrase. More literally, this reads: **And he goes up, even Joseph, from the Galilee, out from the city of Nazareth to the Judæa,...** I inserted the word *going* (just a repetition of the main verb), but that was not necessary.

The Galilee area is within the territory of the northern kingdom, where the 10 tribes originally lived. This is no longer an independent territory under the control of the Hebrew people. In fact, they lost their independence in 721 B.C.

Joseph and Mary would be traveling south to get to Judæa. Since we are used to reading maps which are oriented towards the north, *going down* to us refers to going south. However, here they go up because they would go up in elevation to get to Bethlehem; and from there, Jerusalem.

Joseph has been mentioned before, incidentally, as the fiancée of Mary, back in Luke 1:27.

So, Joseph lives in Galilee, in the city of Nazareth. He is heading out towards Judæa, which is the remaining territory of the Jews. Judah (southern Israel) has not been an independent entity for over 500 years. At this time, they are under the control of Rome. The Jewish people did not like this; however, disobedience towards the Roman tax system could result in a loss of land or more.

Luke 2:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
David (Δαυίδ, ὁ) [pronounced dow-WEED];	transliterated <i>David</i>	proper masculine noun	Strong's #1138

Luke 2:4b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Also Δαβίδ [pronounced <i>dah-BEED</i>] with at least one additional alternative spelling.			
hêtis (ἥτις) [pronounced <i>HEYT-iss</i>]	<i>which, whoever, whatever, who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
kaleô (καλέω) [pronounced <i>kal-EH-oh</i>]	active: <i>to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call</i>	3 rd person singular, present passive indicative	Strong's #2564
Bêthleem (Βηθλεέμ) [pronounced <i>bayth-leh-EHM</i>]	<i>house of bread; transliterated Bethlehem</i>	proper noun/location; indeclinable	Strong's #965

Bethlehem is a village about six miles (10 km) south of Jerusalem.

Translation: ...to the city of David which is called Bethlehem...

We are used to the city of David being Jerusalem; but Bethlehem is also known as a city of David.

Two things can be said of Jewish record-keeping: they would have kept accurate genealogies and, very likely, accurate land records. God giving them this land and blessing them as a people was preserved in such records. This is suggested by the second half of the book of Joshua (where the land and cities are all distributed) and the first 10 or so chapters of 1Chronicles (which are primarily genealogies). If this information found its way into their holy Scriptures, then surely they kept many property and genealogical records.

So, Israel was not defined only by this people's relationship to their God, but by identity and property as well. In the resurrection, believers will be given a resurrection body, somehow related to the previous earthly body (but without defect); and the Jews will live in this same land ruled over by their own King (Jesus Christ).

Luke 2:4b ...to the city of David, which is called Bethlehem,... (NKJV)

Let me suggest that, for purposes of taxation, Bethlehem is David's city, where the records of David and his descendants are kept. It would strike me as reasonable that property records were kept in the same place (assuming that such records had a centralized location).

Luke 2:4c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diá (διά) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of for this reason; therefore; on this account</i>	preposition	Strong's #1223
to (τό) [pronounced <i>toh</i>]	<i>the; this that</i>	neuter singular definite article; accusative case	Strong's #3588

Luke 2:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
Here, spelled ex (ἐξ) [pronounced ehks], because it comes before a vowel.			
oikos (οἶκος) [pronounced OY-koss]	<i>house, building, palace; abode, dwelling place, [including a city, country]; metaphorically used for believers in a group [household of God]; metonymically, a household, family; descendants</i>	masculine singular noun, genitive/ablative case	Strong's #3624
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
patria (πατριά) [pronounced pat-ree-AH]	<i>family, kindred, lineage, paternal descent; also (concretely) a group of families or a whole race (nation)</i>	feminine singular noun; genitive/ablative case	Strong's #3965
David (Δαυίδ, ό) [pronounced dow-WEED];	transliterated <i>David</i>	proper masculine noun	Strong's #1138

Translation: ...*(for he was from the house—actually the family—of David).*

There is an emphasis here on Joseph being of the house of David. This verse emphatically states that he is a direct descendant of King David.

This suggests that records were probably kept in a centralized location, that depending upon a significant ancestor (in Joseph's case, this significant ancestor is David).

Joseph is from the royal family of David. However, being in David's line does not insure that someone is therefore king. By this time, there were tens of thousands in the line of David. Nevertheless, the Davidic line is the royal line (just as the line of Levite is the priestly line, even though all Levites are not priests).

Whedon explains: *The house included the entire body of ancestors and descendants. The lineage was a direct line of descent.*²⁴

Perhaps *the house* indicates that Joseph and his parents and grandparents all knew that they were from the house of David. That they are from the lineage of David suggests to me that they knew the exact line of descendants

²⁴ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Luke 2:4.

lead from David to Joseph. For instance, I am part Polish. It is one thing for me to know that I have ancestors who are Poles; it is quite another thing to be able to trace my line back to a particular Pole who had once lived in Poland. I have read several commentaries, and this is the best explanation that I can come up with for v. 4c, to differentiate between the words *house* and *lineage*.

Luke 2:4 Joseph went up from Galilee, [going] out of the city of Nazareth to Judæa, to the city of David which is called Bethlehem (for he was from the house—actually the family—of David).

At this time, Joseph lives in Galilee. However, he is required to register down in Bethlehem as that is probably where his birth and property records are kept. Property records are not mentioned here but his lineage is; and this allows the Romans to have a clear picture of the people over whom they are administrating. I have assumed that property records are a part of this registration process.

Luke 2:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apographō (ἀπογράφω) [pronounced ap-og- RAF-oh]	<i>to write (a copy or list), to enroll, to register; to be taxed</i>	aorist middle infinitive	Strong's #583
sun (σύν) [pronounced soon]	<i>with, beside, in association with</i>	preposition	Strong's #4862
Maria/Mariam (Μαρία/Μαριάμ) [pronounced mar-EE- ah/mar-ee-AHM]	<i>their rebellion; transliterated Mary, Miriam</i>	indeclinable proper noun/feminine	Strong's #3137
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
mnêsteuō (μνηστεύω) [pronounced mnace- TYOO-oh]	<i>betrothed, espoused, engaged to be married, fiancée</i>	feminine singular, perfect passive participle; dative, locative or instrumental case	Strong's #3423
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: [He was going there] to register [for tax purposes] with Mary, his fiancée,...

The Greek sentence does not end with v. 4, but continues into v. 5. Because it is quite lengthy, I cut it off, but brought the verb from v. 4 to v. 5 (which is good and proper).

Joseph goes there to register so that he will be on the tax rolls.

I don't know if it is necessary for Mary to be there with him or not. Does she register as a woman, as his wife? All of the verbs are applied to Joseph; but that does not mean that Mary is just there for the ride. I think she is an integral part of this registration process.

Mary is called Joseph's betrothed or espoused. This is the Greek word *mnêsteuô* (μνηστεύω) [pronounced *mnace-TYOO-oh*], which means, *betrothed, espoused, engaged to be married, fiancée*. This appears to be a word specifically for an unmarried but engaged couple. Strong's #3423.

What appears to be the case is, Mary and Joseph were living together, yet not yet considered married, as they had not yet consummated their marriage. I make the assumption of living together, as they are traveling together (however, it is a matter of Biblical record that they had not consummated their marriage yet—Matt. 1:25).

Luke 2:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>ὄν/ουσα/ον (ὄν/οὔσα/ὄν) [pronounced <i>own/OO-sah/on</i>]</p>	<p><i>being, be, is, are; come; have</i></p>	<p>feminine and neuter present participle of Strong's #1510</p>	<p>Strong's #5607</p>
<p>egkuos (ἐγκυος) [pronounced <i>ENG-koo-oss</i>]</p>	<p><i>big [great] with child, pregnant, far along [in one's pregnancy]; showing [obvious that one is pregnant]</i></p>	<p>feminine singular, noun/adjective; dative, locative or instrumental case</p>	<p>Strong's #1471</p>

Translation: ...[who] is great with child.

What is stated here could either be seen as humorous, scandalous or ironic; or, perhaps a bit of all three, even though the author Luke is just simply stating facts. In the 21st century, most people hardly notice what is being said here. Joseph and Mary are engaged to be married; they are not married. They have not had sex. If they had had sex, then they would be married—that is what would have consummated (completed) their marriage. They become married upon having conjugal relations. But they were not yet married; and yet, Mary is very pregnant. Today, we might say that she is showing. She is not just showing; she is about to burst.

Luke 2:5 [He was going there] to register [for tax purposes] with Mary, his fiancée, [who] is great with child.

We live in a time when a woman might be getting married to some guy she has been living with for a few years, and two of her children, by other men, might participate in the ceremony (as a flower girl or ring bearer or whatnot). Today, nobody would bat an eye at such a ceremony.

In that era, Joseph is showing up to register with his pregnant fiancée, and he is not the father and, on top of all that, they are not even married, but about to be. This was unheard of. I don't know who they stood before, or what they said, but registrar no doubt requested, "Do you want to explain that to me again? Your woman is obviously pregnant but she is your betrothed and not your wife? Do you want to explain to me exactly how that works?" If this was not said out loud, this is what they were thinking.

Again, this is quite humorous, but given the morals of our society, we might not see the humor or appreciate the disparate images and relationship portrayed here.

Luke 2:4–5 Joseph went up from Galilee, going out of the city of Nazareth, towards Judæa, to the city of David called Bethlehem (for he was a direct descendant of David's). He had to register there for tax purposes. He went with his fiancée Mary, who was very pregnant.

Wilbur Pickering describes their marriage as atypical. Let me suggest that, for that day and time, it was likely unique. Today, we can imagine a woman getting pregnant from guy X, but marrying guy Y. That would be atypical. It happens once in a blue moon. But, in the era in which we are studying, marriages where there was a pregnancy was rare; marriages where there was an existing pregnancy by another—unheard of. You see, they are, for all intents and purposes, married to the one who impregnated them. That is what made a couple married—conjugal relations. The relations which preceded the pregnancy would essentially define them as married—but there were no such relations between Mary and Joseph. Do you see how confusing they would have seemed to a registrar?

The couple would present themselves as unmarried, because they had not consummated their marriage. I do not know how extensive these forms were, or the interview process which took place, but for them to say out loud, “We are engaged to be married; we have not consummated the marriage,” and there Mary is, clearly pregnant. This just would not compute to the person registering them.

Joseph and his family lived up in the Galilee area, which is shown on the map as an area controlled by Herod the Great, who would have been governor over the land marked. This included much of the southern and northern kingdoms of Israel, as well as eastern Israel. Whether major cities were restored is unknown to us. In any case, this was a part of the Roman Empire under Augustus.



Herod’s Kingdom—Divided (a map); from Biblestudy.org; accessed October 19, 2019.

v. 6 was particularly difficult to translate. There are two or three very difficult passages in this chapter, and I am hoping to be helped out by other translators. In this passage, I don’t think that the meaning is obscure

<p>And he is in to be that place are fulfilled the days of bearing her. And she has brought forth the Child of hers—the firstborn—and she has wrapped him [in swaddling cloth] and she lays Him in a manger, for [there] was no room in the inn.</p>	<p>Luke 2:6–7</p>	<p>And it is, while they are there, the days were fulfilled for her bearing [a child]. Then she gave birth to her Child—[her] firstborn. She wrapped Him [in swaddling cloth] and laid Him in a manger, for [there] was no room [available] in the inn.</p>
<p>While they were there, it became apparent that Mary was about to give birth. Then she gave birth to her firstborn Child. Lacking proper clothes, she wrapped strips of cloth around Him and laid Him in a manger, as there was no room available for them at the inn.</p>		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And he is in to be that place are fulfilled the days of bearing her. And she has brought forth the Child of hers—the firstborn—and she has wrapped him [in swaddling cloth] and she lays Him in a manger, for [there] was no room in the inn.

Revised Douay-Rheims .

Douay-Rheims 1899 (Amer.) And it came to pass, that when they were there, her days were accomplished, that she should be delivered.

And she brought forth her firstborn son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

V. Alexander's Aramaic T. .

James Murdock's Syriac NT And it was while they were there, that the days for her to bring forth were completed. And she brought forth her firstborn son, and wrapped him in bandages, and laid him in the stall; for they had no place where they could lodge.

Original Aramaic NT

And it was, that while they were there, the days were completed for her to give birth. And she brought forth her firstborn Son and she wrapped him in swaddling bands, and she laid him in a manger because there was no place for them where they might lodge.

Plain English Aramaic Bible .

Lamsa Peshitta (Syriac)

And it came to pass while they were there, that her days of deliverance were to be fulfilled. And she gave birth to her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger; because they had no place where they were lodging.

Updated Brenton (Greek) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And while they were there, the time came for her to give birth. And she had her first son; and folding him in linen, she put him to rest in the place where the cattle had their food, because there was no room for them in the house.

Bible in Worldwide English

While they were there, the time came for her baby to be born. This was her first child, a son. She wrapped him in a cloth and laid him in a box where cows feed. There was no room for them in the house for strangers.

Easy English

While they were in Bethlehem, her baby was born. This was her first baby, and it was a boy. She put cloths round him. Then she put him in an animal's feeding box. She did this because they could not stay in the hotel. There were no empty rooms for them.

The many people that came to Bethlehem filled the hotel. Mary and Joseph could not find an empty room. So, they had to rest where the animals lived.

Easy-to-Read Version—2001 .

Easy-to-Read Version—2006

While Joseph and Mary were in Bethlehem, the time came for her to have the baby. She gave birth to her first son. She wrapped him up well and laid him in a box where cattle are fed. She put him there because the guest room was full.

God's Word™ .

Good News Bible (TEV)

She was pregnant, and while they were in Bethlehem, the time came for her to have her baby. She gave birth to her first son, wrapped him in cloths and laid him in a manger—there was no room for them to stay in the inn. A portion of v. 5 is included for context.

The Message

While they were there, the time came for her to give birth. She gave birth to a son, her firstborn. She wrapped him in a blanket and laid him in a manger, because there was no room in the hostel.

Names of God Bible .

NIRV	While Joseph and Mary were there, the time came for the child to be born. She gave birth to her first baby. It was a boy. She wrapped him in large strips of cloth. Then she placed him in a manger. That's because there was no guest room where they could stay.
New Life Version	While they were there in Bethlehem, the time came for Mary to give birth to her baby. Her first son was born. She put cloth around Him and laid Him in a place where cattle are fed. There was no room for them in the place where people stay for the night.
New Simplified Bible The Spoken English NT	. She was pregnant, and while they were there, the time came for her to give birth. ^f And she gave birth to her first child, a son. She wrapped him up in strips of cloth and laid him in a feeding trough-because there hadn't been room for them in the local inn. ^g A portion of v. 5 is included for context. ^f Lit. "the days were completed for her to give birth." ^g Or "in the guest room." It's possible that they went to stay with relatives, but that the house was overflowing with family members from out of town.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	. She was soon going to have a baby, and while they were there, she gave birth to her first-born son. She dressed him in baby clothes and laid him on a bed of hay, because there was no room for them in the inn. A portion of v. 5 is included for context.
The Living Bible	And while they were there, the time came for her baby to be born; and she gave birth to her first child, a son. She wrapped him in a blanket [literally, "swaddling clothes."] and laid him in a manger, because there was no room for them in the village inn.
New Berkeley Version New Century Version	. While they were in Bethlehem, the time came for Mary to have the baby, and she gave birth to her first son. Because there were no rooms left in the inn, she wrapped the baby with pieces of cloth and laid him in a feeding trough.
New Living Translation	And while they were there, the time came for her baby to be born. She gave birth to her firstborn son. She wrapped him snugly in strips of cloth and laid him in a manger, because there was no lodging available for them.
The Passion Translation Unlocked Dynamic Bible	. When they arrived in Bethlehem, there was no place for them to stay in a place where visitors usually stayed. So they had to stay in a place where animals slept overnight. While they were there the time came for Mary to give birth and she gave birth to her first child, a son. She wrapped him in wide strips of cloth and laid him down where the food was kept for the animals inside the barn.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	It was while they were there that it came time for her to have her baby. So she gave birth to her first son and wrapped him tightly in a cloth, then laid him in a feed trough, because there wasn't any room for them in the lodge.
Beck's American Translation Common English Bible	. While they were there, the time came for Mary to have her baby. She gave birth to her firstborn child, a son, wrapped him snugly, and laid him in a manger, because there was no place for them in the guestroom.
International Standard V	While they were there, the time came for her to have her baby, and she gave birth to her first child, a son. She wrapped him in strips of cloth and laid him in a feeding trough, because there was no place for them in the guest quarters.

Len Gane Paraphrase

A. Campbell's Living Oracles While they were there, the time came, that she should be delivered. And she brought forth her first born son, and swathed him, and laid him in a manger, because there was no room for them in the house allotted to strangers.

New Advent (Knox) Bible

With him was his espoused wife Mary, who was then in her pregnancy; and it was while they were still there that the time came for her delivery. She brought forth a son, her first-born, whom she wrapped in his swaddling-clothes, and laid in a manger, because there was no room for them in the inn. A portion of v. 5 is included for context.

20th Century New Testament

While they were there her time came, And she gave birth to her first child, a son. And because there was no room for them in the inn, she swathed him round and laid him in a manger.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

WHILE THEY WERE THERE, THE DAYS WERE COMPLETED FOR HER TO GIVE BIRTH. AND SHE GAVE BIRTH TO HER FIRSTBORN SON; AND SHE WRAPPED HIM IN CLOTHS, AND LAID HIM IN A MANGER †(*feeding trough*), BECAUSE THERE WAS NO ROOM FOR THEM IN THE INN. †(*Jesus was born Sept. 11, during the FIESTA /Festival of Tabernacles. The census/tax collection took place during the Festival of Tabernacles since it was when Rome knew that the Jews would already be in the necessary locations & it would be too difficult for the people to make a special/addition trip at a different time of year. The inn's were full due to the large crowds of people coming for the Festival & census. Some people doubt whether such a census took place at that time by Quirinius. But we do not have all records from that time. Rulers traditionally passed down their names to their sons, as well as taking the names of previous rulers. We trust the written record of Luke 2. The underlined word "laid" is the same word for sitting at the table to eat. She laid Him in the feeding trough because He is the Bread of Life*)

Awful Scroll Bible

Now itself came about from-within they are to be there, her days came to be fulfilled that she is to be bore forth. Even bore she forth her first-born Son, and swaddles Him a swaddling, and reclined- Him -upon from-within a manger, through-that there was no place for them, from-within the loosing-down place.

Christian Standard Bible

While they were there, the time came for her to give birth. Then she gave birth to her firstborn son, and she wrapped him tightly in cloth and laid him in a manger, [Or *feeding trough*, also in vv. 12, 16] because there was no guest room available for them.

Conservapedia Translation

And so it fell out that she came to term while they were there, and entered labor. She gave birth to her first child, a son, and wrapped him in soft blankets, and laid him in a feeding trough, because there was no room for them in the inn. The feeding trough, or "manger" (from the French manger to eat), was typically hewn out of stone.

The Disciple's Bible

Evangelical Heritage V.

Ferrari-Fenton Bible

And it came about that while they were there, the time was completed for her delivery. And she gave birth to her firstborn son; and, wrapping Him in baby clothes, she laid Him in a manger, because there was no room for them in the inn.

Free Bible Version

While they were there, the time came for her to have her baby. She gave birth to her firstborn son. She wrapped him up in strips of cloth and laid him in a manger because the inn had no rooms left.

God's Truth (Tyndale)

And it fortun'd while they were there, her time was come that she should be delivered. And she brought forth her first begotten son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them within in the inn.

Jubilee Bible 2000
Montgomery NT

.
But while they were there the days were fulfilled for her delivery. And she gave birth to her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger because there was no room for them in the inn.

NIV, ©2011

While they were there, the time came for the baby to be born, and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them.

NT for Everyone

So that's where they were when the time came for her to give birth; and she gave birth to her firstborn, a son. She wrapped him up and put him to rest in a feeding-trough, because there was no room for them in the normal living quarters.

Peter Pett's translation
Riverside New Testament
Leicester A. Sawyer's NT

.
. And while they were there the days for her delivery were completed; and she bore her first-born son, and wrapped him in bandages, and laid him in a manger, because there was no room for them in the khan.

Tree of Life Version
Unlocked Literal Bible

.
Now it came about that while they were there, the time came for her to deliver her baby. She gave birth to a son, her firstborn child, and she wrapped him in long strips of cloth and laid him in a manger, because there was no room for them in the inn.

Urim-Thummim Version
Weymouth New Testament

.
But while they were there, her full time came, and she gave birth to her first-born son, and wrapped Him round, and laid Him in a manger, because there was no room for them in the inn.

Whiston's Primitive NT
Wilbur Pickering's New T.

.
So it happened that when they got there the days for her to give birth were completed; and she gave birth to her firstborn⁴ Son, wrapped Him in pieces of cloth and laid Him in the manger,⁵ because there was no room for them in the lodging place.

⁽⁴⁾Luke's use of the term 'firstborn', writing after Mary had passed the age that she could bear children, clearly implies that she had other children after the first; otherwise Luke would have used 'only' rather than 'first'.

⁽⁵⁾Some 95% of the Greek manuscripts have the definite article with 'manger', so there was only one in the place, which implies that it was a stable. Since Bethlehem stands on a limestone ridge, there were probably natural caves that would make excellent stables. Actually, mother and baby were probably better off there than in the crowded lodging.

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

They were in Bethlehem when the time came for her to have her child, and she gave birth to a son, her firstborn. She wrapped him in swaddling clothes and laid him in the manger, because there was no place for them in the living room.

The Heritage Bible

And so it was, in their being there, the days were fulfilled for her delivery. And she delivered her son, the firstborn, and wrapped him in swaddling clothes, [wrapped him in swaddling clothes is one word, sparganoo, to wrap with strips, to swathe an infant after the Oriental custom.] and laid him in a feeding stall, on the very account that there was absolutely no space for them in the inn.

New American Bible (2002)
New American Bible (2011)

.
While they were there, the time came for her to have her child, and she gave birth to her firstborn son.* She wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn. Mt 1:25.

* [2:7] Firstborn son: the description of Jesus as firstborn son does not necessarily mean that Mary had other sons. It is a legal description indicating that Jesus possessed the rights and privileges of the firstborn son (Gn 27; Ex 13:2; Nm 3:12-13; 18:15-16; Dt 21:15-17). See notes on Mt 1:25; Mk 6:3. Wrapped him in swaddling clothes: there may be an allusion here

to the birth of another descendant of David, his son Solomon, who though a great king was wrapped in swaddling clothes like any other infant (Wis 7:4–6). Laid him in a manger: a feeding trough for animals. A possible allusion to Is 1:3 LXX.

New English Bible–1970

She was expecting a child, and while they were there the time came for her child to be born, and she gave birth to a son, her first-born. She wrapped him in his swaddling clothes, and laid him in a manger, because there was no room for them to lodge in the house. A portion of v. 5 is included for context.

New Jerusalem Bible

Now it happened that, while they were there, the time came for her to have her child, and she gave birth to a son, her first-born. She wrapped him in swaddling clothes and laid him in a manger because there was no room for them in the living-space.

New RSV

While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

While they were there, the time came for her to give birth; and she gave birth to her first child, a son. She wrapped him in cloth and laid him down in a feeding trough, because there was no space for them in the living-quarters.

exeGesés companion Bible

And so be it, in being there,
she fulfills/shalams the days for her to birth:
and she births her firstbirthed son
and swathes him and reclines him in a manger;
because there is no place for them in the lodge.

Hebraic Roots Bible

And it happened as they were there the days were fulfilled for her to bear. And she bore her son, the Firstborn. And she wrapped Him in swaddling clothes and laid Him in the manger, because there was no room where they could lodge.

Israeli Authorized Version

.

Orthodox Jewish Bible

.

The Scriptures 1998

And it came to be, that while they were there, the days were filled for her to give birth. And she gave birth to her first-born Son, and wrapped Him up, and laid Him down in a feeding trough, because there was no room for them in a lodging place.

Expanded/Embellished Bibles:

The Amplified Bible

While they were there [in Bethlehem], the time came for her to give birth, and she gave birth to her Son, her firstborn; and she wrapped Him in [swaddling] cloths [This was customary among the Jews, and quite comfortable and protective for the baby. Wrapping the baby in strips of cloth was intended to strengthen the back and bones for good growth.] and laid Him in a manger [i.e. feeding trough for animals.], because there was no [private] room for them in the inn.

An Understandable Version

And it happened while they were there that the due date came for her to have the baby. So, she bore her firstborn Son and wrapped Him in [linen] cloths and laid Him in an animal's feeding trough because there was no room for them in the lodge.

The Expanded Bible

While they were in Bethlehem, the time came for Mary to have the baby, and she gave birth to her first son. She wrapped the baby with pieces of cloth [in cloths; ^Tin swaddling clothes] and laid him in a feeding trough [^Tmanger], because there were no rooms [was no space/room] left in the inn [or guest room (of a private residence); or caravan shelter].

Jonathan Mitchell NT

Now it happened, during their being there, [that] the days for her to give birth were fulfilled. And she gave birth to her Son, the firstborn, and then she wrapped Him in long strips of swathing cloth and made Him lie back in a manger (feeding trough),

Kretzmann's Commentary
NET Bible®

because there was not a place for them in the public lodging place (a shelter for travelers to be loosing-down; a caravansary; an inn).

While¹⁸ they were there, the time came for her to deliver her child.¹⁹ And she gave birth to her firstborn son and wrapped him in strips of cloth²⁰ and laid him in a manger,²¹ because there was no place for them in the inn.²²

^{18tn} Grk "And it happened that while." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καί (kai) has not been translated because of differences between Greek and English style.

^{19tn} The words "her child" are not in the Greek text, but have been supplied to clarify what was being delivered. The wording here is like Luke 1:57. Grk "the days for her to give birth were fulfilled."

^{20sn} The strips of cloth (traditionally, "swaddling cloths") were strips of linen that would be wrapped around the arms and legs of an infant to keep the limbs protected.

^{21tn} Or "a feeding trough."

^{22tn} The Greek word κατάλυμα is flexible, and usage in the LXX and NT refers to a variety of places for lodging (see BDAG 521 s.v.). Most likely Joseph and Mary sought lodging in the public accommodations in the city of Bethlehem (see J. Nolland, Luke [WBC], 1:105), which would have been crude shelters for people and animals. However, it has been suggested by various scholars that Joseph and Mary were staying with relatives in Bethlehem (e.g., C. S. Keener, *The IVP Bible Background Commentary: New Testament*, 194; B. Witherington, "Birth of Jesus," DJG, 69-70); if that were so the term would refer to the guest room in the relatives' house, which would have been filled beyond capacity with all the other relatives who had to journey to Bethlehem for the census.

^{sn} There was no place for them in the inn. There is no drama in how this is told. There is no search for a variety of places to stay or a heartless innkeeper. (Such items are later, nonbiblical embellishments.) Bethlehem was not large and there was simply no other place to stay. The humble surroundings of the birth are ironic in view of the birth's significance.

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

And it came to pass, while they were there, the time came for her to deliver her child.

And she gave birth to her first-born son and wrapped him in strips of cloth {sparganoo- burial clothes} and laid Him {the baby Jesus} in a feeding-trough/manger {phatne}, because there was no place for them in the inn/'lodging place'.

Translation for Translators

When they arrived *in Bethlehem*, there was no place for them to stay in the house where travelers stay. *So they stayed in a cattle shed*. When the time for Mary to give birth arrived, she gave birth to her first son there. She wrapped him in strips of cloth and placed him in a trough where *people* put food for the animals.

The Voice

While in Bethlehem, she went into labor and gave birth to her firstborn son. She wrapped the baby in a blanket and laid Him in a feeding trough because the inn had no room for them.

Literal, almost word-for-word, renderings:

Accurate New Testament

[It] becomes but in the+ to be them there are filled The Days [of] the+ to birth her and [She] births the son [of] her the [man] firstborn and [She] wraps him and [She] reclines him in feed rack because not was [for] them Place in the guest room

Analytical-Literal Translation

Then it happened, in their being there [fig., while they were there], the days were completed [for] her to give birth. And she gave birth to her firstborn Son, and she wrapped Him in long strips of cloth and laid Him in the feeding trough [or, manger, and in verses 12, 16], because there was no place for them in the guest room [or, inn].

Breakthrough Version

It happened during the time for them to be there; the days of the "for her to deliver" part culminated. And she delivered her firstborn son, wrapped Him in a strip of

	cloth, and laid Him in a feed trough because there was no place for them in the guest room.
Charles Thompson NT	And while they were there, the time came that she should be delivered; and she brought forth her son, the first born, and swathed him, and laid him in a manger; because there was no room for them in the house appropriate to lodging.
Concordant Literal Version	Now it came to pass in their being there, the days are fulfilled for her to be bringing forth."
	And she brought forth her Son, the firstborn, and swaddles Him, and cradles Him in a manger, because there was no place for them in the caravansary."
Disciples' Literal New T.	And it came about during their being there <i>that</i> the days were fulfilled <i>that she might</i> give-birth. And she gave birth to her firstborn son. And she wrapped Him in swaddling-cloths [That is, bands of cloth.], and laid Him in a manger [That is, an animal feeding trough in a stall or stable, as in 13:15.], because there was not a place for them in the inn.
<i>Emphasized Bible</i>	.
English Standard Version	.
Far Above All Translation	AND IT CAME TO PASS IN THE [TIME] THEY WERE THERE WERE FULFILLED THE DAYS FOR HER BRINGING FORTH, AND SHE BROUGHT FORTH HER SON THE FIRSTBORN, AND WRAPPED IN SWADDLING CLOTHES HIM, AND LAID HIM IN THE MANGER, BECAUSE THERE WAS NOT FOR THEM A PLACE IN THE INN.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	So while they were there, the day came for her to give birth. And she gave birth to her firstborn Son, and wrapped Him in strips of cloth, and laid Him in a manger, because there was no room for them in the inn.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	So it was, that while they were there, the days were completed for her to be delivered. And she brought forth her firstborn Son, and wrapped Him in swaddling cloths, and laid Him in a manger [<i>feed trough</i>], because there was no room for them in the inn.
Revised Young's Lit. Trans.	And it came to pass, in their being there, the days were fulfilled for her bringing forth, and she brought forth her son -- the first-born, and wrapped him up, and laid him down in the manger, because there was not for them a place in the guest-chamber.
Third Millennium Bible	And so it was that while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn Son, and wrapped Him in swaddling clothes and laid Him in a manger, because there was no room for them in the inn.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
World English Bible	.
Young's Updated LT	.

The gist of this passage:

Luke 2:6			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096
When there is no clear subject, this verb with the kai conjunction can mean, <i>and it came to pass; so it was.</i>			
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (έν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
ekei (ἐκεῖ) [pronounced ehk-Ī]	<i>there, in or to that place</i>	adverb	Strong's #1563
plēthō (πλήθω) [pronounced PLAY-thoh]	<i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i>	3 rd person plural, aorist passive indicative	Strong's #4130
hai (αἱ) [pronounced high]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
tiktō (τίκτω) [pronounced TIHK-tow]	<i>to bear, to bring forth; to produce (from seed, as a mother, a plant, the earth, etc.); to be in travail; to be born, to be delivered</i>	aorist active infinitive	Strong's #5088

Luke 2:6

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autên (αὐτήν) [pronounced ow-TAYN]	her; it	3 rd person feminine singular pronoun, accusative case	Strong's #846

Translation: And it is, while they are there, the days were fulfilled for her bearing [a child].

If you read through the Greek, and then compare that to my translation, it is apparent that I took several liberties with this verse. My only excuse is, this is what other translators did as well (this is one of the few verses where I looked at some other translations before writing down mine).

I may want to compare some literal translations to some very literal translations.

We have never really sorted out why Joseph and Mary are *both* there. Perhaps they both had to appear to register; perhaps Mary wanted to be with Joseph at this time (despite being so pregnant). My guess would be, she is so close to giving birth that she wanted Joseph there when she gave birth. Joseph appears willing, even though explaining this to an outside party would have confused the outside party.

In any case, it became clear to Mary that the time had come for her to give birth.

Luke 2:6 And it is, while they are there, the days were fulfilled for her bearing [a child].

This is what we have just studied:

Luke 2:4–6 And Joseph also went up from Galilee, from the town of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be registered with Mary, his betrothed, who was with child. And while they were there, the time came for her to give birth. (ESV)

Joseph and Mary both traveled together to Bethlehem to be registered. It appears that this is the census or related to the census. First and foremost on the minds of the Roman government was to identify and collect from a solid tax base.

Joseph and Mary are away from their home in Nazareth in obedience to the mandates of the Roman empire. At this moment, they find themselves in the town of Bethlehem, which is not far from Jerusalem. We do not know the period of time that they were to remain in Bethlehem, but while they are there...

Luke 2:7a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
tiktō (τίκτω) [pronounced TIHK-tow]	to bear, to bring forth; to produce (from seed, as a mother, a plant, the earth, etc.); to be in travail; to be born, to be delivered	3 rd person singular, aorist active indicative	Strong's #5088
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	the	masculine singular definite article in the accusative case	Strong's #3588

Luke 2:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huios (υἱός, οὐ, ό) [pronounced hwee-OSS]	<i>child, son, descendant; pupil; follower</i>	masculine singular accusative case	Strong's #5207
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
prôtotokos (πρωτοτόκος) [pronounced proh-tot-OK-oss]	<i>firstborn [of man or animals]; the beginning [first] [of a new series]; figuratively: preeminent [chief, supreme, highest ranking] [one of a group]</i>	Adjective/noun; masculine singular, accusative case	Strong's #4416

Translation: Then she gave birth to her Child—[her] firstborn. Mary gives birth to her firstborn child.

Mary, still a virgin, gives birth to Jesus, Who is called *her firstborn Son*.

There are two possible points being made here by calling Jesus Mary's *firstborn son*: (1) Mary would have other children in her marriage (and Joseph would be their biological father); and (2) Jesus, by virtue of being the firstborn, is the recipient of the double portion and He carries forward the family royalty, if any.

In the Old Testament, the firstborn in a Hebrew family received the double portion and they carried forth a leadership position in the family, second to the father.

The ESV; capitalized is used below:

The Firstborn in the New Testament

- The term *firstborn* is only found 8 or 9 times in the New Testament.
- Jesus is called the *firstborn* in Luke 2:7 and also in Matt. 1:25, in some manuscripts (it is found in Scrivener Textus Receptus but not in the Westcott Hort text).
- Most of us knew Rom. 8:28, but notice the context of this verse: Rom. 8:28–29 **And we know that for those who love God all things work together for good, for those who are called according to His purpose. For those whom He foreknew He also predestined to be conformed to the image of His Son, in order that He might be the Firstborn among many brothers.**
 - God works all things together for good for *those who are called according to His purpose*. So, Paul explains that in greater detail.
 - God knew about us—believers in His Son—in eternity past. When God set things in motion, He knew all about us, and that we would believe in Jesus Christ. He *foreknew* (= *knew beforehand*) those who are His.
 - God has a plan for those whom He foreknew. This plan is called *predestination*. For those who God knew beforehand, He pre-designed a portion of their future. He set up a plan for us in eternity past. Part of that plan includes that we will be conformed to the image of His Son. Jesus never had a sin nature; and He is in a resurrection body. To be conformed to Him, we will lose our sin nature

The Firstborn in the New Testament

and we will have a resurrection body. Essentially, this passage (and others) promises these things to us.

- 4) With regards to His resurrection body, Jesus is the *Firstborn*. When He is resurrected from death, He is raised up in a resurrection body. We who have believed in Him, we who are known in eternity past by God, God's plan for us (His predetermined plan) is that we will be like His Son. Therefore, we will also, after death, have a resurrection body. (There is more to this passage, but we will have to take it up at a later time.)
4. Jesus is called *the Firstborn of all creation* in Col. 1:15. The entire passage reads: Col. 1:15–17 **He [= Jesus] is the image of the invisible God [God the Father], [Jesus is] the Firstborn of all creation. For by Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through Him and for Him. And He is before all things, and in Him all things hold together.**
- 1) We are unable to see God. We can see manifestations of God (Moses saw the burning bush, the pillar of fire, the cloud that led Israel); but we cannot actually see God. However, we can physically see Jesus (and we will). In this way, He is the image of an invisible God. Jesus is more than simply a manifestation of God; He is God.
 - 2) Jesus is called the *Firstborn of all creation*. Dr. Grant C. Richison explains: *This is not a statement about the creation of Jesus Christ because he cannot create himself. He is not a creature. He created all things (John 1:3; Heb. 1:2,3). He came from eternity. He is everlasting (Prov. 8:23-26). "Firstborn" indicates his dominion over all things. The firstborn in Israel had the right to rule. Jesus has the right to rule because of his rank over all creation. He is the sovereign God of creation.*¹
 - 3) The Jesus of the Bible created all things—things which we can see and things which we cannot see (like space, gravity, molecules).
 - 4) Nothing comes before Jesus; and the universe is held together by Him (the universe in which we live conforms to a system of divine laws, which Jesus initiated and set into motion).
5. Jesus is also called *the Firstborn* in Col. 1:18 **And He is the head of the body, the church. He is the beginning, the Firstborn from the dead, that in everything He might be preeminent.** The church is the body; Jesus is the head of the church. He is the firstborn from the dead, meaning that He is the first person resurrected.²
6. Heb. 1:5–6 **For to which of the angels did God ever say, "You are My Son, today I have begotten you"? Or again, "I will be to Him a Father, and He shall be to Me a Son"? And again, when He brings the Firstborn into the world, He says, "Let all God's angels worship Him."** Jesus, being born into the human race, was an amazing thing. All angels were to honor Him.
- 1) The two quotations in this passage are things which God the Father said to Jesus, His Son. These are things which God never said to any angel.
 - 2) Here, *the Firstborn* is a reference to Jesus Christ.
 - 3) When it says that God *again* brings Jesus (= *the Firstborn*) into the world, this is a reference to the 2nd advent (when Jesus returns to the earth).
 - 4) All angels will be called upon to worship the Lord.³
7. Heb. 11:28 **By faith he [= Moses] kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them.**
- 1) Much of Heb. 11 is about various saints in the past applying their faith in God and His Word to their circumstances in life.
 - 2) This is the final plague against Egypt, when the *Destroyer of the firstborn* would go throughout Egypt and kill the firstborn of every family.
 - 3) *Everyone* had a way out, and that was called the Passover. When a family killed a lamb and put its blood on the sides and top of their entry door, God would see that blood (which represents Jesus Christ) and passover that house (not killing anyone inside).
 - 4) Everyone had a warning; and this was the 10th and final plague. The Israelites and the Egyptians all saw what God could do in the previous plagues. They had to choose whether or not to believe what God would do in this final plague. For the most part, the Israelites believed and did what God required (which represents faith in the Revealed God); and the Egyptians, for the most part, did not

The Firstborn in the New Testament

(we do not know of any exceptions to either group, although there may have been).

8. Heb. 12:22–24 **But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven, and to God, the Judge of all, and to the spirits of the righteous made perfect, and to Jesus, the Mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel.** Believers are the firstborn spoken of here. We are enrolled in heaven and made perfect (we have no sin nature anymore).
9. Rev. 1:4–6 **John to the seven churches that are in Asia: Grace to you and peace from Him Who is and Who was and Who is to come, and from the seven spirits who are before His throne, and from Jesus Christ the faithful witness, the Firstborn of the dead, and the ruler of kings on earth. To Him Who loves us and has freed us from our sins by His blood and made us a kingdom, priests to His God and Father, to Him be glory and dominion forever and ever. Amen.** Jesus is speaking to John with a message to the 7 churches of Asia. Jesus is called *the Firstborn of the dead*, as He is the first man to be resurrected from the dead.

¹ From <https://www.gracenotes.info/colossians/colossians.pdf> (Col. 1:15); accessed November 15, 2019.

² Jesus is fully man and He is fully God. He physically died when He chose to breathe His last. 3 days later, He was raised up in a resurrection body. The people that Jesus brought back to life were merely resuscitated, and not resurrected. That is, their human bodies eventually failed and they died.

³ See Dr. Robert Dean, Jr. for a more detailed **exposition** of this passage.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 2:7b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
sparganoō (σπαργανώω) [pronounced <i>spar-gan-OH-oh</i>]	<i>to wrap with strips; to wrap in swaddling clothes; of an infant just born</i>	3 rd person singular, aorist active indicative	Strong's #4683
αυτον (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: *She wrapped Him [in swaddling cloth]...*

We are witnessing the birth of Jesus here. He has been born and Mary and Joseph wrap him in swaddling cloths. *To wrap in swaddling cloths* is actually one word: sparganoō (σπαργανώω) [pronounced *spar-gan-OH-oh*], which means, *to wrap with strips; to wrap in swaddling clothes; of an infant just born*. Strong's #4683. In our contemporary world, as our child grows, we go get new clothes for him or her. In the ancient world, *Baby and Beyond* had not been invented yet. So the child would be wrapped with strips of cloth; not unlike a person after their death.

That she wraps the child with strips of clothing indicates that the weather is cool or cold and some kind of clothing is necessary. It is interesting that this is mentioned, but I don't know that we can draw any conclusions from this. The reading which I do when working on the book of Luke suggests that this is not an unusual approach to

clothing an infant. At least one translator said that this was done to all Jewish babies and it helped them develop physically.

Some have claimed that, wrapping up the child in this way is similar to how mummies are wrapped; and that these are *death clothes*, so to speak. Even though this is not necessarily an unusual thing for parents to do, it is possible that the Divine Author is drawing an intentional parallel to wrapping a corpse with strips of cloth as well. Jesus' death is clearly as important as His birth. Jesus certainly came to this earth to die for our sins. That is His primary purpose.

This is from *Got Questions*:

"What does it mean that baby Jesus was wrapped in swaddling clothes?"

Swaddling clothes are cloths and bands used in the practice of swaddling, or essentially "wrapping" an infant tightly in cloth. The idea behind swaddling is that it helps the baby transition from the womb (a very snug place) to the outside world. Swaddling clothes are still used today, but with some modifications. In general, swaddling has been proved to help infants sleep better, to prevent them from scratching themselves, and to reduce the risk of SIDS. In ancient times, like today, a swaddled infant was safe if wrapped and watched properly. Many cultures still practice swaddling today.

The biblical passage that refers to swaddling clothes is Luke 2: "And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn" (Luke 2:7, ESV). We can assume from the fact that she swaddled the baby Jesus that Mary was an attentive and loving mother. The angel who spoke to the shepherds on the hillside mentions swaddling clothes as part of the sign to the shepherds that they had found the Messiah (Luke 2:12).

There are some interesting theories about Luke's detail of Jesus' swaddling clothes. Some have postulated that the swaddling clothes were a foreshadowing—a prophetic reference—of Jesus' burial cloths. The Greek word *sparganoō* is the root word used in the phrase "swaddling clothes," and it means "to clothe in strips of cloth." But this word *sparganoō* is never used in the New Testament to refer to burial cloth. In the descriptions in the Gospels of Jesus' burial, we see variations on the phrase "wrapped in linen cloth," and different Greek words are used for the binding. The swaddling clothes could prefigure Jesus' burial (the Magis' gift of myrrh in Matthew 2:11 is a clearer bit of foreshadowing), but the link can't be proved linguistically.

When the Son of God came into our world, He was entrusted to responsible, loving parents who sought to meet His every need. Baby Jesus was wrapped in swaddling clothes according to the custom of the day, an action that showed the tender care and affection of His mother.

From <https://www.gotquestions.org/swaddling-clothes.html> accessed October 19, 2019.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is as far as we have gone:

Luke 2:4–6 **And Joseph also went up from Galilee, from the town of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be registered with Mary, his betrothed, who was with child. And while they were there, the time came for her to give birth. (ESV)**

Joseph and Mary were away from home together, registering themselves and their property (if any) for the Roman government. The timing was such that, she was ready to give birth at this time.

Luke 2:7a-b **And she gave birth to her firstborn son and wrapped him in swaddling cloths...** (NKJV)

Mary gives birth to Jesus and she wraps him with strips of cloth. As we have discussed, the strips of cloth were apparently quite common to be used in the ancient world both for infants and for the dead. What differentiated the use of cloth strips is, for the death, strong spices were used to mask the odor of the decaying body.

Luke 2:7c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
anaklinō (ἀνακλίνω) [pronounced <i>an-ak-LEE-noh</i>]	<i>to lay [down], to make sit down (recline); to lean against, lean upon</i>	3 rd person singular, aorist active indicative	Strong's #347
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
φάτνη (φάτνη) [pronounced <i>FAHT-nay</i>]	<i>a feeding trough, a crib, a manger, a stall</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5336

Translation: ...and laid Him in a manger,...

As we will find out, Joseph and Mary did not have any place to stay; so they were in a barn or stable. The baby crib appears to be a manger, which is, a water or a food trough which has temporarily been re-purposed as a baby's crib.

Luke 2:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διότι (διότι) [pronounced <i>dee-OAT-ee</i>]	<i>because (that), for, that; therefore, one account of, on the very account that, or inasmuch as</i>	conjunction	Strong's #1360
οὐκ (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ἦν (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect active indicative	Strong's #2258 (imperfect of Strong's #1510)
αὐτοῖς (αὐτοῖς) [pronounced <i>ow-TOIC</i>]	<i>in them, by them; to them, for them; by means of them</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Luke 2:7d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
topos (τόπος) [pronounced TOP-oss]	<i>room, place, space; an inhabited place; [a city, village]; a location</i>	masculine singular noun; nominative case	Strong's #5117
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kataluma (κατάλυμα) [pronounced kat-AHL-oo-mah]	<i>an inn, a lodging place, a guest chamber; an eating room, a dining room</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2646

Translation: ...for [there] was no room [available] in the inn.

The fact that there was no room in the inn does not indicate that Mary and Joseph were indigent. If they were indigent, then it would not matter whether or not there was no place at the inn for them. This decree to come to specific cities and register went out throughout the land, so that there were an excess of people in all of the cities of registration during this time. Hotel space would have been quickly snapped up, leaving nothing available for anyone else. Note that the word *inn* is in the singular, suggesting that there was likely but one public place to go for a room to rent. People would have scrambled to find any kind of living accommodations. That Mary and Joseph stayed in a barn was probably not a unique experience.

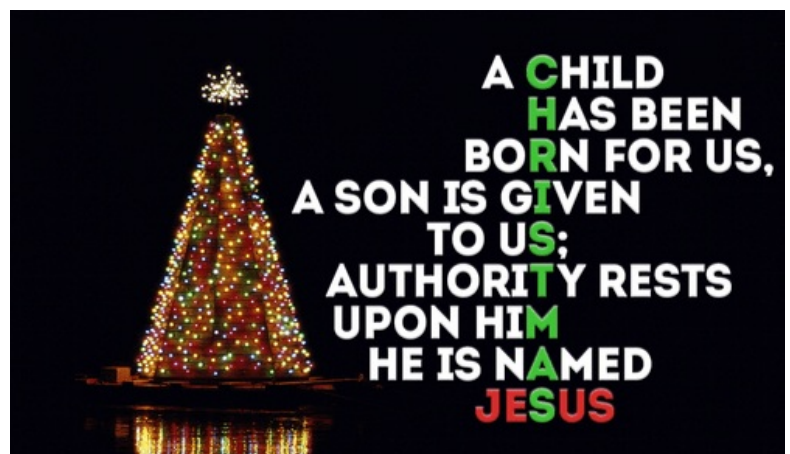
It does not appear that they traveled with a tent or with many items that would be helpful if the baby was born. All of this would have been a new experience for both Joseph and Mary (the going out of town to register and Mary having a child).

There is a contrast here between the great royal birth of Jesus Christ and the circumstances of His birth, which are very humble. In this way, Jesus is fully identified with man in his most humble state. That is, despite Jesus being God, the circumstances of His birth clearly identify Him as a man in all respects. However, despite the circumstances of the Lord's birth, His Presence on earth would nevertheless be celebrated.

Luke 2:7 Then she gave birth to her Child—[her] firstborn. She wrapped Him [in swaddling cloth] and laid Him in a manger, for [there] was no room [available] in the inn.

While in Bethlehem, registering for taxation, Mary, the espoused woman of Joseph, gave birth to Jesus. As we have previously discussed, Mary is a virgin, in every sense of the word.

Mary and Joseph did not have reservations at the inn, so they found accommodations in a stable or a barn of some sort. They took the feeding trough and re-purposed it as a baby bed for their newborn.



There would be many witnesses to the unusual birth of our Lord and His early days. Much of this is testified to in this chapter.

Luke 2:6–7 While they were there, it became apparent that Mary was about to give birth. Then she gave birth to her firstborn Child. Lacking proper clothes, she wrapped strips of cloth around Him and laid Him in a manger, as there was no room available for them at the inn.

A Child Has Been Born for Us (a graphic); from [Bible Study Tools](#); accessed May 1, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Angel Guides Shepherds to See the Infant Jesus

And shepherds were in the region, the same, living in the fields, and they are keeping guard of the night over the flock of theirs. And an angel stood before them and glory of [the] Lord illuminated everywhere [around] them; and they were frightened [with] a fear great.

Luke
2:8–9

[There] were shepherds in this same region, staying in the fields, and they are keeping the night watch over their flock. An angel stood before them and the glory of the Lord illuminated everything [around] them; and they were frightened with a great fright.

There were shepherds in this same region, staying with their flock out in the open air, keeping the night watch over them. Suddenly, an angel stood before them, and the glory of the Lord illuminated everything around them. They were greatly afraid.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And shepherds were in the region, the same, living in the fields, and they are keeping guard of the night over the flock of theirs. And an angel stood before them and glory of [the] Lord illuminated everywhere [around] them; and they were frightened [with] a fear great.
- Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
And there were in the same country shepherds watching, and keeping the night watches over their flock.
And behold an angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear.
- V. Alexander’s Aramaic T.
James Murdock’s Syriac NT .
And there were shepherds in that region, who abode there and kept watch of their flocks by night. And lo, the angel of God came to them, and the glory of the Lord shone upon them: and they feared with great fear.
- Original Aramaic NT
But there were some shepherds in the region lodging there and they kept the nightly watch over their flocks; And behold, the Angel of God came to them and the glory of THE LORD JEHOVAH shone upon them and they were greatly afraid;...
- Plain English Aramaic Bible
Lamsa Peshitta (Syriac) .
Now there were shepherds in that region, where they were staying, and they were watching their flocks at night. And behold, the angel of God came to them, and the glory of the Lord shone on them; and they were seized with a great fear.
- Updated Brenton (Greek) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And in the same country there were keepers of sheep in the fields, watching over their flock by night. And an angel of the Lord came to them, and the glory of the Lord was shining round about them: and fear came on them.
Bible in Worldwide English	In the same part of the country, men were taking care of sheep. They were in the field watching their sheep at night. An angel of the Lord came to them and a bright light from the Lord shone all around them. They were very much afraid.
Easy English	Some people leave their sheep to go and see Jesus That night some people were living in the fields near Bethlehem. They were keeping their sheep safe. Then an angel of the Lord appeared to them. A bright light from God shone all round them. So that frightened them very much.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Some Shepherds Hear About Jesus That night, some shepherds were out in the fields near Bethlehem watching their sheep. An angel of the Lord appeared to them, and the glory of the Lord was shining around them. The shepherds were very afraid.
God's Word™	Angels Announce the Birth of Jesus Shepherds were in the fields near Bethlehem. They were taking turns watching their flock during the night. An angel from the Lord suddenly appeared to them. The glory of the Lord filled the area with light, and they were terrified.
Good News Bible (TEV)	.
<i>The Message</i>	An Event for Everyone There were shepherders camping in the neighborhood. They had set night watches over their sheep. Suddenly, God's angel stood among them and God's glory blazed around them. They were terrified.
Names of God Bible NIRV	.
New Life Version	The Shepherds Learn of the Birth of Jesus In the same country there were shepherds in the fields. They were watching their flocks of sheep at night. The angel of the Lord came to them. The shining-greatness of the Lord shone around them. They were very much afraid.
New Simplified Bible	Shepherds in the same country were in the field keeping watch by night over their flock. God's angel stood by them and His glory gave illumination around them and they were very afraid.
The Spoken English NT	Angels Announce Jesus' Birth to Some Shepherds There were shepherds in that area who were sleeping out in the fields. They were taking turns that night guarding their flock of sheep. And an angel of the Sovereign One came and stood in front of them, and the Sovereign One's glory shone all around them. And they were terrified. ^h ^h Lit. "they feared a great fear."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.
The Living Bible	That night in the fields near Bethlehem some shepherds were guarding their sheep. All at once an angel came down to them from the Lord, and the brightness of the Lord's glory flashed around them. The shepherds were frightened. That night some shepherds were in the fields outside the village, guarding their flocks of sheep. Suddenly an angel appeared among them, and the landscape shone bright with the glory of the Lord. They were badly frightened, but the angel reassured them.

New Berkeley Version
New Century Version

Shepherds Hear About Jesus

That night, some shepherds were in the fields nearby watching their sheep. Then an angel of the Lord stood before them. The glory of the Lord was shining around them, and they became very frightened.

New Living Translation

The Shepherds and Angels

That night there were shepherds staying in the fields nearby, guarding their flocks of sheep. Suddenly, an angel of the Lord appeared among them, and the radiance of the Lord's glory surrounded them. A portion of v. 9 is placed with the next passage.

The Passion Translation
Unlocked Dynamic Bible

That night, there were some shepherds who were taking care of their sheep in the fields near Bethlehem. Suddenly an angel of the Lord appeared to them. A bright light shone all around them, showing the Lord's glory. So they became very afraid.

William's New Testament

Now there were some shepherds in the same neighborhood, living in the open fields and keeping watch over their flock by night. Then an angel of the Lord stood by them, and the glory of the Lord shone around them, so that they were fearfully frightened.

Partially literal and partially paraphrased translations:

American English Bible

Well at that time, there were some shepherds who were staying outdoors in the surrounding countryside, keeping watch over their flocks at night. Then a messenger of Jehovah [appeared] to them and the glory of Jehovah started shining around them, which frightened them.

Beck's American Translation
Common English Bible

Announcement to shepherds

Nearby shepherds were living in the fields, guarding their sheep at night. The Lord's angel stood before them, the Lord's glory shone around them, and they were terrified.

International Standard V

The Shepherds Visit Jesus

In that region there were shepherds living in the fields, watching their flock during the night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified.

Len Gane Paraphrase

In that very same area there were shepherds staying in the field at night keeping watch over their flock. And look! the angel of the Lord stood over them, and the glory of the Lord shone all around them. They were very afraid.

A. Campbell's Living Oracles

Now there were shepherds in the fields in that country, who tended their flocks by turns through the night watches. On a sudden, an angel of the Lord stood by them, and a divine glory encompassed them with light, and they were frightened exceedingly.

New Advent (Knox) Bible

In the same country there were shepherds awake in the fields, keeping night-watches over their flocks. And all at once an angel of the Lord came and stood by them, and the glory of the Lord shone about them, so that they were overcome with fear.

20th Century New Testament

In that same country-side were shepherds out in the open fields, watching their flocks that night, When an angel of the Lord suddenly stood by them, and the Glory of the Lord shone around them; and they were seized with fear.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

Awful Scroll Bible	Now there were from-within the same region, flock tenders living-in-the-open-fields, even watching a watch over their tended flock at night. Even be yourself looked, an angelic messenger of the Lord stood-over them, and the Splendor of the Lord shined-around them, and they greatly occurred to be afriad, a being afraid!
Christian Standard Bible Conservapedia Translation	. In the same region, there were shepherds tending their flocks in the field at night. The angel of the Lord appeared to them, and the glory of the Lord shined around them, and they became frightened. The Greek word for "lo" and "behold" has a disputed placement here.
The Disciple's Bible Evangelical Heritage V. Ferrar-Fenton Bible	. . The Shepherds In that same district there were shepherds out in the fields, and keeping guard over their decks by night. And a messenger of the Lord descended to them, and the lustre of the Lord shone round about them; and they became terribly afraid.
Free Bible Version God's Truth (Tyndale)	. And there were in the same region shepherds abiding in the field and watching their flock by night. And lo: the angel of the Lord stood hard by them, and the brightness of the Lord shone round about them, and they were sore afraid.
Jubilee Bible 2000 Montgomery NT NIV, ©2011	. . And there were shepherds living out in the fields nearby, keeping watch over their flocks at night. An angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were terrified.
NT for Everyone Peter Pett's translation Riverside New Testament Leicester A. Sawyer's NT Tree of Life Version Shepherds Witness Angelic Praises Now there were shepherds in the same region, living out in the fields and guarding their flock at night. Suddenly an angel of Adonai stood before them, and the glory of Adonai shone all around them; and they were absolutely terrified.
Unlocked Literal Bible Urim-Thummim Version	. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the Angel of the LORD came upon them, and the glory of the LORD radiated around them: and they were greatly afraid.
Weymouth New Testament	Now there were shepherds in the same part of the country, keeping watch over their sheep by night in the open fields, when suddenly an angel of the Lord stood by them, and the glory of the Lord shone round them; and they were filled with terror.
Whiston's Primitive NT Wilbur Pickering's New T.	. Angels and shepherds Now there were shepherds in that same area, staying out in the field and keeping the nightly watches ⁶ over their flock. When <u>wow</u> , an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. ⁽⁶⁾ They would take turns standing watch.
Wikipedia Bible Project	Nearby some shepherds were living outdoors in the fields, watching over their flocks during the night. An angel of the Lord suddenly appeared, and the Lord's glory shone all around them, and they were terribly afraid.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible	And there were in the same region shepherds camping out, keeping watch by night over their flock. And behold, a <i>heavenly</i> messenger of the Lord stood over them, and the glory of the Lord shined all around them, and they feared <i>with</i> a great fear.
New American Bible (2002)	.
New American Bible (2011)	* Now there were shepherds in that region living in the fields and keeping the night watch over their flock. The angel of the Lord appeared to them and the glory of the Lord shone around them, and they were struck with great fear. 1:11, 26 * [2:8–20] The announcement of Jesus' birth to the shepherds is in keeping with Luke's theme that the lowly are singled out as the recipients of God's favors and blessings (see also Lk 1:48, 52).
New English Bible–1970	<i>The Shepherds and the Angels (Bethlehem)</i> Now in this same district there were shepherds out in the fields, keeping watch through the night over their flock, when suddenly there stood before them an angel of the Lord, and the splendour of the Lord shone round them.
New Jerusalem Bible	In the countryside close by there were shepherds out in the fields keeping guard over their sheep during the watches of the night. An angel of the Lord stood over them and the glory of the Lord shone round them. A portion of v. 9 is placed with the next passage for context.
New RSV	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	In the countryside nearby were some shepherds spending the night in the fields, guarding their flocks, when an angel of Adonai appeared to them, and the <i>Sh'khinah</i> of Adonai shone around them. They were terrified;...
exeGesés companion Bible	And in the same region shepherds abide in the field, guarding the guard over their shepherddom by night: and behold, the angel of Yah Veh stands over them and the glory of Yah Veh haloes them: and they awe a mega awe.
Hebraic Roots Bible	And shepherds were in the same region living in the fields and keeping guard over their flock by night. And, behold, a cherub of Elohim came on them. And the glory of YAHWEH shone around them. And they feared with a great fear.
Israeli Authorized Version	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	And in the same country there were shepherds living out in the fields, keeping watch over their flock by night. And look, a messenger of יהוה stood before them, and the esteem of יהוה shone around them, and they were greatly afraid.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	Now there were [<i>some</i>] shepherds in that region who were living in the fields and guarding their flocks [<i>of sheep</i>] at night. [<i>Suddenly</i>] an angel from the Lord [<i>was seen</i>] standing near them and the glorious presence of the Lord shone around them, and they were very afraid.
The Expanded Bible	Shepherds Hear About Jesus ·That night [^L At night], some shepherds were [living out] in the fields ·nearby [^L in that region/place] watching their ·sheep [^L flock]. Then an angel of the Lord stood before them. The glory of the Lord ·was shining around [surrounded] them, and they became very frightened.
Jonathan Mitchell NT	There were also in that same district (or: region) shepherds [that] were seasonally living out of doors with temporary enclosures in the fields, and they were by turn

guarding and keeping watch upon their flock during [the] watches which divide the night.

And then – look and think of this! – all at once [the] Lord's [= Yahweh's] agent (or: messenger) took a stand upon [their encampment], in the midst of them (or: stood at their [side]), and [the] Lord's [= Yahweh's] glory (Theophanous manifestation) shone (gleamed and radiated) around about them, and they became afraid [with] a great fear (= were struck with terror).

Kretzmann's Commentary
NET Bible®

Now²³ there were shepherds²⁴ nearby²⁵ living out in the field, keeping guard²⁶ over their flock at night. An²⁷ angel of the Lord²⁸ appeared to²⁹ them, and the glory of the Lord shone around them, and they were absolutely terrified.³⁰

^{23tn} Here καί (kai) has been translated as “now” to indicate the transition to a new topic.

^{24sn} Some argue that shepherds were among the culturally despised, but the evidence for this view of shepherds is late, coming from 5th century Jewish materials. December 25 as the celebrated date of Jesus' birth arose around the time of Constantine (ca. A.D. 306-337), though it is mentioned in material from Hippolytus (A.D. 165-235). Some think that the reason for celebration on this date was that it coincided with the pagan Roman festival of Saturnalia, and Christians could celebrate their own festival at this time without fear of persecution. On the basis of the statement that the shepherds were living out in the field, keeping guard over their flock at night it is often suggested that Jesus' birth took place in early spring, since it was only at lambing time that shepherds stood guard over their flocks in the field. This is not absolutely certain, however.

^{25tn} Grk “in that region.”

^{26tn} Grk “living in the field (see BDAG 15 s.v. ἀγρουλέω) and guarding their flock.”

^{27tn} Here καί (kai) has not been translated because of differences between Greek and English style.

^{28tn} Or “the angel of the Lord.” See the note on the word “Lord” in 1:11.

^{29tn} Or “stood in front of.”

^{30tn} Grk “they feared a great fear” (a Semitic idiom which intensifies the main idea, in this case their fear).

^{sn} Terrified. See similar responses in Luke 1:12, 29.

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

{The Shepherds' Receive a Visit}

And in the same region there were shepherds bivouacking/living 'out in the field'/'under the open skies' {camped out} . . . keeping guard over their flock by night.

And the angel of the Lord {the King/Officer of Arms in the Angelic College of Heralds - Powerful angel of Revelation Chapter 10} stood before them . . . and the glory of the Lord shined around them . . . and they {the shepherds} were extremely frightened {took a lot to frighten these hardy shepherds!}.

Translation for Translators

Luke 2:8-20

Responding to the angel's announcement, shepherds went to see Jesus.

That night, there were *some* shepherds who were taking care of their sheep as *usual* in the fields near *Bethlehem*. An angel from God appeared to them. A great light ◀from the Lord/from God▶ shone on them and around them. So they became very afraid.

The Voice

Nearby, in the fields outside of Bethlehem, a group of shepherds were guarding their flocks *from predators* in the darkness of night. Suddenly a messenger of the Lord stood in front of them, and the darkness was replaced by a glorious light—the shining light of God's glory. They were terrified!.

Literal, almost word-for-word, renderings:

Accurate New Testament	and Shepherds were in the land the her Camping and Keeping guards [of] the night to the flock [of] them and Messenger [of] lord stands [with] them and Recognition [of] lord illuminates them and [They] fear fear great
Analytical-Literal Translation Breakthrough Version	. And shepherds were in the same rural area camping out and standing guard over their flock during the three hour stretches of the night. And an angel of the Master stood over them, and the magnificence of the Master shined around them. And they were afraid with huge fear.
Charles Thompson NT	Now in that country there were shepherds in the open fields tending their flocks by turns, during the night watches. And lo! an angel of the Lord stood by them; and a glory of the Lord shone around them; at which they were greatly affrighted.
Concordant Literal Version	And shepherds were in the same district in the field fold, and maintaining watches at night over their flock." And lo! a messenger of the Lord stood by them, and the glory of God shines about them, and they were afraid with a great fear."
Context Group Version	And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And a messenger of the Lord stood by them, and the glory {or public honor} of the Lord shone round about them: and they were very afraid.
Disciples' Literal New T.	Angels Announce The Birth of The Savior To Shepherds In The Field And shepherds were in the same region, living-in-the-fields and watching over their flock for watches of the night. And <i>an</i> angel of <i>the</i> Lord stood near them, and <i>the</i> glory of <i>the</i> Lord shined around them, and they feared a great fear.
<i>Emphasized Bible</i>	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	The Shepherds and the Angels And in the same area there were shepherds living in the fields, keeping watch over their flock by night. And then an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were very afraid.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	In the same region there were <i>some</i> shepherds staying out in the fields and keeping watch over their flock by night. And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened.
New European Version	And there were shepherds in the same region staying in the field and keeping watch at night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were terrified.
New King James Version	Glory in the Highest Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. And behold [NU omits <i>behold</i>], an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid.
Revised Young's Lit. Trans.	And there were shepherds in the same region, lodging in the field, and keeping the night-watches over their flock, and lo, a messenger of the Lord stood over them, and the glory of the Lord shone around them, and they feared a great fear.
Third Millennium Bible	And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.
Thomas Haweis Translation	.

A Voice in the Wilderness .
 World English Bible .
 Young's Updated LT .

The gist of this passage: An angel from God comes to shepherds in nearby fields, and there is a great light all around, making the shepherds frightened.

Luke 2:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ποιμῆν (ποιμήν) [pronounced <i>poi-MANE</i>]	<i>a shepherd; a herdsman; a pastor [of a church]</i>	masculine plural noun; nominative case	Strong's #4166
ἦν (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person plural, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῆ (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
χωρᾶ (χώρα, ας, ἡ) [pronounced <i>KHOH-ra</i>]	<i>country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5561
τῆ (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
αὐτῆ (αὐτῆ) [pronounced <i>ow-TAY</i>]	<i>her, it; to her, for her, by her; same</i>	3 rd person feminine singular, pronoun; locative, dative or instrumental case	Strong's #846
ἀγροαυλέω (ἀγροαυλέω) [pronounced <i>ag-row-LEH-oh</i>]	<i>those camping out, the ones living in the fields, those sleeping under an open sky</i>	masculine plural, present active participle, nominative case	Strong's #63

Translation: [There] were shepherds in this same region, staying in the fields,...

At the time that the Lord is born, there are shepherds staying out in the fields with their flock. This is not an unusual arrangement. The sheep and goats would be guided throughout the land, eating whatever greenery they

could find, and then moving on. This kept the sheep fed, exercised and, in this way, no particular field would not be eaten down to the ground.

This is a long-standing tradition among those with livestock. We have cattlemen today who often move their cattle around to different areas, keeping them exercised and well fed. At one time, this was quite commonly done on open, federal lands in the western United States. Over the past few decades, the federal government has sought to curtail this practice, likely with an unstated political purpose in mind.

I would guess that the shepherds were working in shifts. Whatever the situation, we do not know how many shepherds are here.

Region is the word *chôra* (χώρα, ας, ἡ) [pronounced *KHOH-ra*], which means *country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]*. Strong's #5561. Joseph and Mary were in Judæa, staying in Bethlehem; and on the outskirts of the city, there are shepherds attending to their flock.

Luke 2:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
phulassô (φυλάσσω) [pronounced <i>foo-LAHS-soh</i>]	<i>those who are keeping, the ones guarding [watching, observing], not violating [precepts, laws]</i>	masculine plural, present active participle; nominative case	Strong's #5442
phulakê (φυλακή) [pronounced <i>foo-lak-AY</i>]	<i>watching, guarding, keeping watch; the person guarding; the place where one is guarded [a prison]; the period of time when one is guarded</i>	feminine plural noun; accusative case	Strong's #5438
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
feminine nux (νύξ) [pronounce	<i>night, midnight</i>	Nou	Strong's #3571
nux (νύξ) [pronounced <i>noox</i>]	<i>night, midnight</i>	feminine singular noun; genitive/ablative case	Strong's #3571
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>to, towards; on, upon; at, by, before; over, against; to, across</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tên (τὴν) [pronounced <i>tayn</i>]	<i>the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Luke 2:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poimnê (ποιμνή) [pronounced POYM-nay]	<i>a flock [of sheep]; figuratively for followers [of Christ]</i>	feminine singular noun; accusative case	Strong's #4167
autôn (αὐτῶν) [pronounced ow-TOHN]	<i>their, theirs; of them; from them</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: ...and they are keeping the night watch over their flock.

These shepherds are keeping the night watch, meaning that they are awake, watching over the sheep; but it is the middle of the night.

Luke 2:8 [There] were shepherds in this same region, staying in the fields, and they are keeping the night watch over their flock.

Not too far from where Mary and Joseph were temporarily staying, there was a particular group of shepherds, watching their flock. There are no clues as to how many shepherds that we are speaking of; or how big their flock is.

Luke 2:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative case	Strong's #32
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
ephistêmi (ἐφίτημι) [pronounced eternity future-ISS-tay-mee]	<i>to stand [before, by, near, over], to take a stand; to be present; to come [to, upon, near; to assault</i>	3 rd person singular, aorist active indicative	Strong's #2186
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: An angel of a Lord stood before them...

Suddenly, an angel stands right in front of them. No doubt, this would be a shock to them.

The fact that this is called *an angel [Angel?] of the Lord* will result in no little discussion. The fundamental question would be, *is this angel just an angel or is He a divine manifestation? And if divine, then which Member of the Trinity?*

The angel who spoke to Zacharias and to Mary is specifically identified, but this angel who has appeared before these shepherds is not given a name, but a title. If I am to guess why, previously, the angel Gabriel was identified so that we do not get him confounded with the Angel of the Lord, a Christophany of the Old Testament. Here, however, we cannot confound this angel with the LORD because the Lord has been born. So He cannot be simultaneously appearing to others elsewhere. When God became a man, He is automatically confined His human body to one place at one time.

On the other hand, does this narrative really demand that the Lord's birth (vv. 6–7) precede the appearance of this angel (vv. 8–14). The transition between these passages is, *And in the same region...* Another way of putting that is, *meanwhile, back on the ranch...* This is not the same as saying, *and then this happened next...*

Could this be a manifestation of God the Holy Spirit or of God the Father? I would say *no*, simply because the Revealed Member of the Godhead is usually, if not always, Jesus Christ. It is Jesus Who interacts with man, either in His Preincarnate form or His actual physical appearance on earth. Understanding this to be Jesus, as an angelic manifestation prior to His birth, carries with it some heavy theological significance.

Luke 2:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
doxa (δόξα) [pronounced <i>DOHX-ah</i>]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; nominative case	Strong's #1391
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
perilampô (περιλάμπω) [pronounced <i>per-ee-LAM-po</i>]	<i>to illuminate everywhere; to shine around; to invest with a halo</i>	3 rd person singular, aorist active indicative	Strong's #4034
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...and the glory of the Lord illuminated everything [around] them;...

V. 9b takes this who discussion up a notch. This is no longer just an angel appearing to these shepherds, but there is this great light being shown all around them, which light is called *the Glory of the Lord* here.

And there were shepherds... (a graphic); from Faith Prayers.org; accessed November 22, 2019.

Who exactly is this angel? What might we understand by this passage? One option is, this angel does not have any glory, but perhaps it has reflected glory from God; and everything around them is illuminated. So, it is the middle of the night, but the angel suddenly appears and everything around them (the shepherds and the angel) is lit up.

Possibly, we could understand this to indicate that God is giving His authority to this angel. That is, what the angel is saying can be trusted, as God has given him this great light, God's reflected light, His seal of authority.

But, again, why couldn't this be Gabriel or another specific angel; and is the great light actually necessary? What does this great light mean?

Further, if this is *God*, then the great light makes sense—it reveals that this is the Lord. Gabriel has appeared both to Zacharias and to Mary—but there was no great light shining all around him, despite his amazing announcement.

Is the light just a thing done because it is dark? Or is this possible that this angel is a Member of the Trinity? The glory of the Lord being shown all around certainly suggests this.

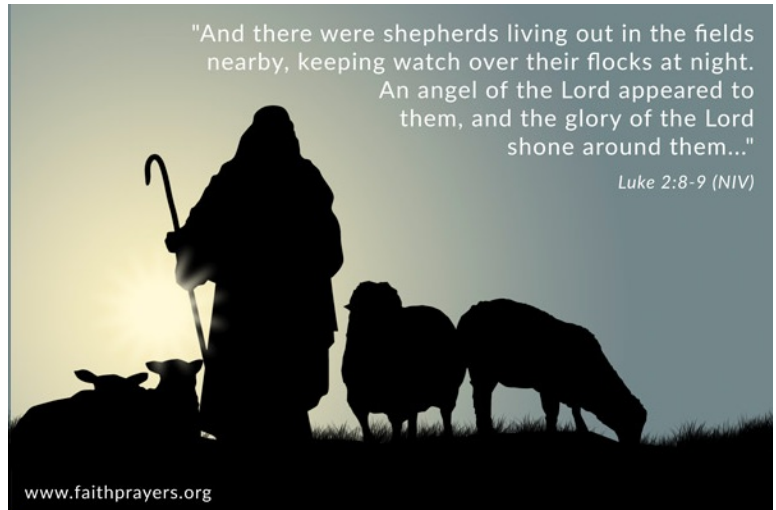
The phrase *glory of* occurs 109 times in the ESV. Most of the time, it is *the glory of the Lord*. The second most often phrase found is *the glory of God*.

I don't know that I want to look at every passage; but let's view a representative group of them, to discover just how these words are used.

The ESV; capitalized will be used below. Emphasis, where used, is mine.

The Glory of the Lord

1. The phrase *the glory of the Lord* occurs 13 times in Exodus, Leviticus and Numbers; but not at all in Genesis or in Deuteronomy.
 - 1) We may think that *the glory of the Lord* would be found as a part of the plague narrative, but it is not. It is closely associated with the people of Israel moving along in the desert and being exposed in one way or another to *the glory of the LORD*.
 - 2) The glory of the Lord is first associated with the manna from heaven; which food sustained the children of Israel throughout their 40 years in the desert. This is logistical grace (God providing for His Own). Exodus 16:6–8
 - 3) God spoke to the people of Israel. The glory of the Lord is associated with God personally responding to the expressed wants and desires of the children of Israel. Exodus 16:9–12
 - 4) The glory of the Lord was abundant on Mount Sinai, where the cloud covered the mountain. Moses went there to receive the Word of God. Exodus 24:15–18
 - 5) The glory of the Lord filled the Tabernacle upon its completion. Exodus 40:34–35
 - 6) This same cloud guided Israel through the desert, so it is associated with divine guidance. Exodus 40:34–38
 - 7) Throughout the books Exodus, Leviticus and Numbers, the glory of the Lord appears to the people. Lev. 9:6, 23 Num. 14:10, 21 16:19, 42 20:6
 - 8) I do not know that I could differentiate between God and the glory of God in these passages. They



The Glory of the Lord

do not appear to be presented as separate and distinct entities.

2. In fact, throughout the Old Testament, it is hard to disassociate the glory of the Lord from some sort of appearance which is clearly a manifestation of God.
3. When the Temple had been completed, the glory of the Lord filled the Temple. In fact, this filling of the Temple was so intense that it could not be inhabited by the priests. 1Kings 8:11 2Chron. 5:14 7:1–3
4. The psalmist famously tells us that the heavens declare the glory of God in Psalm 19:1; where God's creation reveals God and His brilliance.
5. The *Glory of the LORD* refers to Jesus Christ, the Revealed Member of the Godhead.
 - 1) Psalm 104:3 is one of the Old Testament passages where all 3 Members of the Trinity are named: Psalm 104:30–32 *When You send forth Your Spirit, they are created, and You renew the face of the ground. May the **Glory of the LORD** endure forever; may **the LORD** rejoice in His works, Who looks on the earth and it trembles, Who touches the mountains and they smoke!*
 - 2) Isa. 40:3–5 is a passage directly pertinent to our study: *A voice cries: "In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. And **the Glory of the LORD** shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken."* It is John the herald who will quote this passage in anticipation of the revealing of the Lord (Matt. 3:3 Mark 1:3 Luke 3:4–6 John 1:23).
 - 3) These words in Ezek. 1:28 appear to refer to the LORD: *Like the appearance of the bow that is in the cloud on the day of rain, so was the appearance of the brightness all around. Such was the appearance of the likeness of **the Glory of the LORD**. And when I saw it, I fell on my face, and I heard the voice of One speaking.*
 - 4) Ezek. 10:4 appears to be a vision which Ezekiel is having, which vision features a clear manifestation of the Lord Jesus Christ. *And **the Glory of the LORD** went up from the cherub to the threshold of the house, and the house was filled with the cloud, and the court was filled with the brightness of **the Glory of the LORD**. See also Ezek. 10:18–19.*
 - 5) Jesus will return *with His angels in the **Glory of his Father*** in Matt. 16:27. See also Mark 8:38 Luke 9:26
 - 6) See also Isa. 58:8 60:1 Ezek. 3:23 8:4 9:3 11:22–23 43:1–5 44:4.
6. There are times when we do not find *the glory of the Lord* or *the glory of God*, and it still refers to the revealed Member of the Godhead.
 - 1) 1Sam. 15:28–29 *And Samuel said to him, "The LORD has torn the kingdom of Israel from you this day and has given it to a neighbor of yours, who is better than you. And also **the Glory of Israel** will not lie or have regret, for he is not a man, that he should have regret."*
 - 2) Psalm 66:1–4 *Shout for joy to God, all the earth; sing **the glory of His name**; give to Him glorious praise! Say to God, "How awesome are Your deeds! So great is Your power that Your enemies come cringing to You. All the earth worships You and sings praises to You; they sing praises to Your name." Selah.*
 - 3) The glory of His (Your) name is also found in Psalm 79:9.
 - 4) In Psalm 89:17, we find *the glory of Israel's strength*, which is a reference to God increasing Israel's power and footprint.
7. There are a few times when *the glory of* is not affixed to *the Lord* or to *God*; and God's power or magnificence is being referred to:
 - 1) Psalm 145:10–12 *All Your works shall give thanks to You, O LORD, and all Your saints shall bless You! They shall speak of **the glory of Your kingdom** and tell of Your power, to make known to the children of man Your mighty deeds, and the glorious splendor of Your kingdom.*
8. There are a few times when *the glory of* is not affixed to *the Lord* or to *God*; and deity is clearly not referred to.
 - 1) Psalm 37:20 *But the wicked will perish; the enemies of the LORD are like the glory of the pastures; they vanish—like smoke they vanish away.*
 - 2) Psalm 49:16 *Be not afraid when a man becomes rich, when the glory of his house increases.*

The Glory of the Lord

- 3) In Isa. 10:16–20, God is judging Israel (*The glory of his forest and of his fruitful land the LORD will destroy...*)
- 4) When speaking of the glory of man (in one way or another), judgment is often a part of such a passage. Isa. 13:17–20 16:14 17:3–4 21:16 35:2 Ezek. 25:9–10.
- 5) Similarly, see Prov. 14:28 17:6 20:29
- 6) Generally speaking, when glory is affixed to something which is passing, temporary, the indication is, this is applied to reveal a glory that is temporary or a glory which is tied to the world.
9. After all of this study, it should be clear that when we speak of *the glory of God* or *the glory of the Lord*, we are speaking usually of a divine manifestation and/or of divine power. My point being, the Bible does not lightly throw those phrases about.

Passages not covered in this study: Psalm 106:20 138:5 Prov. 25:2 Isa. 60:13 66:12 Daniel 4:30, 36 11:20 Micah 1:15 Habak. 2:14 Haggai 2:9 Zech. 12:7 John 7:18 11:4, 40 Acts 7:55 Rom. 1:23 3:23 5:2 6:4 8:21 15:7 1Cor. 10:31 11:7 15:40–41 2Cor. 3:18 4:4, 6, 15 8:19, 23 Philip. 2:11 Col. 1:27 2Thess. 1:9 2:14 1Tim. 1:11 Titus 2:13 Heb. 1:3 Rev. 15:6 21:11, 23. Some of these are quite interesting, but they either restate what has already been studied, or go off in a different direction entirely.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus has just been born (vv. 4–7) and now we are studying this passage:

Luk 2:8–9b *And in the same region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them,...* (NKJV)

The Annunciation Of The Angels To The Shepherds (by Benjamin Gerritsz. Cuypp); from Wikigallery.org; accessed November 22, 2019. I like that the manifestation of the Glory of God is presented primarily as light in this oil painting.

We have considered two things so far: (1) Are these events sequential? Is Jesus born *and then* does this angel appear to these shepherds? The text does not demand that be the order of events. (2) The *Glory of the Lord* is found here, apparently lighting up everything. In our study, it appears that this is not a phrase used lightly or generally in the Old Testament. This phrase nearly always speaks of some sort of manifestation of God.



If this is the Preincarnate Jesus, then that would lead us into quite the theological discussion, because Mary, at this time, is pregnant and ready to give birth (assuming that v. 8 does not immediately follow v. 7 in time). However, even granting that this *Glory* which occurs before the shepherds is the LORD, then Jesus cannot be simultaneously in the womb of Mary. So, even though all indications are that the *Glory of the Lord* is a manifestation of God; and in fact, is likely the Preincarnate Christ; then the life which is in Mary's womb cannot be Jesus. He cannot be two places at the same time—not as the Revealed God.

So, whatever is in Mary’s womb—if we accept that the Glory of the Lord here refers to the Christ—cannot be God. You may be surprised, but this is not out of synch with the prevailing Christian and Jewish theology. It is generally (but not universally) believed that, God breathes life into each person as they are born and take their first breath. That is the point at which God gives soul life; and not before. The logical deduction from this is, even though there is a fully functioning brain in the head of a fetus, this would not be considered a fully functioning soul. This soul-life, this life from God—which would be God—would be given at birth.

Now, the reasoning here is, Mary is clearly pregnant; and yet, can this be Jesus-incarnate appearing to the shepherds? None of this contradicts any orthodox theology, insofar as I can tell.

Let’s just say that my understanding here is correct (I believe that this is Jesus, manifested as an Angel, telling the shepherds that He is about to be born). If there is no true soul-life in the womb (and, believe it or not, this is orthodox theology; this is not a cultic position), what rights does this life have? I believe that it is an inaccurate application to then suggest that the mother (perhaps consulting with a doctor) has carte blanc rights with regards to the life in her womb. The life in the womb is a potential person being developed who will be given soul life from God at birth. Nevertheless, this, as a potential human life, should not be subject to human whim regarding its own life.

What person would suggest, at this point in time, that the life within Mary was unimportant and could be ended on a whim? Therefore, regardless about what you believe about the beginning of soul-life (or ensoulment), you certainly do not believe that the life within Mary is expendable. So, the natural application of this is, life in the womb—regardless of when ensoulment takes place—should be protected. It is not expendable. The continuance of life should not be subject to a vote.²⁵

In the Old Testament, the *Angel of the Lord* was Jesus Christ. The fact that we have the glory of the Lord shining all around them, this certainly suggests that this is a member of the Trinity, Who had come to make this announcement. The opposing view would be, this could simply be the light of the angel or light provided by God (which point of view is much harder to justify, in my opinion).

Let’s briefly sum this up: first, why does a particular angel Gabriel appear to Zechariah (Luke 1:11–12, 19); and then to Mary (Luke 1:26–28); but then here, the identify of the angel who appears to the shepherds is not given? Why is there the phrase *the Glory of the Lord*, if we are not speaking of a Divine Manifestation?

The logical question then, is, could this be Jesus, in His preincarnate form, appearing to these shepherds? Or could this be God the Holy Spirit? Or is this simply a messenger angel? Even though we have the Lord being born in v. 7 and now we are in v. 8, that does not mean that v. 8 occurs right after v. 7. Remember, the final verse of Luke 1 advanced the story of John the Herald from birth all the way to his public ministry, 30 years later. So here, v. 7 may have been the logical advancement of Luke 2:1–6; but v. 8 may have occurred a few hours earlier.

Let’s get back to the shepherds and the angel (Angel?) of the Lord:

Luke 2:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
phobeō (φοβέω) [pronounced fob-EH-oh]	<i>to frighten, to strike with fear, passive: to be frightened, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	3 rd person plural; aorist (deponent) passive indicative	Strong’s #5399

²⁵ This is one of the few places where I differ with R. B. Thieme, Jr.

Luke 2:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phobos (φόβος) [pronounced FOHB-oss]	1) fear, dread, terror; 1a) that which strikes terror; 2) reverence for one's husband	masculine singular noun; accusative case	Strong's #5401
megas (μέγας, μεγάλη, μέγα) [pronounced MEH-gas]	large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important	masculine singular adjective; accusative case	Strong's #3173

Translation: ...and they were frightened with a great fright.

The shepherds, being normal people, are shaken up by this event of the angel. People do not see angels generally speaking (Zechariah, Joseph, the husband of Mary²⁶ and Mary, notwithstanding); and dramatic events and signs occurred at some specific times in history in the past; but, apparently not for at least 400 years.

We too often think, *this is the Bible; there are going to be a lot of miracles*. However, point of fact is, miraculous events are, in general, quite rare, even in the Scriptures. So this event is spectacular, and should be understood as such.

The shepherds are filled with fear, as would be the natural reaction. Standing before them is an angel (Angel) bathed in light.

A Review of Luke 2:6–8:

Mary and her husband-to-be, Joseph, have come to Bethlehem to register for the Roman census, likely to put them on record for future tax collection. They went to Bethlehem at this time, as Joseph was from the tribe of Judah and a descendant of David's. Bethlehem was apparently where those descended from David registered.

Mary is pregnant and she and Joseph are not actually married at this time (a marriage was considered to be consummated when the man and his woman had enjoyed marital relations). You may recall laughing uproariously when you were thinking about Joseph showing up with his pregnant fiancée with whom he had not had relations, as you imagined him explaining this when he registered with the Roman government in Bethlehem (despite Luke's narrative being so matter-of-factly presented).

Luke 2:6–7 While they were there, the day had come for her to give birth. She gave birth to her firstborn son. She wrapped him in bands of cloth, and laid him in a feeding trough, because there was no room for them in the inn. (NKJV)

There were a great many people in Bethlehem registering, and so all of the rooms had been taken. This left Joseph and Mary with very limited options, so that they took shelter in a barn, using a feeding trough as a crib for the child she had given birth to.

Then there is an abrupt change of scene.

Luke 2:8 There were shepherds in the same country staying in the field, and keeping watch by night over their flock. (NKJV)

²⁶ In the book of Matthew, when Joseph finds that Mary is pregnant, he was going to quietly end their relationship. An angel appears to him in a dream and convinces him not to do that. Matt. 1:20–24

Although Luke presents his material generally in chronological order, that is not always the case. Luke 1:80 presents John the Herald as a youth growing into a man, whereas, he is about 6 months older than Jesus (and, quite obviously, in the narrative of Luke 2, Jesus has just been born).

For this reason—for the reason that Luke may present each individual narrative in chronological order with respect to itself, but not necessarily with respect to adjacent narratives—Luke 2:8–14 *may* have occurred right before the birth of the Lord.

Luke 2:9 **An angel stood before them and the glory of the Lord illuminated everything [around] them; and they were frightened with a great fright.**

Although this is a very difficult call, I am leaning more and more towards this being Jesus-incarnate, even though there is clearly physical life, at this point in time, in Mary's womb (this would require us to place Luke 2:8–14 earlier in time than 2:6–7).

But let's look at another aspect of this situation: these are shepherds in the field at night and, suddenly, they see an angel surrounded by light.

Miracles in the Bible:

Too often, we think that people in olden times saw a plethora of miracles, but this is not true. God, when there were some important reasons to redirect man or to get man's attention, He gave miracles—often to establish authority of this or that person; or of this or that group.

When Israel was being formed as a nation, to take the Hebrew people out of Egypt, God allowed Moses to perform great signs and wonders—which signs affected the entire nation of Egypt. Further, authority would be conferred upon Moses for this connection which He had with God. Moses is the father of the Hebrew nation; and the Law came through him. Therefore, the 2 million Hebrews needed to know that he had this authority. After all, he led them out of Egypt, he gave them the Law, and he led them right up to the border of Canaan. It was not an easy thing to get the people of Israel to accept his authority as from God, despite the many miracles which Moses did.²⁷

Jesus—Whom we are studying—established His Own authority with signs and miracles and healings during His public ministry; but it is His words and what He taught that remains with us over the centuries. When someone has not seen or experienced a miracle, it is not necessarily negative volition for that person to be skeptical of miracles which occurred 2 millennia ago. However, when he hears the words of Jesus and rejects those words, then that is clearly negative volition.

My point being, the miracles of Jesus were designed at that point in time to confer authority upon Him. However, His words are what remain with us to this day; therefore, it is His words that are important. Did Jesus heal the blind and lame? I believe that there is no doubt that He did. Nevertheless, I am not unsympathetic towards the person who does not immediately hear and accept this. But if that person hears the words, **“I am the way, the truth and the life; no man comes to the Father but through Me.”** and is unmoved, then I am less sympathetic. There is far more power in the Lord's words, as they still stand up today.

The Lord's words and parables still have great meaning today; and His logic and reasoning far surpasses that which the Greeks were famous for. A person may or may not agree with the Law of Moses; but when the Lord explains it and gives reasoned application of this Law, it should seem far superior to the applications made in the religious traditions of the Jews. This is why Christianity has spread throughout the world and has taken root in

²⁷ God obviously effects these miracles, but He does them at the hand of Moses. That is, Pharaoh and his crew never saw God or any manifestation of a personal God; but they did view Moses (or Aaron) wielding a staff, which was often an integral part of initiating a great sign.

virtually every corner of the world; whereas, traditional Judaism has not (even among the Jews today, there is a very small percentage of them who adhere to the teachings promoted by the scribes and pharisees of Jesus' time—in fact, I would wager that there are a higher percentage of Jews today who believe in their Savior, Jesus Christ).

The point I am trying to make is, it is the Lord's teachings which are pertinent and so fundamental to His ministry—even to today. What Jesus explained about God, about Himself, about life on planet earth—all of that is fresh today. The Lord's miracles were real; but the foundation of our faith is upon His words.

When the early church was being established, the fathers of the church (that is, Jesus' disciples and their close associates) were given the ability to perform miracles so that their authority would be established as well. This authority which was established by miracles and signs, gave their words authority; and we have their words with us today (called the New Testament). There was a point at which these sorts of sign gifts began to fade away. The key to Christianity has always been the doctrine, and *never* the miracles. The teaching of the Apostles is what endures to this day. God simply allowed the miracles during specific points in time so that the authority of His men could be established, as the church was a whole different thing from Israel.

Paul *never* tells a church, "If there is an unbeliever among you, have your best healer stand before this reprobate and heal him or someone else—that will get his attention and he will believe."

We know from the negative volition observed by Moses, Jesus and Paul that no one ever simply believed because they witnessed a miracle. Or many miracles. There were some pharisees who witnessed several miracles and knew of many others, yet they still rejected the Lord. An entire generation guided by Moses out of Egypt believed in the Revealed God, but they still rejected Bible doctrine and spiritual growth; and therefore, that generation died the sin unto death out in the desert wilderness without ever entering into the Land of Promise. God's abhorrence for that generation is stated on many occasions in Scripture. Yet was there a generation of Hebrews who ever received greater number of large miracles? No generation of Israelites saw anything like the miracles that the Exodus generation witnessed; yet God will leave their bodies strewn all over the desert, because they continually rebelled against Him.

Despite all of the miracles done by Jesus—decidedly on a different scale than those done at the hands of Moses and Aaron—the Jewish religious continued to push for His persecution until they finally convinced the Roman authorities to crucify Him.

My point being, a person does not believe in God or in His Son simply because they witness a miracle (or many miracles). That decision is made in the soul.

Therefore, we must recognize that God did use signs and miracles, but far more sparingly than most people think; and with very specific ends in mind. Once the divine authority was established (with Moses, with Jesus, with the Apostles), there was no reason to continue with a bunch of miracles. What is always key is authority and God's Word. When God's man had clear authority, and his words were listened to, then there were fewer reasons for miracles. Once the authority of a person or a group of people had been established, then the key to their ministry would be the words which they spoke and wrote.

Let's look at two very divergent situations recorded in Israel's history. There is Moses and the adult generation who followed him out of Egypt. The miracle *tap* for that generation never seemed to turn off. There were a series of ten plagues placed on Egypt, which the people of Israel observed; and there were also a number of miracles and situations requiring miracles which seemingly followed Moses and the people as they continued walking in the desert-wilderness. Those miracles continued (including the daily miracle of manna from heaven) until they actually set foot in the land to take it. Why did they get so many miracles? They never quite accepted them; they never quite accepted the authority of Moses and Aaron. Every time a new difficulty occurred, these people went into rebellion mode. By the time that Israel was ready to enter into the land of promise, nearly every person from

that generation had been wiped out; killed under the principle the sin unto death. They were never able to accept their God, Moses as their leader and mediator between them and God, nor were they able to accept the authority of Moses' words—despite viewing a plethora of miracles. As a result, God left their bodies strewn throughout the desert. So, even though God continued to give them miracles, they continued to reject God, His words and His messenger Moses.

Secondly, I want you to consider one of the most important New Testament authors: John. He will spend his final years in isolation on the Isle of Patmos. His authority has already been established; and he is isolated from everyone else. What does God have John do? Does God bring the Apostle John to the nearest shore, riding a Tsunami-like wave, his feet acting as a surf board, so that all near the shore could see and appreciate this great miracle? No! John's authority as an Apostle of Jesus had been fully accepted already. So, John wrote and wrote and wrote. He wrote 3 epistles, he wrote the book of John, and he wrote the book of Revelation. His authority had already been established. Therefore, what he *wrote* was significant. Since his authority had been accepted, there was no need for it to be reestablished by further miraculous acts. In fact, God clearly placed John on that island so that he would have the quiet opportunity to write.

What endures from the time of Moses? The Law of Moses. What endures from the ministry of Jesus? His words, as recorded in the gospels. What do we have today as the result of the Apostles' ministries? The epistles which they wrote. In every case, what remains to us today is the Word of God.

There are, no doubt, Christians today, who think that they have somehow lost out because they were unable to sit at the feet of Jesus as He taught and performed miracles. They are wrong to think that way. We live today in the greatest age until now. We are able to witness the Lord's teachings and His miracles in our mind's eye. As believers in the Church Age, we are able to take in a great swath of historical narrative, taking place over thousands of years. Not only can we *witness* 3000–4000 years of world-changing events, but we live during an age when our spiritual potential is greater for us than it has ever been. When you read and study your Bible and you think about great men, like Abraham, Moses, David, Jeremiah, Peter and Paul—your potential for eternal impact is right before you and it is a greater potential than available to those men. The only thing which restrains you is your own volition. People like to matter; they like to think that their lives were important and as having impact. As believers in the Lord Jesus Christ, having a meaningful, eternal impact is a very real option. We can have Paul-level (or Moses-level) impact on this world. All it takes is Bible doctrine in your soul and positive volition towards God's plan for your life.

Furthermore, it does not matter the circumstances that you find yourself in. You might be married with 3 kids and tied down to a mortgage that you can barely afford. God is still able to work through you (and God will not require you to abandon your family or quit your mortgage). God can work through any person, where they are, using who they are, with great eternal consequences. That truth of Bible doctrine in your soul is far greater than any set of miracles that have occurred at any point in history.

Back to our narrative. An angel has appeared to a group of shepherds at night, and there is a great light all around the angel. This light is the glory of the LORD shining all around them.

Luke 2:8–9 *There were shepherds in this same region, staying with their flock out in the open air, keeping the night watch over them. Suddenly, an angel stood before them, and the glory of the Lord illuminated everything around them. They were greatly afraid.*

Regarding the Lord and His public ministry, and times like this, there will be miracles which guide people to Him; but what remains of His ministry are His words. These are God's word spoken for our benefit.

And has said to them the messenger, “Do not be frightened; listen, for I am announcing good news to you [all]. Joy great which will be to everyone among the people, that has brought forth to you [all] a Savior, Who is Christ, in a city of David. And this [will be] for you [all] a sign: you [all] will find a baby wrapped [with strips of cloth], and lying in a feeding trough.”

Luke
2:10–12

The angel said to them, “Do not be frightened. Listen, for I am announcing good news to you: [there] will be great joy for everyone among the people, for a Savior—Who is the Christ—was born to you in the city of David. And this [will be] for you a sign: you will find the baby wrapped [with strips of cloth] and lying in a feeding trough.”

The angel said to them, “Do not be frightened. Listen to me, for I have good news to announce to you. There will be great joy to everyone. The Savior, Who is Christ, was born to you in the city of David. This is the way that you know that you have found Him: He will be a baby wrapped with strips of cloth and He will be lying in a feeding trough.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And has said to them the messenger, “Do not be frightened; listen, for I am announcing good news to you [all]. Joy great which will be to everyone among the people, that has brought forth to you [all] a Savior, Who is Christ, in a city of David. And this [will be] for you [all] a sign: you [all] will find a baby wrapped [with strips of cloth], and lying in a feeding trough.”
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people: For, this day, is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger.
V. Alexander’s Aramaic T.	.
James Murdock’s Syriac NT	And the angel said to them: Fear not; for, behold I announce to you great joy, which will be to all the world. For there is born to you this day a deliverer, who is the Lord Messiah, in the city of David And this is the sign for you: Ye will find the babe wrapped in bandages, and placed in a stall.
Original Aramaic NT	And the Angel said to them, "Do not be afraid, for behold, I proclaim to you great joy which will be to the entire universe*," "For today, The Savior has been born to you, who is THE LORD JEHOVAH The Messiah*, in the city of David." "And this is a sign for you: You will find The Baby wrapped in swaddling bands and lying in a manger."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And the angel said to them, Do not be afraid; for behold, I bring you glad tidings of great joy, which will be to all the world. For today is born to you in the city of David, a Saviour, who is the Lord Christ. And this is a sign for you; You will find a babe wrapped in swaddling clothes, and laid in a manger.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the angel said, Have no fear; for truly, I give you good news of great joy which will be for all the people: For on this day, in the town of David, a Saviour has come to birth, who is Christ the Lord. And this is the sign to you: you will see a young child folded in linen, in the place where the cattle have their food.
Bible in Worldwide English	The angel said to them, Fear not! Listen, I bring you good news! This news will make you very glad. It is for all people. A saviour has been born for you today in Davids town. He is Christ the Lord. This is the way you will know him. You will find a baby wrapped in a cloth, lying in a box where cows feed.
Easy English	'Do not be afraid', the angel said. 'Listen! I bring you good news. This news will make everyone very happy. Something happened today in the town of David. Someone special was born. It is he who will save you. He is the Messiah. He is the Lord. I will tell you how you will know this baby. You will find him with cloths round him. He is lying in an animal's feeding box.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The angel said to them, "Don't be afraid. I have some very good news for you—news that will make everyone happy. Today your Savior was born in David's town. He is the Messiah, the Lord. This is how you will know him: You will find a baby wrapped in pieces of cloth and lying in a feeding box."
God's Word™	The angel said to them, "Don't be afraid! I have good news for you, a message that will fill everyone with joy. Today your Savior, Christ the Lord, was born in David's city. This is how you will recognize him: You will find an infant wrapped in strips of cloth and lying in a manger."
Good News Bible (TEV)	They were terribly afraid, but the angel said to them, "Don't be afraid! I am here with good news for you, which will bring great joy to all the people. This very day in David's town your Savior was born—Christ the Lord! And this is what will prove it to you: you will find a baby wrapped in cloths and lying in a manger." A portion of v. 9 is included for context.
The Message	The angel said, "Don't be afraid. I'm here to announce a great and joyful event that is meant for everybody, worldwide: A Savior has just been born in David's town, a Savior who is Messiah and Master. This is what you're to look for: a baby wrapped in a blanket and lying in a manger."
Names of God Bible NIRV	.
New Life Version	But the angel said to them, "Do not be afraid. I bring you good news. It will bring great joy for all the people. Today in the town of David a Savior has been born to you. He is the Messiah, the Lord. Here is how you will know I am telling you the truth. You will find a baby wrapped in strips of cloth and lying in a manger." The angel said to them, "Do not be afraid. See! I bring you good news of great joy which is for all people. Today, One Who saves from the punishment of sin has been born in the city of David. He is Christ the Lord. There will be something special for you to see. This is the way you will know Him. You will find the Baby with cloth around Him, lying in a place where cattle are fed."
New Simplified Bible	.
The Spoken English NT	The angel said to them, "Don't be afraid! I have good news for you, that'll be a great joy to the whole nation. ^j A savior for you all was born today in the city of David—it's the Lord Messiah! ^k And this'll be the sign for you: you'll find a baby wrapped in strips of cloth, lying in a feeding trough.
	^j Lit. "a great joy that will be for the whole people" ("people" is singular).
	^k Lit. "the anointed one." See "Bible Words" under "Messiah."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.
	But the angel said, "Don't be afraid! I have good news for you, which will make everyone happy. This very day in King David's hometown a Savior was born for

	you. He is Christ the Lord. You will know who he is, because you will find him dressed in baby clothes and lying on a bed of hay."
The Living Bible	"Don't be afraid!" he said. "I bring you the most joyful news ever announced, and it is for everyone! The Savior—yes, the Messiah, the Lord—has been born tonight in Bethlehem [literally, "in the city of David."]! How will you recognize him? You will find a baby wrapped in a blanket [literally, "swaddling clothes."], lying in a manger!"
New Berkeley Version New Century Version	. The angel said to them, "Do not be afraid. I am bringing you good news that will be a great joy to all the people. Today your Savior was born in the town of David. He is Christ, the Lord. This is how you will know him: You will find a baby wrapped in pieces of cloth and lying in a feeding box."
New Living Translation	They were terrified, but the angel reassured them. "Don't be afraid!" he said. "I bring you good news that will bring great joy to all people. The Savior—yes, the Messiah, the Lord—has been born today in Bethlehem, the city of David! And you will recognize him by this sign: You will find a baby wrapped snugly in strips of cloth, lying in a manger." A portion of v. 9 is included for context.
The Passion Translation Unlocked Dynamic Bible	. But the angel said to them, "Do not be afraid! I have come to tell you good news, which will benefit all people and will make you all very happy! Today, in the city of David, a baby has been born who will save you from your sins! He is the Messiah, the Lord! This is how you will recognize him: In Bethlehem you will find a baby who has been wrapped in strips of cloth and placed in a feeding place for animals."
William's New Testament	But the angel said to them: "Stop being afraid, for now I bring you good tidings of great joy which is to be for all the people; for today, in the town of David, a Saviour for you has been born, who is to be your Messiah and Lord. And this is proof for you: You will find a baby wrapped up and lying in a manger."

Partially literal and partially paraphrased translations:

American English Bible	But the messenger told them: 'Don't be afraid. Look! I'm bringing you good news of great joy for everyone, because a Savior – the chosen Lord – has been born to you today in David's city. This is the sign to look for: You'll find an infant wrapped tightly in a cloth and lying in a feed trough.'
Beck's American Translation Common English Bible	. The angel said, "Don't be afraid! Look! I bring good news to you—wonderful, joyous news for all people. Your savior is born today in David's city. He is Christ the Lord. This is a sign for you: you will find a newborn baby wrapped snugly and lying in a manger."
International Standard V	Then the angel told them, "Stop being afraid! Listen! I am bringing you good news of great joy for all the people. Today your Savior, the Lord Messiah [<i>Or Christ</i>], was born in the City of David. And this will be a sign for you: You will find a baby wrapped in strips of cloth and lying in a feeding trough."
Len Gane Paraphrase	The angel said to them, "Don't be afraid, for, look, I bring you good news of great joy which will be to all people. "For this very day in the city of David was born the Savior, who is Messiah, Lord. "This will be a sign to you: You will find the baby wrapped in strips of cloth lying in a manger."
A. Campbell's Living Oracles	But the angel said to them, Fear not; for lo! I bring you good tidings, which shall prove matter of great joy to all the people; because today is born to you in the city of David, a Saviour, who is the Lord Messiah. And by this you shall know him; you shall find a babe in swaddling bands, lying in a manger.
New Advent (Knox) Bible	But the angel said to them, Do not be afraid; behold, I bring you good news of a great rejoicing for the whole people. This day, in the city of David, a Saviour has been born for you, the Lord Christ himself. This is the sign by which you are to know him; you will find a child still in swaddling-clothes, lying in a manger.

20th Century New Testament "Have no fear," the angel said. "For I bring you good news of a great joy in store for all the nation. This day there has been born to you, in the town of David, a Savior, who is Christ and Lord. And this shall be the sign for you. You will find the infant swathed, and lying in a manger."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	BUT THE ANGEL SAID TO THEM, "DO NOT BE AFRAID; FOR BEHOLD, I BRING YOU GOOD NEWS OF GREAT JOY WHICH WILL BE FOR ALL THE PEOPLE; FOR TODAY IN THE CITY OF DAVID THERE HAS BEEN BORN FOR YOU A SAVIOR, WHO IS CHRIST (<i>The Messiah, GOD in the flesh</i>) THE LORD. "HERE'S A SIGN FOR YOU: YOU WILL FIND A BABY WRAPPED IN CLOTHS AND LYING IN A MANGER."
Awful Scroll Bible	Still the angelic messenger said to them, "Be yourselves not fearing! For be yourself looked, I myself herald-the-Good-Tidings to yous, a heralding-the-Good-Tidings of great joyfulness, what-certain will be to all people, (")certainly-of-whom to yous is becoming bore forth this-day, from-within the city of David, a Preserver sound, who is the Anointed One, the Lord! (")Now this-same is the sign to yous, yous will come upon a baby having come to be in swaddling cloth, Himself lying from-within a manger."
Christian Standard Bible	But the angel said to them, "Don't be afraid, for look, I proclaim to you good news of great joy that will be for all the people [<i>Or the whole nation</i>]: Today in the city of David a Savior was born for you, who is the Messiah, the Lord. This will be the sign for you: You will find a baby wrapped tightly in cloth and lying in a manger."
Conservapedia Translation	But the angel said to them, "Do not fear, for I bring good news, which shall bring great joy to all people. For this day a child has been born among you, in the city of David, a Savior, Christ the Lord. [<i>One of the most famous verses of the Bible.</i>] And you shall know him by this sign: you will find the infant wrapped in blankets lying in a feeding trough."
The Disciple's Bible Evangelical Heritage V. Ferrar-Fenton Bible	. . The messenger, however, said to them, ' Do not be afraid: for I now come to make known to you a great Gift which shall be to all the people ; for to—day there is born in the town of David a Saviour, who is the Lord Messiah. And the token is this: you shall find the Babe wrapped up in baby clothes.
Free Bible Version God's Truth (Tyndale)	. But the angel said unto them: Be not afraid. For behold, I bring you tidings of great joy, that shall come to all the people: for unto you is born this day in the city of David, a saviour which is Christ the Lord. And take this for a sign: you shall find the child swaddled and laid in a manger.
Jubilee Bible 2000 Montgomery NT	. "Have no fear, for behold, I bring you good tidings of great joy, which shall be for all the people. "For unto you born this day in there is born in David's town a Saviour, who is the Anointed Lord. "And this is a sign to you; You shall find the babe wrapped in swaddling-clothes lying in a manger."
NIV, ©2011 NT for Everyone	. 'Don't be afraid,' the angel said to them. 'Look: I've got good news for you, news which will make everybody very happy. Today a saviour has been born for you – the Messiah, the Lord! – in David's town. This will be the sign for you: you'll find the baby wrapped up, and lying in a feeding-trough.'
Peter Pett's translation Riverside New Testament	. .

Leicester A. Sawyer's NT	And the angel said to them, Fear not; for, behold, I bring you good news of a great joy, which shall be for all people. For to you was born to-day in the city of David, a Saviour who is the anointed Lord. And this shall be a sign to you. You shall find the babe wrapped in bandages, lying in a manger
Tree of Life Version	But the angel said to them, "Do not be afraid! For behold, I proclaim Good News to you, which will be great joy to all the people. A Savior is born to you today in the city of David, who is Messiah the Lord. And the sign to you is this: You will find an infant wrapped in strips of cloth and lying in a manger."
Unlocked Literal Bible Urim-Thummim Version Weymouth New Testament	. . But the angel said to them, »Put away all fear; for I am bringing you good news of great joy—joy for all the People. For a Saviour who is the Anointed Lord is born to you to-day, in the town of David. And this is the token for you: you will find a babe wrapped in swaddling clothes and lying in a manger.«
Whiston's Primitive NT Wilbur Pickering's New T.	. The angel said to them: "Do not be afraid because listen, I am announcing the most joyful news to you, which will be to all the people! You see, today, ⁷ in David's city, a Savior was born to you, who is Lord Christ! And this is the sign to you: you will find a Baby wrapped in pieces of cloth, lying in a manger." ⁸ ⁽⁷⁾ The shepherds were Jews, and their 'day' began at 6 p.m. The angel's use of 'today' indicates that Jesus was born at night, since the angel delivered his message at night. ⁽⁸⁾ This may not seem like much of a 'sign' to us, but doubtless there was only one newborn baby in the whole area that met those conditions.
Wikipedia Bible Project	"Don't be afraid!" the angel told them. "Look, I'm telling you good news that will bring immense joy to everyone. Today, here in the city of David, the Saviour is born to you. He is the Messiah, the Lord. Your sign of confirmation is this: you will find the child wrapped in strips of cloth and lying in a feeding trough.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	. And the <i>heavenly</i> messenger said to them, Do not fear, because, behold, I announce to you good news of great joy, which will be to all people, Because today a Savior was born to you, who is Christ the Lord, in the city of David. And this <i>is</i> to you a sign: You will find <i>the</i> babe wrapped in swaddling clothes, lying outstretched in a feeding stall.
New American Bible (2002) New American Bible (2011)	. The angel said to them, "Do not be afraid; for behold, I proclaim to you good news of great joy that will be for all the people. * For today in the city of David a savior has been born for you who is Messiah and Lord [Mt 1:21; 16:16; Jn 4:42; Acts 2:36; 5:31; Phil 2:11.]. And this will be a sign for you: you will find an infant wrapped in swaddling clothes and lying in a manger." * [2:11] The basic message of the infancy narrative is contained in the angel's announcement: this child is savior, Messiah, and Lord. Luke is the only synoptic gospel writer to use the title savior for Jesus (Lk 2:11; Acts 5:31; 13:23; see also Lk 1:69; 19:9; Acts 4:12). As savior, Jesus is looked upon by Luke as the one who rescues humanity from sin and delivers humanity from the condition of alienation from God. The title christos, "Christ," is the Greek equivalent of the Hebrew māšīaḥ, "Messiah," "anointed one." Among certain groups in first-century Palestinian Judaism, the title was applied to an expected royal leader from the line of David who would restore the kingdom to Israel (see Acts 1:6). The political overtones of the title are played down in Luke and instead the Messiah of the Lord (Lk 2:26) or the Lord's anointed is the one who now brings salvation to all humanity, Jew and Gentile (Lk 2:29–32). Lord is the most frequently used title for Jesus in Luke and Acts. In the

New Testament it is also applied to Yahweh, as it is in the Old Testament. When used of Jesus it points to his transcendence and dominion over humanity.

New English Bible—1970

They were terror-stricken, but the angel said, 'Do not be afraid; I have good news for you: there is great joy coming to the whole people. Today in the city of David a deliverer has been born to you? the Messiah, the Lord. [Some witnesses read: to you—the Lord's Messiah.] And this is your sign: you will find a baby lying lying wrapped in his swaddling clothes, in a manger.'

New Jerusalem Bible

They were terrified, but the angel said, 'Do not be afraid. Look, I bring you news of great joy, a joy to be shared by the whole people. Today in the town of David a Saviour has been born to you; he is Christ the Lord. And here is a sign for you: you will find a baby wrapped in swaddling clothes and lying in a manger.' A portion of v. 9 is included for context.

New RSV

Revised English Bible—1989

They were terrified, but the angel said, "Do not be afraid; I bring you good news, news of great joy for the whole nation. Today there has been born to you in the city of David a deliverer -- the Messiah, the Lord. This will be the sign for you: you will find a baby wrapped in swaddling clothes, and lying in a manger." A portion of v. 9 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

They were terrified; but the angel said to them, "Don't be afraid, because I am here announcing to you Good News that will bring great joy to all the people. This very day, in the town of David, there was born for you a Deliverer who is the Messiah, the Lord. Here is how you will know: you will find a baby wrapped in cloth and lying in a feeding trough." A portion of v. 9 is included for context.

exeGesés companion Bible

And the angel says to them, Awe not:
for behold, I evangelize to you of mega cheer
which becomes to all people:
for to you is birthed this day in the city of David
a Saviour who is Messiah Adonay:
and this is your sign;
You find the infant swathed, and lying in a manger.

Hebraic Roots Bible

And the cherub said to them, Do not fear. For, behold, I proclaim good news to you, a great joy, which will be to all the world, For today is born to you in the city of David, the Savior, who is YAHWEH, the Messiah. And this is a sign to you: You will find an infant having been wrapped in swaddling clothes, lying in the manger.

Israeli Authorized Version

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Moshiach the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

Orthodox Jewish Bible

The Scriptures 1998

And the messenger said to them, "Do not be afraid, for look, I bring you good news of great joy which shall be to all people.
"Because there was born to you today in the city of Dawid a Saviour, who is Messiah, the Master.
"And this is the sign to you: You shall find a baby wrapped up, lying in a feeding trough."

Expanded/Embellished Bibles:

The Amplified Bible

An Understandable Version

And the angel said to them, "Do not be afraid; for look, I am bringing good news that will cause great joy to all people. For a Savior has been born today in David's city

[i.e., Bethlehem], who is Christ the Lord [i.e., God's specially chosen one]. And this is the sign [that will verify it] to you: You will find a baby wrapped in [linen] cloths lying in an animal's feeding trough."

The Expanded Bible

The angel said to them, "Do not be afraid. [L...for/because] I am bringing you good news that will be a [or bring] great joy to all the people. Today your Savior was born in the town of David. He is Christ [the Messiah], the Lord. This is how you will know him [will be the sign for you]: You will find a baby wrapped in pieces of cloth [cloths; T swaddling clothes] and lying in a feeding trough [T manger]."

Jonathan Mitchell NT

And so the agent (messenger) says to them, "Stop being afraid (or: Do not continue fearing)! Look, and consider this – for you see, I, myself, am now bringing and announcing good news (a message of ease and wellness) to and for you folks: great joy which will progressively be for all the people (or: will continue existing in the entire general public),

"that a Savior (Deliverer; Rescuer; Restorer to health, wholeness, and to your original state, condition and position) was birthed and brought forth to, for and among you folks today, within the town of David, Who is (exists being) Christ [the] Lord (or: [the] Lord Christ; or: an Anointed Lord, Master and Owner; an Anointed One, a Lord; = Messiah, [the] Lord)!

"And now this [will be] a sign to and for you folks: you will proceed finding a Babe (an infant) having been wrapped in long bands of swathing cloth, and continuing lying within a manger (feeding trough)."

Kretzmann's Commentary
NET Bible®

But the angel said to them, "Do not be afraid! Listen carefully,³¹ for I proclaim to you good news³² that brings great joy to all the people: Today³³ your Savior is born in the city³⁴ of David.³⁵ He is Christ³⁶ the Lord. This³⁷ will be a sign³⁸ for you: You will find a baby wrapped in strips of cloth and lying in a manger."³⁹

³¹tn Grk "behold."

³²tn Grk "I evangelize to you great joy."

³³sn The Greek word for today (σήμερον, shmeron) occurs eleven times in the Gospel of Luke (2:11; 4:21; 5:26; 12:28; 13:32-33; 19:5, 9; 22:34, 61; 23:43) and nine times in Acts. Its use, especially in passages such as 2:11, 4:21, 5:26; 19:5, 9, signifies the dawning of the era of messianic salvation and the fulfillment of the plan of God. Not only does it underscore the idea of present fulfillment in Jesus' ministry, but it also indicates salvific fulfillment present in the church (cf. Acts 1:6; 3:18; D. L. Bock, Luke [BECNT], 1:412; I. H. Marshall, Luke, [NIGTC], 873).

³⁴tn Or "town." See the note on "city" in v. 4.

³⁵tn This is another indication of a royal, messianic connection.

³⁶tn Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

³⁷sn The term χριστός (cristos) was originally an adjective ("anointed"), developing in LXX into a substantive ("an anointed one"), then developing still further into a technical generic term ("the anointed one"). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually Jesus' last name.

³⁷tn Grk "And this." Here καί (kai) has not been translated because of differences between Greek and English style.

³⁸sn The sign functions for the shepherds like Elizabeth's conception served for Mary in 1:36.

³⁹tn Or "a feeding trough," see Luke 2:7.

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

And the angel {King/Officer of Arms} said to them, "Stop being frightened! For BEHOLD . . . I bring you good news . . . of great Happiness. It shall be for ALL people.

Because today in the city of David there has been born for you a Savior . . . Who is Christ the Lord."

And, this will be the sign for you . . . you will find a baby wrapped in strips of cloth {sparganoo - burial clothes} and lying in a feeding trough.

{Note: The 'sign' was something unusual . . . babies are not usually found in feeding troughs! However, the REAL unusual thing was wrapping a baby in 'strips of cloth'. Strips of cloth were usually found on the DEAD (like we see on Egyptian mummies)! This again was a foretelling that the death on the cross was the primary reason for the birth of Christ.}

Translation for Translators

But the angel said to them, "Do not be afraid! I have come to tell you good news, which will *make you* very happy! This message is for everyone *to hear!* *The message is that* today a baby has been born in *Bethlehem, the town where King David grew up.* That baby will *eventually* save you *from the guilt of your sins!* He is the Messiah, your Lord! I will tell you how *you will recognize him* (OR, how you will know *that what I say is true*): *In Bethlehem* you will find a baby who has been wrapped { *whose mother* has wrapped him} in strips of cloth and placed in a trough where *people* put food for the animals."

The Voice

Messenger: Don't be afraid! Listen! I bring good news, news of great joy, news that will affect all people everywhere. Today, in the city of David, a Liberator has been born for you! He is the promised Anointed One, the Supreme Authority! You will know you have found Him when you see a baby, wrapped in a blanket, lying in a feeding trough.

Literal, almost word-for-word, renderings:

Accurate New Testament

and says [to] them The Messenger not fear! {me} look! for [I] announce [to] you* happiness great Who will be [for] every the people for is birthed [for] you* today Saver Who is Christ Lord in city {of} David and This {is} [for] you* The Sign [You*] will find baby having been wrapped and lying in feed rack

Analytical-Literal Translation

And the angel said to them, "Stop being afraid! For listen! I bring to you_p the Gospel of great joy, which will be to all people.

"Because a Savior was born to you_p today in the city of David, who is Christ [the] Lord!

"And this [will be] the sign to you_p: You_p will find a Baby having been wrapped in long strips of cloth, lying in a feeding trough."

Breakthrough Version

And the angel said to them, "Don't be afraid. You see, look, I am sharing the good news with you of great happiness, something that will be for all of the ethnic group because there was delivered to you *in birth* today, a rescuer, who is *the* Anointed King, *the* Master, in David's city. And this is the indicator for you. You will find a baby that has been wrapped in a strip of cloth and is lying in a feed trough.

Charles Thompson NT

Whereupon the angel said to them, Be not afraid; for lo! I bring you glad tidings; matter of great joy, which it will be to all the people That to you there is born this day in the city of David, a Saviour, who is Christ the Lord. And this will be the sign for you. You will find a babe swathed, lying in the manger.

Concordant Literal Version

And the messenger said to them, "Fear not, for lo! I am bringing you an evangel of great joy which will be for the entire people, for today was brought forth to you a Saviour, Who is Christ, the Lord, in the city of David. And this is the sign to you: you will be finding a Babe, swaddled and lying in a manger."

Context Group Version

And the messenger said to them, Don't be afraid; for look, I bring you (pl) imperial news of great joy which shall be to all the people: for there is born to you (pl) this day in the city of David a Rescuer, who is the Anointed the Lord. And this [will be] the sign to you (pl): You (pl) shall find a baby wrapped in swaddling clothes, and lying in a manger.

Disciples' Literal New T.

And the angel said to them, "Do not be fearing. For behold—I am announcing-as-good-news to you a great joy which will be *for* all the people,

because [Or, that] a Savior was born for you today in the city of David, Who is Christ the Lord. And this will be the sign for you: you will find a baby having been wrapped in swaddling cloths and lying in a manger”.

- Emphasized Bible .
- English Standard Version .
- Far Above All Translation .
- Green’s Literal Translation .
- Interlinear Greek New T. .
- Literal New Testament .
- Modern English Version .
- Modern Literal Version .
- Modern KJV .
- New American Standard B. .
- New European Version .
- New King James Version .
- Revised Young's Lit. Trans. .
- Third Millennium Bible .
- Thomas Haweis Translation .
- A Voice in the Wilderness .
- World English Bible .
- Young’s Updated LT .

Then the angel said to them, “Do not be afraid, for look, I bring you tidings of great joy, which will be to the whole of the people, for today a saviour, who is Christ the Lord, was born to you in the city of David. And this is the sign to you: you will find a baby wrapped in swaddling clothes, lying in a feeding-trough.”

But the angel said to them, “Do not be afraid; for behold, I bring you good news of great joy which will be for all the people; for today in the city of David there has been born for you a Savior, who is Christ [i.e. Messiah] the Lord. This will be a sign for you: you will find a baby wrapped in cloths and lying in a manger [Or feeding trough].”

And the angel said to them: Be not afraid. For I bring you good tidings of great joy which shall be to all people. For there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this will be a sign to you: You shall find a baby wrapped in birth clothes and lying in a manger.

Then the angel said to them, “Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord. And this will be the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger [feed trough].”

And the messenger said to them, 'Fear not, for lo, I bring you good news of great joy, that shall be to all the people -- because there was born to you to-day a Saviour -- who is Christ the Lord -- in the city of David, and this is to you the sign: You shall find a babe wrapped up, lying in the manger.'

The gist of this passage:

The angel tells the shepherds not to be afraid, as he is bringing to them wonderful news that the Savior/Messiah has been born that day in the city of David. He tells them how this child might be recognized.

Luke 2:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong’s #2532
εἶπὼ (ἔπω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong’s #2036

Luke 2:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
ho (ὁ) [pronounced hoh]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative case	Strong's #32
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
phobeō (φοβέω) [pronounced fob-EH-oh]	<i>to frighten, to strike with fear, passive: to be frightened, alarmed, scared; to fear; metaphorically: to be in awe of, to revere; to have reverence for</i>	2 nd person plural; present (deponent) middle/passive imperative	Strong's #5399

Translation: The angel said to them, "Do not be frightened..."

What these shepherds are seeing is quite an amazing spectacle, and certainly, they are taken aback with fright. The angel first tells them not to be upset or frightened.

There were a number of great miracles and signs during this period of time—I suspect that there are a great number of them not even recorded in the New Testament—but, they seem to be limited and carefully targeted. Furthermore, no one treats them as everyday occurrences.

Luke 2:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection	Strong's #2400
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063
euaggelizō (εὐαγγελίζω) [pronounced yoo-ang-ghel-EED-zo]	<i>to announce [speak, declare, bring] the good news, to evangelize, to proclaim the gospel; to bring [declare] glad [good] tidings [news, information]</i>	1 st person singular, present middle indicative	Strong's #2097

Luke 2:10b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humin (ὁμῖν) [pronounced hoo- MEEN]	you [all]; in you; to you; in you; by you	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771

Translation: ...Listen, for I am announcing good news to you:...

This is the greatest news that could be brought to anyone of the human race.

The angel is speaking to a handful of shepherds—probably less than 6—of what is about to happen (or has happened) (depending upon who/Who the angel truly is).

In this age of *mega-churches*, we too often think in terms of large numbers. We think that, a church in a metropolitan area, where 3000 or 10,000 (or more) people in attendance is successful; and that a little country church of 18 parishioners (and sometimes, far less than that) is not. That thinking is wrong. God works through large groups of people, as well as medium or small groups. I have been to churches with 4 or 5 parishioners who met in a room which was open to free meetings. God works through all kinds of groups and every size. The impact of a tiny church can be every bit as important as the impact of any sized church. But—and listen to me carefully here—God does work through churches. We are gathered into various sized groups, and there is a man with the authority who teaches the Word of God to his congregation, large, small or in between.

I arrived in Houston soon after what I would consider the golden age of Berachah Church, at which time, it was hard to find a seat at a Sunday service; and pastor Thieme did everything he could to discourage such an overpopulation. However, even after this sort of enthusiasm began to die down, and other churches with doctrinal teachers began to be established, the Word of God continued to be taught at Berachah Church and this tradition continues to this very day.

What is key for every church is a well-trained pastor-teacher, who studies and prepares to teach as many classes as he is able to in any given week. It is from such a one that all spiritual growth emanates. There may be 5 regularly in attendance and there might be 2000. The numbers are never an issue to God. The faithfulness of the pastor and of the congregation—whatever its size—is.

They should not be frightened, the angel explains, because he has good news for them.

A Brief Review of Luke 2:8–10b:

Let us briefly review where we are in the narrative of Luke 2:

Luke 2:8–9 There were shepherds in the same country staying in the field, and keeping watch by night over their flock. And an Angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear.

We are somewhere on the outskirts of Bethlehem. As previously discussed, even though the Lord has been born in Luke 2:7, this event beginning in v. 8 could have taken place immediately before the Lord's birth.

Luke 2:10a And the Angel said to them, "Fear not,...

An angel (Angel?) appears to these shepherds and tells them not to be afraid.

Luke 2:10b ...for behold, I bring you good news...

The good news is the birth of the Messiah in nearby Bethlehem.

Luke 2:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chara (χαρά) [pronounced <i>khahr-AH</i>]	<i>joy, rejoicing, gladness; the joy received from you; the cause or occasion of joy; used of persons who are one's joy</i>	feminine singular noun, accusative case	Strong's #5479
megas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; accusative case	Strong's #3173
hêtis (ἥτις) [pronounced <i>HEYT-iss</i>]	<i>which, whoever, whatever, who</i>	feminine singular, relative pronoun; nominative case	Strong's #3748
esomai (ἔσομαι) [pronounced <i>EHS-om-ahee</i>]	<i>future first person singular of "to be"</i>	3 rd person singular, future indicative	Strong's #2071 (& #1510)
panti (παντί) [pronounced <i>pahn-TEE</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; accusative case	Strong's #2992

Translation: ...[there] will be great joy for everyone among the people,...

This good news would cause all of the people to rejoice or to have great joy.

Our problem is, we are estranged from God at birth and nothing that we do in life can change that. It is through Jesus Christ that we have direct access to God; we have fellowship with God. This is impossible apart from Jesus Christ.

Luke 2:10b-c ...for behold, I bring you good news of great joy that will be for all the people. (NKJV)

It is interesting to whom the Angel spoke. That may be, in itself, an interesting study. Of all the people in and around Bethlehem, the Angel goes to these shepherds. The Angel does not go to the local synagogue.

The great news will be for the entire human race, not just for the Hebrew people. And the Angel has chosen to speak to these very common shepherds, who we might see as representative of mankind in general.

Luke 2:10 The angel said to them, “Do not be frightened. Listen, for I am announcing good news to you: [there] will be great joy for everyone among the people,...

I am vacillating between capitalizing *angel* or not (I use the ESV, which does not capitalize *angel*; however I am capitalizing it, just as I capitalize all pronouns which refer to the Lord).

This good news, announced to the shepherds, will be great joy for all the people (and I would interpret this to have a much wider application than for just the Jewish people).

What is announced is both good news and great joy. The future tense of *will be* indicates that this *great joy* is a future event. Apart from this event, we have no relationship with the God Who created us.

Luke 2:11			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
tiktô (τίκτω) [pronounced TIHK-tow]	<i>to bear, to bring forth; to produce (from seed, as a mother, a plant, the earth, etc.); to be in travail; to be born, to be delivered</i>	3 rd person singular, aorist passive indicative	Strong's #5088
humin (ὑμῖν) [pronounced hoo-MEEN]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
sêmeron (σήμερον) [pronounced SAY-mer-on]	<i>today; this (very) day; what has happened today</i>	adverb	Strong's #4594
sôtêr (σωτήρ) [pronounced so-TARE]	<i>saviour, deliverer, preserver</i>	masculine singular noun; nominative case	Strong's #4990
hos (ὅς) [pronounced hohç]	<i>who, which, what, that, whose</i>	masculine singular relative pronoun; nominative case	Strong's #3739
esti (ἐστί) [pronounced ehs-TEE]	<i>is, are, to be</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
Christos (χριστός) [pronounced krees-TOSS]	<i>anointed, anointed one, Messiah, Christ</i>	masculine singular noun; nominative case	Strong's #5547

This is the first use of this word in the book of Luke.

Luke 2:11			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of	directional preposition	Strong's #1519
polis (πόλις, εως, ἡ) [pronounced POH-liss]	city, city-state; inhabitants of a city	feminine singular noun; dative, locative or instrumental case	Strong's #4172
David (Δαυίδ, ό) [pronounced dow-WEED];	transliterated David	proper masculine noun	Strong's #1138

Translation: ...for a Savior—Who is the Christ—was born to you in the city of David.

I have changed the order of some of these words in order to make a better English sense of this verse.

The Savior, Who is Christ, is born for them in the city of David.

Most translations retain the original order of the words:

Luke 2:11a For unto you is born this day in the city of David a Savior,... (NKJV)

I would make the assumption that *this day* refers to that very day that the Angel is speaking to the shepherds.

The timing of the birth is still up in the air. It is an aorist passive indicative; the aorist tense refers to a point in time (the time of the birth); the passive voice means the child did not cause himself to be born; and the indicative mood is a reference to reality. Although we often translate the aorist tense as a past tense, it can be event which is occurring right at this moment or will occur in the future. The punctiliar nature of the aorist tense is a reference to the action of the verb, but not to the timing of that action.

Luke 2:11b ...who is Christ the Lord. (NKJV)

The word which we transliterate *Christ* means *Messiah*. *Christ* is our English transliteration of the Greek word *Christos* (χριστός) [pronounced *krees-TOSS*]. *Christos* is the Greek equivalent to the Hebrew word, *Māshiyach* (or, *māshiyach*) (מָשִׁיחַ) [pronounced *maw-SHEE-ahkh*], which is usually translated *anointed (one)*; but transliterated *Messiah*. Strong's #4899 BDB #603.

Interestingly enough, many translations only have the word *Messiah* occur 4 times (Daniel 9:25–26 and John 1:41 4:25); but it is found many more times in the Hebrew (39 times in the Old Testament). What is actually very rare is the Greek



version of the Hebrew word, which is only found twice in the NT (the John passages). That is simply the Hebrew word transliterated into the Greek.

The announcement here (rightly) presumes that the shepherds know about the Messiah (the Christ) and have been looking into the future for Him. The omniscience of God knows the souls of these men. None of these men are going to say, “Christ? What do you mean by that? Who exactly is that?” Many common people in the Judæan area knew about such doctrines.

Jesus is our Savior and our Messiah and our Lord. He has come to save us; He is the One Promised; and He is our ultimate authority.

Luke 2:11 ...for a Savior—Who is the Christ—was born to you in the city of David.

It is very possible that the Angel is the Preincarnate Christ. The angel is not identified by name (as Gabriel is); nor does He say, “I have come as a messenger from God” (or anything like that). Furthermore, He comes to these men with this great, magnificent light—something which is often indicative of a divine nature (this is the Shekinah Glory). The Scriptures here do not unequivocally identify this Angel with the Lord; but all of the circumstantial evidence points in that direction. However, if this is the case, then this same Angel will then, in a matter of a few minutes or hours, be born to Mary. I trust that you can see that there are a variety of doctrines impacted by this understanding of Luke 2.

The other option is, this is an angel from God, who has divinely given authority, but who is not himself divine. If that is the case, then there are no spiritual implications by his presence here before the shepherds.

Isaiah 9:6 (a graphic); from [Pinterest](#); accessed May 1, 2020.

Luke 2:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
touto (τοῦτο) [pronounced <i>TOO-toh</i>]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; singular nominative neuter form	Strong's #3778 (also known as Strong's #5124)
humin (ὑμῖν) [pronounced <i>hoo-MEEN</i>]	<i>you [all]; in you; to you; in you; by you</i>	2 nd person plural personal pronoun; locative, dative or instrumental case	Strong's #5213; an irregular dative of #5210; a form of #4771
This is the third time this word is used in this chapter.			
sêmeion (σημεῖον) [pronounced <i>say-MY-on</i>]	<i>sign, mark, token, miracle</i>	neuter singular noun; nominative case	Strong's #4592
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to get, to obtain; to perceive, to see</i>	2 nd person plural, future active indicative	Strong's #2147

Luke 2:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
brephos (βρέφος) [pronounced BREHF- oss]	<i>an unborn child, embryo, a foetus; a new-born child, an infant, a babe</i>	neuter singular noun; accusative case	Strong's #1025
sparganoō (σπαργανώ) [pronounced spar-gan- OH-oh]	<i>wrapped with strips of cloth; wrapped in swaddling clothes</i>	neuter singular, perfect passive participle, accusative case	Strong's #4683

This verb occurs only twice in the New Testament, in this chapter.

Translation: And this [will be] for you a sign: you will find the baby wrapped [with strips of cloth]...

A *sign* is something unusual, something that stands out, something which is unexpected. The fact that this is presented as a sign to the shepherds suggest that they will actually see what the Angel is speaking of here. The sign here is essentially a description of what they are to look for specifically.

Swaddling cloths are strips of cloth, often used with the bodies of people who have died, as actually dressing them, after they have begun to decay. As these individual strips of cloth are wrapped, various spices could be added in order to neutralize or overpower the awful smell of the decaying body.

Obviously, they are looking for a recently born child (in fact, just born this day). They are to find an infant wrapped up with strips of cloth, like a corpse of that era.

Many of us have seen mummy movies; and this was pretty much what dead people looked like in some parts of the ancient world (minus the part about them wandering about). They would be wrapped with strips of cloth which were infused with spices that would preserve the body (or these spices would be sprinkled on in between layers or perhaps the cloth would be infused with them). This is certainly not necessarily what we would expect to find a live baby clothed in (although there are other opinions about this).

Part of the reason for interpreting this passage as I have is, this is said to be a sign to the shepherds. Therefore, it is generally going to be out of the ordinary (although various sources dispute that this is unusual).

Now, all this being true, the shepherds are going to travel immediately to the city of David (Bethlehem) and seek out this Savior. Obviously, there are not going to be flashing neon signs to tell them that they have found the babe.

Luke 2:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
keimai (κείμεναι) [pronounced KĪ- mahee]	<i>[one who is] laying, lying, one laying outstretched (literally or figuratively); being (appointed, laid up, made, set)</i>	neuter singular, present (deponent) middle/passive participle; accusative case	Strong's #2749

Luke 2:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
phatnê (φάτνη) [pronounced FAHT-nay]	<i>a feeding trough, a crib, a manger, a stall</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5336

Translation: ...and lying in a feeding trough.”

This child would also be found lying in a feeding trough; or a manger.

This part of the description is what likely makes this child unique. A *manger* is a feeding trough, where food or water might be placed for animals to eat or drink from. This suggests that the child and his parents were outside and not under the cover of a home; or in a barn of some sort.

Luke 2:12 **And this [will be] for you a sign: you will find the baby wrapped [with strips of cloth] and lying in a feeding trough.”**

The angel has given these shepherds three things to look for: (1) newly born infant; (2) an infant wrapped with strips of cloth and (3) this infant is placed in a feeding trough as its crib.

This would have been a unique combination of circumstances; so that there would be clearly only one family in this particular situation, with a newborn child, wrapped in cloth strips, and laying in a feeding trough.

Luke 2:10–12 **The angel said to them, “Do not be frightened. Listen to me, for I have good news to announce to you. There will be great joy to everyone. The Savior, Who is Christ, was born to you in the city of David. This is the way that you know that you have found Him: He will be a baby wrapped with strips of cloth and He will be lying in a feeding trough.”**

And suddenly [there] is with the messenger a multitude of an army celestial, praising the God; and they are saying, “Glory in [the] highest to God and on earth, peace among men of good will.”

Luke
2:13–14

And suddenly, with the angel, [there] is a [great] multitude—a celestial army—praising God; and they are saying, “Glory in the highest [is] to God and, on earth, peace among men of good will.”

And suddenly, all around the angel, there is this great multitude of other angels—a celestial army, if you will—praising God. They continue saying, “The highest glory is to God and peace on earth among men with whom He is pleased.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And suddenly [there] is with the messenger a multitude of an army celestial, praising the God; and they are saying, "Glory in [the] highest to God and on earth, peace among men of good will."
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth peace to men of good will.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And instantly there were seen with the angel, the many hosts of heaven, praising God, and saying: Glory to God in the highest [heavens], and on earth peace and good hope for men.
Original Aramaic NT	And suddenly, the great armies of Heaven appeared with the Angel, while shouting praises to God, and they were saying: "Glory to God in Heaven, and upon earth peace, Good News to the children of men."
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. And suddenly there appeared with the angel, many hosts of heaven, praising God, and saying, Glory to God in the highest, and on earth peace and good hope for men.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	All at once a great number of angels from heaven were with the angel. They were praising God. They said, Praise God in the highest heaven! Peace on earth and loving mercy towards all people!
Easy English	Just then a lot more angels also appeared. They were speaking about God. 'God is beautiful and great and important', they said. 'He lives in the highest place. He will be good to the people on earth that make him happy. They will not have troubles in their minds or in their spirits.'
Easy-to-Read Version–2001	Then a very large group of angels from heaven joined the first angel. All the angels were praising God, saying: "Praise God in heaven, and on earth let there be peace to the people that please God."
Easy-to-Read Version–2006	Then a huge army of angels from heaven joined the first angel, and they were all praising God, saying, "Praise God in heaven, and on earth let there be peace to the people who please him."
God's Word™ Good News Bible (TEV)	. Suddenly a great army of heaven's angels appeared with the angel, singing praises to God: "Glory to God in the highest heaven, and peace on earth to those with whom he is pleased!"
The Message	At once the angel was joined by a huge angelic choir singing God's praises: Glory to God in the heavenly heights, Peace to all men and women on earth who please him.
Names of God Bible NIRV	. Suddenly a large group of angels from heaven also appeared. They were praising God. They said, "May glory be given to God in the highest heaven!"

New Life Version	And may peace be given to those he is pleased with on earth!" At once many angels from heaven were seen, along with the angel, giving thanks to God. They were saying, "Greatness and honor to our God in the highest heaven and peace on earth among men who please Him."
New Simplified Bible The Spoken English NT	. Suddenly, there with the angel, was a huge heavenly army. They were praising God, and saying: Glory to God in the heights of heaven! Peace on earth to people of good will! [Or "on earth peace, to people of God's pleasure," i.e. those in God's good graces].

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	. Suddenly many other angels came down from heaven and joined in praising God. They said: "Praise God in heaven! Peace on earth to everyone who pleases God."
The Living Bible	Suddenly, the angel was joined by a vast host of others—the armies of heaven—praising God: "Glory to God in the highest heaven," they sang, [literally, "said."] "and peace on earth for all those pleasing him."
New Berkeley Version New Century Version	. Then a very large group of angels from heaven joined the first angel, praising God and saying: "Give glory to God in heaven, and on earth let there be peace among the people who please God."
New Living Translation	Suddenly, the angel was joined by a vast host of others—the armies of heaven—praising God and saying, "Glory to God in highest heaven, and peace on earth to those with whom God is pleased." Some Greek copies read "and on earth let there be peace and goodwill among people."
The Passion Translation Unlocked Dynamic Bible	. Suddenly a large group of angels from heaven appeared and joined the other angel. They all praised Yahweh, saying, "May all the angels in the highest heaven praise Yahweh! And may there be peace on earth among people who are pleasing to Yahweh!"
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	And after that, a large heavenly army suddenly appeared along with the messenger, praising God and saying: 'Glory in the highest to God, And on the earth, [may there be] peace Among the people with whom He is pleased.'
Beck's American Translation Common English Bible	. Suddenly a great assembly of the heavenly forces was with the angel praising God. They said, "Glory to God in heaven, and on earth peace among those whom he favors."
International Standard V	Suddenly, a multitude of the Heavenly Army appeared with the angel, praising God by saying, "Glory to God in the highest, and peace on earth to people who enjoy his favor!" [Other mss. read peace on earth, and favor to people]
Len Gane Paraphrase	.

- A. Campbell's Living Oracles Instantly the angel was attended by a multitude of the heavenly host, who praised God, saying,
Glory to God in the highest heaven, and on earth peace, and good will amongst men!
- New Advent (Knox) Bible Then, on a sudden, a multitude of the heavenly army appeared to them at the angel's side, giving praise to God, and saying, Glory to God in high heaven, and peace on earth to men that are God's friends.
- 20th Century New Testament Then suddenly there appeared with the angel a multitude of the heavenly Host, praising God, and singing--
"Glory to God on high, And on earth peace among men in whom he finds pleasure."

Mostly literal renderings (with some occasional paraphrasing):

- Alpha & Omega Bible AND SUDDENLY THERE APPEARED WITH THE ANGEL A MULTITUDE OF THE HEAVENLY HOST PRAISING THEOS (*The Alpha & Omega*) AND SAYING, "GLORY TO THEOS (*The Alpha & Omega*) IN THE HIGHEST, AND ON EARTH PEACE WITH MANKIND WITH WHOM HE IS PLEASED." † (*Matt. 10:34 JESUS did not come to bring peace between different people, different religions, with our families or among nations. But He does give us peace within ourselves if and when we receive His presence of The Holy Ghost. This peace is not in lost people. We must embrace Him as our GOD, our LORD, our Redeemer, The Messiah, our Savior & our Creator. We must be baptized via full immersion in water & receive His Spirit of the Holy Ghost which saves us. Then we can have peace within ourselves. He is our peace. But we will continue to have war with the world which hates us because it hates Him.*)
- Awful Scroll Bible Then out-of-the-in-conspicuous, there itself came to be with the angelic messenger, a multitude of the celestial hosts extolling God, and speaking out, "Splendor is to God from-within the Highest, and on the land propitiousness, well-supposition from-among they of the aspects-of-man!"
- Christian Standard Bible Suddenly there was a multitude of the heavenly host [Lit *heavenly army*] with the angel, praising God and saying:
Glory to God in the highest heaven,
and peace on earth to people he favors! [Other mss read *earth good will to people*] [Or *earth to men of good will*]
- Conservapedia Translation And suddenly, there was with the angel an assembly of troops ["troops" is an insightful translation here - something liberal translations would likely avoid for political reasons] from heaven, praising God, and saying, "Glory to God, in the highest, and on Earth, peace to men of good will."
- The Disciple's Bible .
- Evangelical Heritage V. .
- Ferrar-Fenton Bible Then sud- denly appeared with the messenger a whole heavenly army, praising God, and chanting, ' Honour among the highest, to God, And peace upon earth, to men who accept.
- Free Bible Version Suddenly many heavenly beings appeared, praising God, and saying, "Glory to the God of heaven, and on earth peace to those with whom he is pleased!" And straight way there was with the angel a multitude of heavenly soldiers, lauding (praise, glory) God and saying: Glory to God on high, and peace on the earth: and unto men rejoicing.
- God's Truth (Tyndale)
- Jubilee Bible 2000 .
- Montgomery NT .
- NIV, ©2011 .
- NT for Everyone .
- Peter Pett's translation .

Riverside New Testament	And suddenly there was with the angel a multitude from the army of heaven, praising God, and saying, "Glory in highest heaven to God, and peace on earth among men in whom he delights."
Leicester A. Sawyer's NT Tree of Life Version	. And suddenly a multitude of heavenly armies appeared with the angel, praising God and saying, "Glory to God in the highest, and on earth <i>shalom</i> to men of good will."
Unlocked Literal Bible	Suddenly there was together with the angel a great, heavenly army praising God and saying, "Glory to God in the highest, and may there be peace on earth among people with whom he is pleased."
Urim-Thummim Version	And suddenly there was with the Angel a multitude of the cosmic hosts praising Elohim saying, Glory to Elohim the Most High, and on earth peace, good will toward men.
Weymouth New Testament	And immediately there was with the angel a multitude of the army of Heaven praising God and saying, »Glory be to God in the highest Heavens, And on earth peace among men who please Him!«
Whiston's Primitive NT Wilbur Pickering's New T.	. Suddenly a multitude of the heavenly army was with the angel praising God and saying, "Glory to God in the highest and on earth peace, good will toward mankind!" ⁹ ⁽⁹⁾ "Good will toward mankind" reflects some 1700 Greek manuscripts; only six known Greek manuscripts, of objectively inferior quality, read "among those with whom He is pleased" (as in NIV, NASB, LB, TEV, etc.; the New Living Translation favors us with a footnote: "Some manuscripts read . . . , goodwill among people"—by 'some' they mean ± 1700 against six! [how could the editors be so perverse?]).
Wikipedia Bible Project	Right then a vast gathering of heavenly beings appeared, praising God, and saying, "Glory to the Most High God, and peace to all thoughtful people on earth."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	"Suddenly the angel was surrounded by many more heavenly spirits, praising God and saying, "Glory to God in the highest; peace on earth for God is blessing humankind."
The Heritage Bible	And suddenly there was with the heavenly messenger a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and upon earth peace in men of beautiful good thinking.
New American Bible (2002)	.
New American Bible (2011)	And suddenly there was a multitude of the heavenly host with the angel, praising God and saying: * "Glory to God in the highest [19:38] and on earth peace to those on whom his favor rests." * [2:14] On earth peace to those on whom his favor rests: the peace that results from the Christ event is for those whom God has favored with his grace. This reading is found in the oldest representatives of the Western and Alexandrian text traditions and is the preferred one; the Byzantine text tradition, on the other hand, reads: "on earth peace, good will toward men." The peace of which Luke's gospel speaks (Lk 2:14; 7:50; 8:48; 10:5–6; 19:38, 42; 24:36) is more than the absence of war of the pax Augusta; it also includes the security and well-being characteristic of peace in the Old Testament.
New English Bible–1970	All at once there was with the angel a great company of the heavenly host, singing the praises of God: 'Glory to God in highest heaven,

And on earth his peace for men on whom his favour rests. [Some witnesses read: and on earth his peace, his favour towards men.]

- New Jerusalem Bible And all at once with the angel there was a great throng of the hosts of heaven, praising God with the words:
Glory to God in the highest heaven, and on earth peace for those he favours.
- New RSV
Revised English Bible–1989 .
All at once there was with the angel a great company of the heavenly host, singing praise to God:
“Glory to God in highest heaven, and on earth peace to all in whom he delights.”

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Suddenly, along with the angel was a vast army from heaven praising God:
“In the highest heaven, glory to God!
And on earth, peace among people of good will!”
- exeGesés companion Bible And suddenly with the angel
there becomes a multitude of the heavenly host
halaling Elohim, and wording,
Glory to Elohim in the highests
and on earth shalom
and well-approval toward humanity.
- Hebraic Roots Bible And suddenly there was with the cherub a multitude of the heavenly host, praising YAHWEH and saying, Glory to YAHWEH in the highest, and peace on earth, good will among men.
- Israeli Authorized Version And suddenly there was with the angel a multitude of the heavenly host praising Elohim, and saying, Glory to Elohim in the highest, and on earth shalom, good will toward men.
- Orthodox Jewish Bible
The Scriptures 1998 .
And suddenly there was with the messenger a crowd of the heavenly host praising Elohim and saying,
“Esteem to Elohim in the highest, and on earth peace among men with whom He is pleased!”

Expanded/Embellished Bibles:

- The Amplified Bible* .
- An Understandable Version .
- The Expanded Bible ·Then [^LAnd suddenly] a ·very large group [or great army] of angels from heaven ·joined [appeared with] the first angel, praising God and saying:
“Give glory to God in ·heaven [the highest place/heaven],
and on earth let there be peace among the people ·who please God [or he favors; ^Lof his pleasure/approval].” and ... God Some Greek copies read
“and on earth let there be peace and goodwill among people.”
- Jonathan Mitchell NT Then unexpectedly and suddenly [the] fullness of a band of heavenly soldiers (or: a full number of an army which inhabits, and can be compared to, the atmosphere) came to be with the agent (messenger) – ones continuously praising God and repeatedly saying,
" [This is] a reputation for God, in the highest places! (or: Glory to God, in the midst of the highest [realms]; or: [It is] a manifestation which call forth praise to God, among the highest [peoples]; or: An appearance and a manifestation by God, within the midst of a most elevated location; or: A notion and an imagination within [the] highest places in God); and upon earth – among humanity (or: within mankind; in union with people) – a peace and harmony having the qualities and characteristics of well-thinking and goodwill (or: [= shalom] whose source is good opinions and imaginations of well-being; or: peace which is a manifestation and a reputation of

Kretzmann's Commentary
NET Bible®

good and ease; or: a peace which belongs to good pleasure; peace from a disposition of goodness)!"

Suddenly⁴⁰ a vast, heavenly army⁴¹ appeared with the angel, praising God and saying,

"Glory⁴² to God in the highest,
and on earth peace among people⁴³ with whom he is pleased!"⁴⁴

⁴⁰tn Grk "And suddenly." Here καί (kai) has not been translated because of differences between Greek and English style.

⁴¹tn Grk "a multitude of the armies of heaven."

⁴²sn Glory here refers to giving honor to God.

⁴³tn This is a generic use of ἄνθρωπος (anqrwpo") referring to both males and females.

⁴⁴tc Most witnesses (κ2 B2 L Θ Ξ Ψ É1, 13 ̅, sy bo) have ἐν ἄνθρ ποις εὐδοκία (en anqrwpoi" eudokia, "good will among people") instead of ἐν ἄνθρ ποις εὐδοκίας (en anqrwpoi" eudokia", "among people with whom he is pleased"), a reading attested by κ* A B* D W pc (sa). Most of the Itala witnesses and some other versional witnesses reflect a Greek text which has the genitive εὐδοκίας but drops the preposition ἐν. Not only is the genitive reading better attested, but it is more difficult than the nominative. "The meaning seems to be, not that divine peace can be bestowed only where human good will is already present, but that at the birth of the Saviour God's peace rests on those whom he has chosen in accord with his good pleasure" (TCGNT 111).

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

Suddenly there appears with the angel {King/Officer of arms} a large number of soldiers from heaven {elect angels - Army of the Lord} . . . praising God and saying, "Glory to God in the highest, and on earth peace among people with whom He is pleased!"

{Note: You can not give in worship what you do NOT have. For example, money . . . you can not donate money if you do not have money. This is the same with 'glory'. You can not give 'glory' to the Lord because you do not HAVE any glory. But the elect angels do have glory! We will have 'glory' in our resurrected bodies and then can give praise and glory to the Lord.}

Translation for Translators

Suddenly a large group of angels from heaven appeared and joined the other angel. They all praised God, singing/saying, "May *all the angels* in the highest heaven praise God! And on the earth may the people to whom God has shown his favor have peace *with him!*"

The Voice

At that moment, the first heavenly messenger was joined by thousands of other messengers—a vast heavenly choir. They praised God.

Heavenly Choir: To the highest heights of the universe, glory to God!
And on earth, peace among all people who bring pleasure to God!

Literal, almost word-for-word, renderings:

Accurate New Testament

and suddenly becomes with the messenger Crowd [of] army heavenly [of] [them] praising the god and saying Recognition {is} in [things] highest [for] god and on earth Peace {is} in men [of] satisfaction

Analytical-Literal Translation
Breakthrough Version

And unexpectedly there became together with the angel a large number of a heavenly army praising God and saying, "Magnificence in the highest belongs to God, and on earth peace among people of God's good notion."

Context Group Version

And suddenly there was with the messenger a multitude of armies from the sky praising God, and saying, [Give] public honor to God in the highest, And on land peace among men in whom he is well pleased

Disciples' Literal New T.	And suddenly a multitude of the heavenly host was with the angel, praising God and saying, "Glory to God in the highest [heavens]. And peace on earth among people of ^o [His] good-will ^o ".
	ⁱ Luke 2:14 That is, people who are recipients or objects of His good-will, people with whom He is pleased; or, people characterized by good-will toward God. Some manuscripts say 'earth, good-will among people'.
	^j Luke 2:14 Or, good-pleasure, favor.
<i>Emphasized Bible</i>	And, suddenly, there came to be, with the messenger, the throng of the heavenly host, praising God, and saying— Glory, in the highest, unto God! And, on earth, peace, among men of goodwill.
English Standard Version Far Above All Translation	. Then suddenly, along with the angel came a numerous heavenly company, praising God, and they said, "Glory in the highest realms to God, and peace on earth; goodwill among men."
Green's Literal Translation Interlinear Greek New T. Literal New Testament Modern English Version	. . . Suddenly there was with the angel a company of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace, and good will toward men."
Modern Literal Version Modern KJV	. .
New American Standard B.	And suddenly there appeared with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, And on earth peace among men with whom He is pleased [<i>Lit of good pleasure; or of good will</i>]."
New European Version New King James Version NT (Variant Readings)	. . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, And on earth °peace among men in whom he is well pleased! °Byz.-peace, good will among men!.
Revised Young's Lit. Trans.	And suddenly there came with the messenger a multitude of the heavenly host, praising God, and saying, 'Glory in the highest to God, and upon earth peace, among men -- good will.'
Third Millennium Bible Thomas Haweis Translation A Voice in the Wilderness World English Bible Young's Updated LT

The gist of this passage:

Luke 2:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 2:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exaiphnês (ἐξαίφνης) [pronounced <i>ex-AHeef-nace</i>]	<i>of a sudden, suddenly, unexpectedly</i>	adverb	Strong's #1810
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with</i>	preposition	Strong's #4862
tô (τῷ) [pronounced <i>toh</i>]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; dative, locative or instrumental case	Strong's #32
plêthos (πλῆθος) [pronounced <i>PLAY-thoss</i>]	<i>the many; a large number, a multitude of; the throng, populace</i>	neuter singular noun; nominative case	Strong's #4128
stratia (στρατία) [pronounced <i>strat-EE-ah</i>]	<i>an encampment, an army; or a likeness, the angels, the celestial luminaries, a [heavenly] host</i>	feminine singular noun; genitive/ablative case	Strong's #4756
ouranos (οὐράνιος) [pronounced <i>oo-RAHN-ee-os</i>]	<i>celestial, heavenly; dwelling in heaven, coming from heaven</i>	feminine singular adjective; genitive/ablative case	Strong's #3770
aineô (αἰνέω) [pronounced <i>ahee-NEH-oh</i>]	<i>praising, those extolling, the ones singing praises in honour to God; promising, vowing</i>	masculine plural, present active participle, genitive/ablative case	Strong's #134
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; accusative case	Strong's #2316

Translation: And suddenly, with the angel, [there] is a [great] multitude—a celestial army—praising God;...

All of this is occurring before a band of shepherds (we do not know how many there are; but I would suggest that there cannot be too many of them).

This heavenly convocation, all occurring in the periphery of these shepherds, must be an amazing sight. No doubt, these men had lived fairly ordinary lives; and for this to occur, it must have been quite extraordinary.

As an aside, I would not be surprised that, in our eternal future, that we will be able to see sights like these; or even experience them.

Everything is lit up all around the angel and the shepherds to whom he appeared. Then suddenly, there is this great celestial chorus, or heavenly host; and they are praising God.

There are perhaps billions of angels, and no doubt, God directs them here or there to observe what He is doing on earth. Here, God directs them to these shepherds and then He allows them to reveal themselves. How many are seen? My guess would be thousands.

Luke 2:13a **And suddenly, with the angel, [there] is a [great] multitude—a celestial army—praising God;...**

Luke 2:13b–14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
λέγω (λέγω) [pronounced <i>LEH-goh</i>]	<i>speaking, saying; affirming, one who maintains; a teaching; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine plural, present active participle, genitive/ablative case	Strong's #3004
δοξα (δόξα) [pronounced <i>DOHX-ah</i>]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; nominative case	Strong's #1391
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ὑψιστος (ὑψιστος) [pronounced <i>HOOP-sihs-toss</i>]	<i>highest, most high [of place: the highest regions; of rank: the most high God]</i>	neuter plural adjective, dative, locative or instrumental case	Strong's #5310
θεός (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2316

Translation: ...and they are saying, “Glory in the highest [is] to God...”

Whether they are speaking or singing, the sound of their voices must have been amazing. They offer the highest glory or praise to God.

The words giving glory to God are spoken by this heavenly host.

What was about to take place is the seminal moment of human history. There is no other period of time more important to mankind. For God to have planned this and to carry it out is a marvelous thing.

Luke 2:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
γῆ (γῆ, γῆς, ἡ) [pronounced <i>gay</i>]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093
εἰρήνῃ (εἰρήνη, ἡς, ἡ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, harmony, order, welfare</i>	feminine singular noun; nominative case	Strong's #1515
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
ἀνθρώπων (ἄνθρωπος) [pronounced <i>ANTH-row-positive</i>]	<i>man, mankind, human being</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444
εὐδοκίας (εὐδοκία) [pronounced <i>you-dohk-EE-ah</i>]	<i>good will, satisfaction, delight, desire, good pleasure; or (objectively) kindness, wish, purpose</i>	feminine singular noun; genitive/ablative case	Strong's #2107

There are two readings for this final passage.

Translation: ...and, on earth, peace among men of good will.”

Peace can have many different meanings; but it is best for us to understand this as peace between man and God. God is well-pleased with those who put faith in His Son. This faith establishes an eternal positive relationship between man and God.

This does not mean that, there are a bunch of really good dudes hanging out on the earth, and the angels sing that there will be peace between them. Their good will would be those whose volition is knit to God's Word; and their choices are choices of divine good.

Man's will can also be shaped by law; and when Christ rules over the earth, there will be 1000 years of actual world peace.

Luke 2:13b–14 ...and they are saying, “Glory in the highest [is] to God and, on earth, peace among men of good will.”

Was this a chorus of singing? Was this simply something that they said? In either case, it is the content of what they say that is important.

Luke 2:13–14 And suddenly, all around the angel, there is this great multitude of other angels—a celestial army, if you will—praising God. They continue saying, “The highest glory is to God and peace on earth among men with whom He is pleased.”

And he is when have gone away from them to the heaven the messengers, the shepherds were speaking face to face with one another, “Let us go now as far as Bethlehem and we might see the event this which has happened that the Lord made known to us.”

Luke
2:15

And it is, after the angels had gone away from then into the heavens, [that] the shepherds were speaking with one another, [saying], “We should now go to Bethlehem so that we might see this event that has taken place, which the Lord made known to us.”

And so it was, after the angels had gone away from them into the heavens, that the shepherds began to discuss these things with one another, saying, “We ought to go to Bethlehem so that we might see this great event which has taken place, which the Lord told us about.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) . And he is when have gone away from them to the heaven the messengers, the shepherds were speaking face to face with one another, “Let us go now as far as Bethlehem and we might see the event this which has happened that the Lord made known to us.”
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) . And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us.
- V. Alexander’s Aramaic T. .
- James Murdock’s Syriac NT . And it was so, that when the angels had gone from them into heaven, the shepherds conferred with one another, and said: Let us go down to Bethlehem, and see this thing which hath occurred, as the Lord hath made known to us.
- Original Aramaic NT . It was that as the Angels went from them into Heaven, the shepherds spoke one with another and they were saying, "Let us go as far as Bethlehem, and we shall see this event that has occurred as THE LORD JEHOVAH has revealed to us."
- Plain English Aramaic Bible .
- Lamsa Peshitta (Syriac) . And it happened, when the angels departed from them and went to heaven, the shepherds spoke to one another, saying, Let us go to Bethlehem, and see this thing that has happened, as the Lord has shown to us.
- Updated Brenton (Greek) .

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English . And when the angels had gone away from them into heaven, the keepers of the sheep said to one another, Let us go now to Beth-lehem, and see this thing which has come about, which the Lord has made clear to us.

Bible in Worldwide English	The angels left them and went back to heaven. The men who were taking care of the sheep said to one another Let us go to Bethlehem and see what has happened. It is the Lord who has told us about it.
Easy English	After that, the angels returned to God's home. Then these people said to each other, 'Perhaps we should leave the sheep and go to Bethlehem immediately! The Lord has sent angels to tell us what has happened. We want to see this baby.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	The angels left the shepherds and went back to heaven. The shepherds said to each other, "Let's go to Bethlehem and see this great event the Lord has told us about."
God's Word™	.
Good News Bible (TEV)	.
The Message	As the angel choir withdrew into heaven, the shepherders talked it over. "Let's get over to Bethlehem as fast as we can and see for ourselves what God has revealed to us."
Names of God Bible	.
NIRV	.
New Life Version	The Shepherds Go to Bethlehem The angels went from the shepherds back to heaven. The shepherds said to each other, "Let us go now to Bethlehem and see what has happened. The Lord has told us about this."
New Simplified Bible	.
The Spoken English NT	Then ^m the angels went away from them into heaven. And the shepherds started saying to each other, "Come on! Let's go over to Bethlehem and see this thing that's happened, that the Sovereign One has told us about. ^m Lit. "And it came about."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	When this great army of angels had returned again to heaven, the shepherds said to each other, "Come on! Let's go to Bethlehem! Let's see this wonderful thing that has happened, which the Lord has told us about."
New Berkeley Version	.
New Century Version	.
New Living Translation	.
The Passion Translation	.
Unlocked Dynamic Bible	After the angels left them and returned to heaven, the shepherds said to each other, "We should go right now to Bethlehem to see this wonderful thing that has happened, which the Lord has told us about!"
William's New Testament	Then when the angel left them and returned to heaven, the shepherds said to one another, "Let us now go over to Bethlehem and see this thing that has taken place, which the Lord has told us."

Partially literal and partially paraphrased translations:

American English Bible	So, after the messengers [of God] went back up into the sky, the shepherds said to each other: 'Let's go to BethLehem and see this thing that Jehovah has revealed to us.'
Beck's American Translation	.
Common English Bible	When the angels returned to heaven, the shepherds said to each other, "Let's go right now to Bethlehem and see what's happened. Let's confirm what the Lord has revealed to us."

International Standard V	When the angels had left them and gone back to heaven, the shepherds told one another, "Let's go to Bethlehem and see what has taken place that the Lord has told us about."
Len Gane Paraphrase	.
A. Campbell's Living Oracles	And when the angels returned to heaven, having left the shepherds, these said to one another, Let us go to Bethlehem, and see this which has happened, of which the Lord has informed us.
New Advent (Knox) Bible	When the angels had left them, and gone back into heaven, the shepherds said to one another, Come, let us make our way to Bethlehem, and see for ourselves this happening which God has made known to us.
20 th Century New Testament	Now, when the angels had left them and gone back to Heaven, the shepherds said to one another: "Let us go at once to Bethlehem, and see this thing that has happened, of which the Lord has told us."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	Even itself came about, as the angelic messengers went-away from them into the expanse, even they of the aspects-of-man, the flock tenders, said with regards to one another, "Let us yet then be gone-through even to Bethlehem, and let us be perceived this-same spoken Word having come about, the one the Lord made known to us."
Christian Standard Bible	.
Conservapedia Translation	And so it fell out, after the angels had gone away from them into heaven, that the shepherds talked among themselves. "Let us now go to Bethlehem and look at this thing that has happened, that the Lord has just told us about."
The Disciple's Bible	And it came to pass, when the angels went away from them into heaven, that the men, [even] the shepherds, said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	The messengers then withdrew from them to heaven; and the shepherds Come now, let us go as far as Bethlehem, in order that we may see this event which the Lord has announced to us.'
Free Bible Version	After the angels had left them and returned to heaven, the shepherds said to one another, "Let's go to Bethlehem and see what's happened concerning these things the Lord has told us about."
God's Truth (Tyndale)	And it fortun'd, as soon as the angels were gone away from them into heaven, the shepherds said one to another: let us go even unto Bethlehem, and see this thing that is happened, which the Lord has showed unto us.
Jubilee Bible 2000	.
Montgomery NT	Now when the angels had left them, and gone away to heaven, the shepherds said to one to another, "Let us go now even to Bethlehem, and see this saying which has come to pass, which the Lord has made known to us."
NIV, ©2011	When the angels had left them and gone into heaven, the shepherds said to one another, "Let's go to Bethlehem and see this thing that has happened, which the Lord has told us about."
NT for Everyone	So when the angels had gone away again into heaven, the shepherds said to each other, 'Well then; let's go to Bethlehem and see what it's all about, all this that the Lord has told us.'
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.

Tree of Life Version	And when the angels departed from them into the heavens, the shepherds were saying to one another, "Let's go to Bethlehem and see this thing that has happened which Adonai has made known to us!"
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	Then, as soon as the angels had left them and returned to Heaven, the shepherds said to one another, »Let us now go over as far as Bethlehem and see this that has happened, which the Lord has made known to us.«
Whiston's Primitive NT	.
Wilbur Pickering's New T.	Shepherds go and report So when the angels went away from them into the sky the men, the shepherds, said to one another, "Hey, let's go to Bethlehem and see this event that has taken place, that the Lord made known to us!"
Wikipedia Bible Project	Once the angels had left them and returned to heaven, the shepherds said to each other, "Let's go right now to Bethlehem and see what's happened—this prediction that the Lord has revealed to us."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When the angels had left them and gone back to heaven, the shepherds said to one another, "Let us go as far as Bethlehem and see what the Lord has made known to us."
The Heritage Bible	And it was, as the heavenly messengers went away from them into the heaven, even the men, the shepherds, said to one another, Let us go through now to Bethlehem, and see this spoken word having come to be, which the Lord has made known to us.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	Now it happened that when the angels had gone from them into heaven, the shepherds said to one another, 'Let us go to Bethlehem and see this event which the Lord has made known to us.'
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	No sooner had the angels left them and gone back into heaven than the shepherds said to one another, "Let's go over to Beit-Lechem and see this thing that has happened, that Adonai has told us about."
exeGesés companion Bible	And so be it, as the angels go from them into the heavens, the humans - the shepherds say one to another, We pass through as far as Beth Lechem and see this rhema which becomes - which Yah Veh makes known to us.
Hebraic Roots Bible	And it happened as the cherubs departed from them into the heaven, even the men, the shepherds, said to one another, Indeed, let us go over to Bethlehem, and let us see this thing occurring, which YAHWEH made known to us.
Israeli Authorized Version	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	And it came to be, when the messengers had gone away from them into the heaven, that the shepherds said to each other, "Indeed, let us go to Běyth Lehem and see this matter that has taken place, which the Master has made known to us."

Expanded/Embellished Bibles:

<p><i>The Amplified Bible</i> An Understandable Version The Expanded Bible Jonathan Mitchell NT</p>	<p>.</p> <p>.</p> <p>.</p> <p>And so it happened, as the agents (messengers; folks with the message; [A, D and others add: – even the humans]) went away from them into the heaven (or: the atmosphere), [that] the shepherds began speaking to one another, saying, "We should by all means pass through now, clear to Bethlehem, and we can see this gush-effect (the result of this flow; or: this rhema declaration and saying) that has happened (been birthed), which the Lord [= Yahweh] makes known to (or: for) us."</p>
<p>Kretzmann's Commentary NET Bible®</p>	<p>.</p> <p>When⁴⁵ the angels left them and went back to heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has taken place, that the Lord⁴⁷ has made known to us."</p> <p>^{45tn} Grk "And it happened that when." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καί (kai) has not been translated because of differences between Greek and English style.</p> <p>^{47sn} Note how although angels delivered the message, it was the Lord whose message is made known, coming through them.</p>
<p>The Pulpit Commentary P. Kretzmann Commentary Syndein/Thieme</p>	<p>.</p> <p>.</p> <p>So it was, when the angels had 'passed in review'/'gone away' from them into heaven, that the shepherds began speaking face to face to one another, "Now, let us go obey the mandate, straight through to Bethlehem with out stopping and see this word of doctrine for ourselves . . . which has come to pass . . . which the Lord has made known to us {through the teaching of the King of Arms of the Angelic Army}. {Note: Shepherds understood authority, recognized true authority, operated under authority, obeyed authority and had self-control. They listened to the message, heard the message, obeyed the message and moved out immediately.}</p>
<p>Translation for Translators</p>	<p>After the angels left them and returned to heaven, the shepherds said to each other, "Let's go to Bethlehem to see this wonderful thing that has happened, which the Lord/God has told us about!"</p>
<p>The Voice</p>	<p>As soon as the heavenly messengers disappeared into heaven, the shepherds were buzzing with conversation. Shepherds: Let's rush down to Bethlehem right now! Let's see what's happening! Let's experience what the Lord has told us about!</p>

Literal, almost word-for-word, renderings:

<p>Accurate New Testament</p>	<p>and [It] becomes as go from them to the heaven The Messengers The Shepherds spoke to one another [We] may pass then until bethlehem and [We] may see the word this the [thing] having become which The Lord shows [to] us</p>
<p>Analytical-Literal Translation</p>	<p>And it happened, when the angels departed from them into heaven, that the men, the shepherds, said to one another, "Let us go then as far as Bethlehem and see this [thing], the one having happened, which the Lord revealed to us."</p>
<p>Breakthrough Version</p>	<p>And it happened as soon as the angels went away from them into the sky; the shepherds were speaking to each other, "We will for sure go through to Bethlehem and see this statement that has happened, that the Master informed us of."</p>
<p>Charles Thompson NT Concordant Literal Version</p>	<p>.</p> <p>And it occurred, as the messengers came away from them into heaven, that the shepherds spoke to one another, saying, "By all means we may be passing through</p>

to Bethlehem, and we may be perceiving this declaration which has come to pass, which the Lord makes known to us.”

Context Group Version
Disciples’ Literal New T.

.
And it came about *that* when the angels departed from them into heaven, the shepherds were saying to one another, “Let us go now to Bethlehem and see this thing having taken place which the Lord made-known to us”.

Emphasized Bible
English Standard Version
Far Above All Translation

.
And it came to pass, when the angels had departed from them for heaven, that the shepherds said to each other, “Let us without fail cross over to Bethlehem and see this episode which has taken place, which the Lord has made known to us.”

Green’s Literal Translation

And it happened as the angels departed from them into the heaven, even the men, the shepherds, said to one another, Indeed, let us go over to Bethlehem, and let us see this thing occurring, which the Lord made known to us.

Interlinear Greek New T.
Literal New Testament
Modern English Version
Modern Literal Version

.
.
. And it happened, as the messengers went away from them into heaven, and the men, the shepherds, said to one another, We should go through, as far as Bethlehem, and let us see this declaration *about events* that has happened, which the Lord has made known to us!

Modern KJV
New American Standard B.

.
When the angels had gone away from them into heaven, the shepherds began saying to one another, “Let us go straight to Bethlehem then, and see this thing that has happened which the Lord has made known to us.”

New European Version
New King James Version
Revised Young’s Lit. Trans.

.
. And it came to pass, when the messengers were gone away from them to the heavens, that the men, the shepherds, said unto one another, 'We may go over indeed unto Bethlehem, and see this thing that has come to pass, that the Lord did make known to us.'

Third Millennium Bible
Thomas Haweis Translation
A Voice in the Wilderness
World English Bible

.
. When the angels went away from them into the sky, the shepherds said to one another, “Let’s go to Bethlehem, now, and see this thing that has happened, which the Lord has made known to us.”

Young’s Updated LT

The gist of this passage:

Once the angels left them, the shepherds decided to immediately go to Bethlehem and see what this thing was that the Lord told them about (by means of the angels).

Luke 2:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong’s #2532
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong’s #1096

Luke 2:15a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
When there is no clear subject, this verb with the kai conjunction can mean, <i>and it came to pass; so it was.</i>			
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; about; in such a way; even as</i>	comparative particle	Strong's #5613
With the aorist, this can mean <i>when, after</i> ; with the present and imperfect, it can mean <i>while, when; as long as</i> ; with the subjunctive, it can mean <i>when, as soon as.</i>			
aperchomai (ἀπέρχομαι) [pronounced <i>ahp-AIRKH-oh-mai</i>]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #565
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]	<i>from, away from, by</i>	preposition or separation or of origin	Strong's #575
αὐτῶν (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine plural noun; nominative case	Strong's #32

Translation: *And it is, after the angels had gone away from then into the heavens,...*

We have no idea how long this went on for. I would guess only a few minutes; but then, I am not an expert in the field of angel sightings (apart from studying the Word of God).

In any case, at some point, the angels departed from them. Whether this is a 5 minute spectacle or 30 minutes, we do not know. No doubt, the shepherds were moved by this experience.

Now, despite all of the razzle dazzle, the shepherds understood what they needed to do. God had given them this information in order to act upon it.

Luke 2:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οί) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
ποιμῆν (ποιμήν) [pronounced roy-MANE]	<i>a shepherd; a herdsman; a pastor [of a church]</i>	masculine plural noun; nominative case	Strong's #4166
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person plural, imperfect active indicative	Strong's #2980
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314
allēlōn (ἀλλήλων, ἀλλήλους, ἀλλήλοις) [pronounced al-LAY-lohn]	<i>one another, each other, another; reciprocally, mutually</i>	masculine plural reciprocal pronoun; accusative case	Strong's #240
General meanings: ἀλλήλους = <i>one another</i> ; ἀλλήλων = <i>of one another</i> ; ἀλλήλοις = <i>for, in, to one another</i> .			
dierchomai (διέρχομαι) [pronounced dee-AIR-khom-mai]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	1 st person plural, aorist active subjunctive	Strong's #1330
dê (δή) [pronounced day]	<i>now, then; also, and, doubtless, therefore</i>	a particle of emphasis or explicitness	Strong's #1211
heōs (ἕως) [pronounced HEH-occe]	<i>to, as far as, till, until; even until; up to; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
Do these two particles have a combined meaning?			
Bêthleem (Βηθλεέμ) [pronounced bayth-leh-EHM]	<i>house of bread; transliterated Bethlehem</i>	proper noun/location; indeclinable	Strong's #965

Translation: ...[that] the shepherds were speaking with one another, [saying], “We should now go to Bethlehem...

What they have just witnessed is obviously the primary conversation among these shepherds—in fact, there is nothing else that they can talk about.

“We don’t really have a choice,” one of them may have said. “Based upon what we have seen and heard, we must go to Bethlehem.” I don’t know if any of them men stated this obvious in such a pragmatic way, but this certainly understood this to be the case.

It is one thing to experience such a vision and to hear such sounds by yourself. You would doubt this and wonder if you had not just dreamed it. But, it is quite another when you see the same thing that several other men see. It just cannot be a dream or some sort of an apparition. Therefore, they all appear to take the attitude that the information given them was real and it came from the LORD. What they saw and experienced was unlike anything that they would ever experience again.

Luke 2:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, also, even, so, then, too, both, but, for, if, indeed, likewise, moreover, or, that, therefore, when, yea, yet; and so; so that</i>	conjunction; a primary particle, having a copulative and sometimes also a cumulative force	Strong's #2532
εἶδω (εἶδω) [pronounced <i>Ī-doh</i>]	<i>to see, to perceive, to discern, to know</i>	1 st person plural, aorist active subjunctive	Strong's #1492
το (τό) [pronounced <i>toh</i>]	<i>the; this that</i>	neuter singular definite article; accusative case	Strong's #3588
ῥῆμα (ῥῆμα, ατος, τό) [pronounced <i>HRAY-mah</i>]	<i>speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter singular noun; accusative case	Strong's #4487
τούτο (τούτο) [pronounced <i>TOO-toh</i>]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; accusative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
το (τό) [pronounced <i>toh</i>]	<i>the; this that</i>	neuter singular definite article; accusative case	Strong's #3588
γίνομαι (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter singular, perfect active participle; accusative case	Strong's #1096
ἡ (ὃ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose</i>	neuter singular relative pronoun; accusative case	Strong's #3739
ὁ (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that, these</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Luke 2:15c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced KOO-ree-oss]	lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign	masculine singular noun; nominative case	Strong's #2962
gnōrizō (γνωρίζω) [pronounced gnoh-RID-zoh]	to make known; subjectively to know; to certify, to declare, to give to understand	3 rd person singular, aorist active indicative	Strong's #1107
hēmin (ἡμῖν) [pronounced hay-MEEN]	to us, of us, by us; for us	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Translation: ...so that we might see this event that has taken place, which the Lord made known to us."

The shepherds here speak of the Angel as being *the Lord*. The argument against this is, God, through the angel, made this known to the shepherds.

If this Angel is the Lord Incarnate, could Jesus have appeared to them immediately prior to His birth?

Luke 2:15 And it is, after the angels had gone away from them into the heavens, [that] the shepherds were speaking with one another, [saying], "We should now go to Bethlehem so that we might see this event that has taken place, which the Lord made known to us."

In the passage which we have been studying, we did a *meanwhile, back at the ranch* thing (that reference surely dates me). All that this means is, we have spent time with Mary and Joseph, we have seen the situation that they are in, Mary has a child; and then we have a sudden change of scenery, where we are on the outskirts of Bethlehem with an unspecified number of shepherds.

The passage which we have been studying reads:

Luke 2:8–12 And in the same region there were shepherds out in the field, keeping watch over their flock by night. And an Angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear. And the Angel said to them, "Fear not, for behold, I bring you good news of great joy that will be for all the people. For unto you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger."

Luke 2:13–14 And suddenly there was with the Angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace among those with whom He is pleased!"

Luke 2:15 When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us."

There are 3 options: 1) The angel of the Lord is simply an angel; 2) He is God the Holy Spirit or God the Father; or 3) He is Jesus. The final option logically leads us towards a number of theological implications.

Is the Angel of Luke 2:8–15 the Lord?

1. Unlike Gabriel, who twice makes an appearance in the book of Luke, this Angel is only identified as *the Angel of the Lord*. He is given no particular name.
 - 1) The phrase *the Angel of the Lord* nearly always refers to the Preincarnate Christ in the Old Testament (Gen. 16:7–11 22:11, 15 Exodus 3:2).
 - 2) However, this is not necessarily the case in the New Testament (Matt. 28:2 Luke 1:11).
2. With this Angel comes the glory of God in the form of light all around. This is very similar to the transfiguration that we will study later in Luke 9:28–36. This sort of thing does not appear to be a common occurrence, sometimes separate from God.
3. The Angel appears to be separate and out in front of the group of angels (called here *a multitude of the heavenly host*).
4. Another factor which leads us to conclude that the Angel is the Lord is, the shepherds understand that what they heard was made known to them *by the Lord*. This suggests that they understood the Angel to be the Lord. Let me repeat what they said: "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us."
 - 1) Obviously, this can be interpreted to mean, *the Lord, through the angel, made this known to us*.
 - 2) However, I lean towards the clear, unambiguous interpretation of a passage unless there is strong evidence to indicate the opposite. That points towards this angel as being Jesus in His Preincarnate state.
5. Although there are other options—and although each of these verses and circumstances could be parsed and explained away—I think the most obvious explanation for what we read is, *this is Jesus, the Revealed God, the Preincarnate Christ*. Every other explanation requires a great deal more parsing and equivocation. And, for what reason? What is an overriding doctrine or passage which requires us to think of this Angel as not divine?
6. If just any Member of the Godhead acted as *the Revealed God*, the specific nature of the Lord-Messiah becomes less important. Throughout the Old Testament, we find God revealing Himself in a myriad of ways—and in nearly every case, it makes sense to understand this as the Preincarnate Christ (I cannot think of a counterexample).
7. However, if we understand this passage in this way, then there are two implications, the latter one being quite important:
 - 1) Jesus has not yet been born, relative to the shepherds being witnesses to these great signs. This simply means that this passage occurs prior to Luke 2:7, which is in keeping with Luke's style of writing (for example, Luke 1:80 is 30 years in the future from our current narrative). On occasion, Luke will move a narrative forward in a particular passage; but then, in the next verse, he returns to the time of the general narrative (as He does in Luke 2:1, the verse which follows 1:80).
 - 2) What is a very important implication of understand this Angel to be the Lord is, ensoulment does not occur until the child takes the first breath. That is, the soul, as we know it, is not a part of a person until God breathes that first breath into him. Even though God is omnipresent, we do not find Jesus appearing in multiple places at the same time. When God became man (John 1:1–3, 14), taking on humanity places some limitations upon the Lord (this is a whole different topic).
 - 3) Neither of these implications is a leap. #1 is very much in keeping with the way that Luke writes; and #2 is the view of orthodox theology.

What this means is, the Lord appears to the shepherds perhaps minutes or hours before He is born. Therefore, the ensoulment of the Lord occurs at birth (which is the orthodox viewpoint). Because of the great abortion controversy of the past 40 years or so, this particular understanding of the soul has been lost among Christians who oppose abortion.

One very specific difference between the life of the Lord and ours is, He preexisted as a Spiritual Being. Jesus, as a human being, has a beginning when He is born; but His Spirit is eternal. For us, there is no preexistence of souls taught in Scripture. Everything in Scripture points to us becoming human life at birth, our souls being created at that instant (not unlike Adam and the woman being created on the 6th day).

Quite frankly, I do not know if this particular issue is discussed elsewhere, concerning the question, who or what is this angel? (Sometimes I read commentaries prior to writing these lessons; but most often, I do not.)

On the surface, this clearly seems to be the Lord. Throughout the Old Testament, the Deity Who Revealed Himself to various men in Israel throughout the previous 2000+ years is commonly understood to be the Preincarnate Christ. One member of the Trinity has a relationship with man where He reveals Himself and God's plan to various people throughout the Age of Israel; and even prior to that. He is the Revealed God, as we do not discover God on our own; He must revealed Himself to us. To draw a fine point here, prior to God revealing Himself to us, we do come to a place of God-consciousness, where we become aware of the concept of God. Today, in the Church Age, we come to the point of God consciousness; and if we are interested in knowing God, then Jesus reveals Himself to us soon thereafter (that is, someone gives us the gospel or we read it in the Bible).

In the incident which we are studying, there is more going on here than an angel simply coming to these shepherds and saying, "Hey, listen; you guys may want to head on over to Bethlehem and look for the Messiah Who has just been born." With this Angel came a great deal of light, which is very often associated with the Shekinah Glory. There is also this great angelic host which seems to act as a backup for this Angel. Finally, the shepherds themselves say, "**Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us.**" (Emphasis mine)

When Does Life Begin?/A Discussion of Abortion:

The implication of all this is, when we breathe in our first breath, God breathes soul-life into us. With that first breath, we become a complete human being—helpless and fully dependent upon adults, at that point—but complete. A newly-born child has a soul and a body (and Jesus would have been born with a spirit as well).

Adam was created trichotomous (with a spirit, soul and body); Jesus is born trichotomous; but we were born dichotomous—with only a soul and body. This is because we are born spiritually dead. Adam's original sin has been imputed to us and we are born with an inherent sin nature. Therefore, our spirit (the way that we interact with and understand God) is either non-existent or dormant.

This takes us into one of the most controversial places in Christian theology—abortion. Now, clearly, most Christians oppose abortion; and most oppose abortion at any stage, whether caused by the morning after pill or taking place at any time prior to birth.

At the same time, there are also some who believe—and this does include some Christians—that abortion is a matter to be decided between the (potential) mother and her doctor. The explanation as to how a Christian can believe this, goes like this: there is no soul in the fetus, so destroying a fetus is not the same as destroying a person. Now, whereas that is technically true, that does not mean that people should have the right to destroy the life which is in the womb. I believe that is a misapplication of understanding of when ensoulment takes place (when baby takes its first breath).

Let's take a simple case study—if this Angel is Jesus in His preincarnate state, and that the child in Mary's womb does not yet have a soul or spirit—which is, again, I must stress this—the orthodox Christian and Jewish position—does that mean that Mary and her doctor, if she chose to, could get rid of this fetus? The answer is obviously *no*; and it seems blasphemous to even suggest such a thing. One might argue, *well, in this one particular case, clearly Mary would not be allowed to abort her child* (given all that has taken place up to this point in time).

However, I would argue that this is the case at any point in a pregnancy, and I believe that there is Scripture which backs this up (the only passage which speaks directly to this controversy).

Exodus 21:22–25 [God is speaking directly to Moses] "When men strive together and hit a pregnant woman, so that her children come out, but there is no harm, the one who hit her shall surely be fined, as the woman's husband shall impose on him, and he shall pay as the judges determine. But if there is harm, then you shall pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe." (ESV)

We have two men in a fight and a pregnant woman is inadvertently involved and she is injured. These are men who have no intention of harming this woman; but it just happened. So, there is no motive. Whatever happens here is unintentional. However, their actions clearly endanger this woman; and in our law, we call this, *reckless endangerment*. Let me come up with a current situation to illustrate this—a person is texting while driving and gets into an accident. Obviously, that person has no intention of getting into an accident or causing any harm to anyone, but, by their actions, could be charged with reckless endangerment.

This narrative concern itself with which man is in the wrong.

As a result of being put into the fray, in some way, the woman is caused to give birth, but, *there is no harm*. The verb *to be* here is an imperfect verb, which means, *there continues to be no harm*. Let me suggest that, if there is any injury—including death—whether to the mother or to the child (or children), an appropriate punishment is assessed, which includes *a life for a life*.

Let's first look at the best case scenario—the woman gives birth as a result of the altercation, but there is no harm. I would think that would mean, the woman continues to be okay and her child (or children) continue okay—she has given birth to a child, but that child is unharmed. Then a fine would be assessed against the guilty party (the man who caused her to be jostled or knocked over or whatever, causing her to give birth). The husband would suggest a fine, and that might be modified in court.

The second option is, the woman gives birth and there is harm which follows. The word for *harm* is, ἄσῶν (αῖσι) [pronounced *aw-SOWN*], which means, *mischievous, evil, harm, hurt*. Strong's #611 BDB #62. This word only occurs 5 times in Scripture (Gen. 42:4, 38 44:29, Exodus 21:22-23), and in each case, it appears to refer to physical harm.

What would be an outcome which could be understood to be physically harmful? If there was any harm which came to the mother or to her child. I do not see any way for a person to read this and conclude, the mother is fine, the child dies; and that would be considered as if no harm or hurt took place (there are some who interpret this passage in this way). One of the assumptions of this passage is, *and her children come out* (that is, she gives birth or she miscarries). I don't see any way that you can view the death of the child as being a non-harmful outcome. I believe that a person who comes to that interpretation had a preset ideology to begin with; and that taking this passage at face value interfered with that ideology.

The punishment described is described like this: **But if there is harm, then you shall pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe.** This does not mean that, the woman is knocked over and her hand is injured, so the punishment will be a cutting off of the culprit's hand. That is *not* what this means. It means that punishment will be equivalent in some way to the injury that was caused.

Today, in many states, we have actual settlement numbers attached to various injuries. The loss of an eye would mean this amount; the injury of a hand would mean a different amount. The idea is, to find what would be a proper amount to compensate the injured party. Attaching such numbers to various injuries is an attempt to find a proper compensation for various injuries.

Let me suggest that the proper application here is, the child in the womb—even though it does not have a soul—is a process developed by God, and that we have no business trying to interfere with that process (that is, in a way

which could end the viability of the fetus). God has a process by which some fetuses do die in the womb or at some point between conception and birth. God is sovereign over life; and we accept this. However, I do not believe that we have God's sovereignty over the life a woman is carrying in her womb, even though this life does not yet have a soul. And, when I use the word *we*, I mean the woman. Once this life process has begun, the woman does not have authority over that process. The argument, *my body, my choice*; is a slogan, not really an argument. When a separate human life begins, the mother does not have an absolutely right over that child's life—not before birth or after. In fact, the slogan, *my body, my choice*; is very similar to the saying, *I brought you into this world and I can take you out* (something a very angry mother might say).

One more thing: the concept of ensoulment is very much a religious issue. Christians and possibly even some religious Jews have different views on this topic. When it comes to a societal law regarding abortion (or banning abortion), ensoulment cannot be a part of that conversation. We have to be careful about taking Christian doctrines—particularly doctrines which are not universally agreed upon—and basing laws upon those doctrines. What we can do is, take passages like Exodus 21:22–25 and given them a modern-day application.

Interestingly enough, an atheist is, in general, not going to believe in a soul as separate from the body. Therefore, logically, the atheist who is against casually taking life, ought to be against abortion (although most are not).

Luke 2:15 *And so it was, after the angels had gone away from them into the heavens, that the shepherds began to discuss these things with one another, saying, "We ought to go to Bethlehem so that we might see this great event which has taken place, which the Lord told us about."*

A Short Review of Luke 2:8–15:

At this point in our narrative, an Angel, and then a great number of angels, have appeared to some shepherds in a field at night and have told them about the baby about to be born.

Luke 2:8–9 *And in the same region there were shepherds out in the field, keeping watch over their flock by night. And an Angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear.* (NKJV)

We have already discussed in depth the identity of this Angel; I believe that this is Jesus in His Preincarnate form. This would require that ensoulment takes place at birth and not before. Furthermore, this passage must take place immediately prior to the birth of the Lord in Bethlehem.

The Angel has appeared to these shepherds and the glory of the Lord is all around them.

Luke 2:10–12 *And the Angel said to them, "Fear not, for behold, I bring you good news of great joy that will be for all the people. For unto you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger."* (NKJV)

The Angel, telling these shepherds of the Savior being born, tells them how to identify the Savior.

Luke 2:13–14 *And suddenly there was with the Angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace among those with whom He is pleased!"* (NKJV)

Suddenly, there is a multitude of angels, praising God and saying these words.

Luke 2:15 When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." (NKJV)

The shepherds understand that God made this thing known to them, but through the unnamed Angel Who appeared to them (Whom I believe is the Lord).

Nevertheless, I doubt that there were any deep theological discussions about the angels at this point. To see such a wondrous sight must have caused these men to focus upon heavenly things; and upon what they had just seen and heard.

They use the subjunctive about *seeing this thing*, which could be translated, **Let us go to Bethlehem that we *might* see this thing which has happened.** Bethlehem is a big place (relatively speaking), and there must be dozens of stables there—maybe over a hundred? So, they don't know if they can find what the angel has described, but their volition is pulling them in that direction, nevertheless. They saw themselves as having no other choice. They had to find the Savior of Israel born that day in Bethlehem.

And they have gone, making haste, and they found both the Mary and the Joseph, and [also] the infant in the feeding trough. And seeing [all of this], they made known the discourse to was spoken by them concerning the Child this.

Luke
2:16–17

They went, moving quickly, and they found both Mary and Joseph; and [also] the infant lying in the feeding trough. When they saw [all of this], they made known the words that were spoken by them concerning this Child.

The shepherds quickly went to Bethlehem and were able to find Mary, Joseph and the infant lying in the feeding trough. When they saw all the things the angels told them about, they made known the things which the angel said to them out in the field about this Child.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) **And they have gone, making haste, and they found both the Mary and the Joseph, and [also] the infant in the feeding trough. And seeing [all of this], they made known the discourse to was spoken by them concerning the Child this.**
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) **And they came with haste; and they found Mary and Joseph, and the infant lying in the manger.
And seeing, they understood of the word that had been spoken to them concerning this child.**
- V. Alexander's Aramaic T. .
- James Murdock's Syriac NT **And they came hastily, and found Mary and Joseph, and the babe laid in the stall. And when they saw, they made known the information which was given to them concerning the child.**
- Original Aramaic NT **And they came quickly and they found Maryam and Yoseph and The Baby who was lying in a manger. "And when they had seen, they made known the words that had been spoken with them about The Boy."**
- Plain English Aramaic Bible .
- Lamsa Peshitta (Syriac) **And they came very hurriedly, and found Mary, and Joseph, and the babe laid in the manger. When they saw it, they made known the word which was spoken to them concerning the boy..**
- Updated Brenton (Greek) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they came quickly, and saw Mary and Joseph, and the child in the place where the cattle had their food. And when they saw it, they gave them an account of the things which had been said to them about the child.
Bible in Worldwide English	They went quickly. They found Mary and Joseph, and the baby lying in the box where cows feed. When they saw the child, they told what the angel had said to them about him.
Easy English	So they hurried to Bethlehem. There, they found Mary and Joseph with the baby. The baby really was lying in a feeding box. After they had seen the baby, they told everybody about him. They told them what the angel had said to them.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	So they went running and found Mary and Joseph. And there was the baby, lying in the feeding box. When they saw the baby, they told what the angels said about this child.
<i>God's Word</i> [™]	.
Good News Bible (TEV)	.
<i>The Message</i>	They left, running, and found Mary and Joseph, and the baby lying in the manger. Seeing was believing. They told everyone they met what the angels had said about this child.
Names of God Bible	.
NIRV	So they hurried off and found Mary and Joseph and the baby. The baby was lying in the manger. After the shepherds had seen him, they told everyone. They reported what the angel had said about this child.
New Life Version	They went fast and found Mary and Joseph. They found the Baby lying in a place where cattle are fed. When they saw the Child, they told what the angel said about Him.
New Simplified Bible	.
The Spoken English NT	And they hurried over there, and found Mary and Joseph, and the baby lying in the feeding trough. When they saw it, they explained what had been said to them about this child.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	They hurried off and found Mary and Joseph, and they saw the baby lying on a bed of hay. When the shepherds saw Jesus, they told his parents what the angel had said about him.
The Living Bible	They ran to the village and found their way to Mary and Joseph. And there was the baby, lying in the manger. The shepherds told everyone what had happened and what the angel had said to them about this child.
New Berkeley Version	.
New Century Version	.
New Living Translation	They hurried to the village and found Mary and Joseph. And there was the baby, lying in the manger. After seeing him, the shepherds told everyone what had happened and what the angel had said to them about this child.
The Passion Translation	.
Unlocked Dynamic Bible	So they went quickly and when they had found the place where Mary and Joseph were staying, they saw the baby lying in a feeding place for animals. After seeing him, they told everyone what had been told to them about this child.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	Therefore, they went and quickly found Mary and Joseph, along with the infant who was lying in the feed trough. So when they saw this, they told them what they had been told about the little boy.
Beck's American Translation	.
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	They came quickly and found Mary and Joseph, and they found the baby lying in a manger. After seeing this, they made the words known which they were told concerning this child.
A. Campbell's Living Oracles	And hastening thither, they found Mary and Joseph with the babe, who lay in the manger. When they saw this, they published what had been imparted to them, concerning this child.
New Advent (Knox) Bible	And so they went with all haste, and found Mary and Joseph there, with the child lying in the manger. On seeing him, they discovered ^[3] the truth of what had been told them about this child. ^[3] 'Discovered'; that is, to Mary and Joseph, according to the common usage of the Greek verb; the Latin, however, renders it as if the shepherds had discovered for themselves the truth of the angelic announcement.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	SO THEY CAME IN A HURRY AND FOUND THEIR WAY TO MARY AND JOSEPH, AND THE BABY AS HE LAY IN THE MANGER. WHEN THEY HAD SEEN THIS, THEY MADE KNOWN THE STATEMENT WHICH HAD BEEN TOLD THEM ABOUT THIS CHILD.
Awful Scroll Bible	Indeed themselves came being hurried, even found-within Mary and Joseph, and the baby himself lying from-within the manger. Thereupon being perceived, they published- the spoken Word -made-known, the one becoming told to them about this-same Child.
Christian Standard Bible	.
Conservapedia Translation	And they hurried, and found Mary, and Joseph, and the infant lying in a feeding trough. And when they saw him, they made it known to all what the angel had told them in regard to the child.
The Disciple's Bible	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	They accordingly went with all speed, and found Mary and Joseph ; and the Infant lying in the manger. Then when they saw it, they made known the event told to them concerning that Child; and all who heard it wondered at what was said respecting Him by the shepherds. V. 18 is included for context.
Free Bible Version	.
God's Truth (Tyndale)	And they came with haste and found Mary and Joseph and the babe laid in a manger. And when they had seen it, they published abroad the saying which was told them of that child.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	So they hurried off and found Mary and Joseph, and the baby, who was lying in the manger. When they had seen him, they spread the word concerning what had been told them about this child, and all who heard it were amazed at what the shepherds said to them. V. 18 is included for context.

NT for Everyone	So they hurried off, and found Mary and Joseph, and the child lying in the feeding-trough. When they saw it, they told them what had been said to them about this child.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Tree of Life Version	So they hurried off and found Miriam and Joseph, and the Baby lying in the manger. When they had seen this, they made known the word that had been spoken to them concerning this Child.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Whiston's Primitive NT	.
Wilbur Pickering's New T.	So they went in a hurry and located both Mary and Joseph, and the Baby lying in the manger. And having seen they spread an exact account of the saying that had been spoken to them concerning this Child.
Wikipedia Bible Project	They rushed off and found Mary and Joseph, and the baby lying in the feeding trough. Once they'd seen this for themselves, they spread the news of the prophecy about this baby.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And they came hurrying, and searched out both Mary, and Joseph, and the babe lying outstretched in a feeding stall. And seeing, they made known the spoken word, the one spoken to them about this child.
New American Bible (2002)	.
New American Bible (2011)	So they went in haste and found Mary and Joseph, and the infant lying in the manger. When they saw this, they made known the message that had been told them about this child.
New English Bible–1970	So they went with all speed and found their way to Mary and Joseph; and the baby was lying in the manger. When they saw him, they recounted what they had been told about this child; and all who heard were astonished at what the shepherds said. V. 18 is included for context.
New Jerusalem Bible	So they hurried away and found Mary and Joseph, and the baby lying in the manger. When they saw the child they repeated what they had been told about him, and everyone who heard it was astonished at what the shepherds said to them. V. 18 is included for context.
New RSV	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Hurrying off, they came and found Miryam and Yosef, and the baby lying in the feeding trough. Upon seeing this, they made known what they had been told about this child; and all who heard were amazed by what the shepherds said to them. V. 18 is included for context.
exeGesés companion Bible	And they come with haste and find Miryam and Yoseph and the infant lying in a manger: and they see, and they broadcast the rhema spoken to them concerning this child:...

Hebraic Roots Bible And hurrying, they came and sought out both Mariam and Joseph, and the Babe lying in the manger. And seeing, they publicly told about the word spoken to them about this Child.

Israeli Authorized Version .
Orthodox Jewish Bible .
The Scriptures 1998 .

Expanded/Embellished Bibles:

The Amplified Bible .
An Understandable Version .
The Expanded Bible So the shepherds went quickly and found Mary and Joseph and the baby, who was lying in a feeding trough [^Tmanger]. When they had seen him, they told [spread the word about; let people know] what the angels had said about this child.
Jonathan Mitchell NT So they came hurrying and, after searching, finally found not only Mary (or: Miriam) and Joseph, but also the Baby (or: new-born infant) [which was] still lying within the manger (feeding trough).
Now after seeing [this], they made known about the declaration (matter) being spoken to them concerning this little boy.

Kretzmann's Commentary .
NET Bible® So they hurried off and located Mary and Joseph, and found the baby lying in a manger.⁴⁸ When⁴⁹ they saw him,⁵⁰ they related what they had been told⁵¹ about this child, and all who heard it were astonished⁵² at what the shepherds said. V. 18 is included for context.
⁴⁸tn Or "a feeding trough."
⁴⁹tn Grk "And when." Here kai (kai) has not been translated because of differences between Greek and English style.
⁵⁰tn The word "him" is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.
⁵¹tn Grk "the word which had been spoken to them."
⁵²tn Grk "marveled." It is a hard word to translate with one term in this context. There is a mixture of amazement and pondering at work in considering the surprising events here. See Luke 1:21, 63; 2:33.

The Pulpit Commentary .
P. Kretzmann Commentary .
Syndein/Thieme And they came with haste and found Mary and Joseph, and the Babe lying in a feeding trough {Is. 1:2-3; Heb.10:6-10}.
{Note: They persisted in their search, making good decisions from a position of strength (from humility and the motivational virtue of love for God) - doing a right thing in a right way - from a right scale of values . . . no looking back . . . no indecisiveness. They moved out immediately and did not quit until they found the baby.}

Translation for Translators And, having seen this {the sign}, they made known {to others} concerning the word/doctrine, which had been told them concerning the child.
So they went quickly. They found *the place where* Mary and Joseph *were staying*, and *they saw* the baby lying in the trough where *people* put food for the animals. Then they told *Mary and Joseph and others* what had been told them {what *the angel* had told them} about this child.

The Voice So they ran into town, and *eventually* they found Mary and Joseph and the baby lying in the feeding trough. After they saw the baby, they spread the story of *what they had experienced* and what had been said to them about this child.

Literal, almost word-for-word, renderings:

Accurate New Testament	and [Men] come Rushing and [They] find the also mary and the joseph and the baby lying in the feed rack Seeing but {it} [Men] show {them} about the word the [thing] being spoken [to] them about the child (young) this
Analytical-Literal Translation	And having hurried, they came and found both Mary and Joseph, and the Baby lying in the feeding trough. So having seen, they spread the news [<i>or, reported accurately</i>] about the word, the one having been spoken to them about this young Child.
Breakthrough Version	.
Context Group Version	.
Disciples' Literal New T.	And they came, having hurried, and found both Mary and Joseph, and the baby lying in the manger. And having seen <i>Him</i> , they made-known about the thing having been spoken to them about this Child.
<i>Emphasized Bible</i>	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	So they came in a hurry and found their way to Mary and Joseph, and the baby as He lay in the manger [<i>Or feeding trough</i>]. When they had seen this, they made known the statement which had been told them about this Child.
New European Version	.
New King James Version	And they came with haste and found Mary and Joseph, and the Babe lying in a manger. Now when they had seen Him, they made widely [<i>NU omits widely</i>] known the saying which was told them concerning this Child.
Revised Young's Lit. Trans.	And they came, having hasted, and found both Mary, and Joseph, and the babe lying in the manger, and having seen, they made known abroad concerning the saying spoken to them concerning the child.
Third Millennium Bible	And they came with haste and found Mary and Joseph, and the Babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this Child.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
World English Bible	.
Young's Updated LT	.

The gist of this passage: The shepherds went quickly to Bethlehem and found Mary, Joseph and the Christ-child. They made known all that they had heard and seen.

Luke 2:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
έρchomai (έρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person plural, aorist active indicative	Strong's #2064

Luke 2:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
speudō (σπεύδω) [pronounced SPYOO'- doh]	<i>[those] making haste; [the ones] urging on (diligently or earnestly); by implication to await eagerly</i>	masculine plural, aorist active participle; nominative case	Strong's #4692

Translation: They went, moving quickly,...

If there was any slowness in their movement, it would have been at first, having been shocked by their shared vision. Then, I would assume some time was given to deciding what to do about their flock. Despite the unusual circumstances, I do not think that they just left the flock unguarded. Either one of them was left behind, or they found someone from the day crew to watch the animals.

These things aside, the shepherds quickly traveled to Bethlehem.

Luke 2:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
aneuriskō (ἀνευρίσκω) [pronounced an-yoo- RIHS-koh]	<i>to find out [by a search]</i>	3 rd person plural, aorist active indicative	Strong's #429
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
te (τε) [pronounced the]	<i>not only...but also; both...and; as...so</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037
Maria/Mariam (Μαρία/Μαριάμ) [pronounced mar-EE-ah/mar-ee-AHM]	<i>their rebellion; transliterated Mary, Miriam</i>	indeclinable proper noun/feminine	Strong's #3137
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
Iōsêph (Ἰωσήφ) [pronounced ee-o-SAFE]	<i>let him add; transliterated Joseph</i>	Indeclinable proper noun/masculine	Strong's #2501

Translation: ...and they found both Mary and Joseph;...

Luke 2:16a-b **And they went with haste and found Mary and Joseph,....** (NKJV)

The shepherds moved quickly to Bethlehem, excited about the promise of the Angel.

The shepherds did not go all over Bethlehem calling out for *Mary and Joseph* because it does not appear that they were given their names. However, they found Mary and Joseph as a result of searching for the specific things which the Angel of the Lord told them to look for. Logically, these shepherds would have gone to the stables in Bethlehem, which is where mangers (feeding troughs) would be found.

Another possibility is, they went to one or several inns and asked if anyone had given birth recently. When they were told that there was such a couple out in the stables, the shepherds knew they had found what they were looking for. I doubt that there were many births occurring at this time; so it is my guess that, the first place where they discovered a recent pregnancy was the right place.

Joseph and Mary and named first, simply because the shepherds would have seen them first, as the adults.

Luke 2:16c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
το (τό) [pronounced <i>toh</i>]	<i>the; this, that</i>	neuter singular definite article; accusative case	Strong's #3588
brephos (βρέφος) [pronounced <i>BREHF-oss</i>]	<i>an unborn child, embryo, a foetus; a new-born child, an infant, a babe</i>	neuter singular noun; accusative case	Strong's #1025
keimai (κεῖμαι) [pronounced <i>Kī-mahee</i>]	<i>[one who is] laying, lying, one laying outstretched (literally or figuratively); being (appointed, laid up, made, set)</i>	neuter singular, present (deponent) middle/passive participle; accusative case	Strong's #2749
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
phatnê (φάτνη) [pronounced <i>FAHT-nay</i>]	<i>a feeding trough, a crib, a manger, a stall</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5336

Translation: ...and [also] the infant lying in the feeding trough.

The child was likely born while the shepherds were walking towards Bethlehem.

There are likely many things happening closely related to the birth of the Christ-child, not all of these things recorded in the Word of God. In the books of Matthew and Luke, a number of people interact with Mary and Joseph and the Child. However, I suspect there are far more stories to be told than have been recorded.

As the shepherds moved closer to the couple, they could then see the infant who was lying in the manger. They no doubt took note of the cloth strips used for the baby, but that is not mentioned here.

Luke 2:16 **They went, moving quickly, and they found both Mary and Joseph; and [also] the infant lying in the feeding trough.**

I would think that the child was born while the shepherds were making their way to Bethlehem. Here, we are told that the shepherds walked quickly to Bethlehem and found Mary and Joseph, and the baby as well.

How many children had been born in Bethlehem within that past week? Probably very few; possibly just one. How many of them were laying in a feeding trough? Undoubtedly, just one.

Luke 2:17

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced <i>I-doh</i>]	<i>seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine plural, aorist active participle; nominative case	Strong's #1492
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
gnōrizō (γνωρίζω) [pronounced <i>gnoh-RID-zoh</i>]	<i>to make known; subjectively to know; to certify, to declare, to give to understand</i>	3 rd person plural, aorist active indicative	Strong's #1107
Is this playing off the use of this verb in v. 15?			
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because of, around, near</i>	preposition	Strong's #4012
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
Some translations are rendering this definite article as <i>which</i> .			
hrēma (ῥῆμα, ατος, τό) [pronounced <i>HRAY-mah</i>]	<i>speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter singular noun; genitive/ablative case	Strong's #4487
This word is also found back in v. 15.			
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
Again, translated by some as <i>which</i> .			

Luke 2:17			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>that which was spoken [uttered]</i>	neuter singular, perfect passive participle; genitive/ablative case	Strong's #2980
Also a word from v. 15, but not in the participle form there.			
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because of, around, near</i>	preposition	Strong's #4012
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
Some translations are rendering this definite article as <i>which</i> .			
paidarion (παιδάριον) [pronounced pi-DA-ree-on]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, spec</i>	neuter singular noun, genitive/ablative case	Strong's #3813
toutou (τούτου) [pronounced TOO-too]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; genitive or ablative case	Strong's #3778 (the genitive masculine or neuter is also known as Strong's #5127)

Translation: When they saw [all of this], they made known the words that were spoken by them concerning this Child.

Shepherds just showing up out of nowhere—they had to explain themselves. They told Mary and Joseph what had happened and how an angel came to them, along with a heavenly host. However, the passage here concentrates on the words spoken to them by the angel.

Luke 2:17 When they saw [all of this], they made known the words that were spoken by them concerning this Child.

The shepherds tell everyone who is there what happened and what the angels said to them (maybe it is just Mary and Joseph; but I would not be surprised if there are other people there at this time). They found the child laying in a feeding trough; and He was wrapped in pieces of cloth, not unlike a mummy. They had no doubts as to this child being the Christ-child that they had been told about.

The shepherds would have likely told the people there about what they saw and what the Angel told them about what to look for.

Luke 2:16–17 The shepherds quickly went to Bethlehem and were able to find Mary, Joseph and the infant lying in the feeding trough. When they saw all the things the angels told them about, they made known the things which the angel said to them out in the field about this Child.

And all the ones hearing were amazed about this that was spoken by the shepherds facing them; but the Mary all things kept remembering these words considering [them] in the heart of hers.

Luke
2:18–19

Everyone who heard these things spoken by the shepherds in front of them were amazed. However, Mary continued remembering all these words, considering [them] in her heart.

Everyone there who heard these words of the shepherds were quite amazed. At the same time, Mary thought about these words and remembered them, setting them aside in her heart.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And all the ones hearing were amazed about this that was spoken by the shepherds facing them; but the Mary all things kept remembering these words considering [them] in the heart of hers.
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) And all that heard, wondered; and at those things that were told them by the shepherds.
But Mary kept all these words, pondering them in her heart.
- V. Alexander’s Aramaic T. .
- James Murdock’s Syriac NT And all that heard, wondered at the things that were told them by the shepherds.
And Mary laid up all these things, and pondered them in her heart.
- Original Aramaic NT And all who heard it, wondered at the things told them by the shepherds. But Mary let none of these things escape unobserved, weighing every circumstance within herself.
- Plain English Aramaic Bible .
- Lamsa Peshitta (Syriac) And all who heard it were amazed at the things which were spoken by the shepherds. But Mary treasured all these things, and dwelt on them in her heart.
- Updated Brenton (Greek) .

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English And all those to whose ears it came were full of wonder at the things said by the keepers of the sheep. But Mary kept all these words in her heart, and gave much thought to them.
- Bible in Worldwide English .
- Easy English Many people heard what the men said. They were very surprised. Mary remembered all that the men from the fields had said. She thought about everything for a long time.
- Easy-to-Read Version–2001 .
- Easy-to-Read Version–2006 Everyone was surprised when they heard what the shepherds told them. Mary continued to think about these things, trying to understand them.
- God’s Word™ Everyone who heard the shepherds’ story was amazed.

Good News Bible (TEV)	Mary treasured all these things in her heart and always thought about them. All who heard it were amazed at what the shepherds said. Mary remembered all these things and thought deeply about them.
<i>The Message</i>	All who heard the shepherders were impressed. Mary kept all these things to herself, holding them dear, deep within herself.
Names of God Bible NIRV	.
New Life Version	All who heard it were amazed at what the shepherds said to them. But Mary kept all these things like a secret treasure in her heart.
New Simplified Bible	.
The Spoken English NT	And all the people who heard it were amazed by the things that the shepherds told them. ⁿ But Mary held onto all these things, and kept wondering about them in her heart. ^o
	ⁿ . Lit. "And all who heard were amazed concerning the things spoken to them by the shepherds."
	^o . Lit. "But Mary kept all these things safe, considering them in her heart."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.
The Living Bible	Everyone listened and was surprised. But Mary kept thinking about all this and wondering what it meant.
New Berkeley Version	All who heard the shepherds' story expressed astonishment, but Mary quietly treasured these things in her heart and often thought about them.
New Century Version	.
New Living Translation	Everyone was amazed at what the shepherds said to them. But Mary treasured these things and continued to think about them.
The Passion Translation	All who heard the shepherds' story were astonished, but Mary kept all these things in her heart and thought about them often.
Unlocked Dynamic Bible	.
William's New Testament	All the people who heard what the shepherds said to them were amazed. But Mary kept thinking about all the things she had heard and carefully remembered them.

Partially literal and partially paraphrased translations:

American English Bible	Well, all those who heard about this were amazed by the things that the shepherds were saying, 19 and Mary started preserving all these words, drawing conclusions about them in her heart.
Beck's American Translation	.
Common English Bible	Everyone who heard it was amazed at what the shepherds told them. Mary committed these things to memory and considered them carefully.
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	And all who heard it, wondered at the things told them by the shepherds. But Mary let none of these things escape unobserved, weighing every circumstance within herself.
New Advent (Knox) Bible	All those who heard it were full of amazement at the story which the shepherds told them; but Mary treasured up all these sayings, and reflected on them in her heart.
20 th Century New Testament	All who heard the shepherds were astonished at their story, While Mary treasured up all that they said, and dwelt upon it in her thoughts.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	Indeed all they being heard it, wondered about that becoming told by the flock tenders, with regards to them. Moreover Mary keeps reserved- all these-same sayings -within, casting- it -together from-within the sensibility of her hear.
Christian Standard Bible	They hurried off and found both Mary and Joseph, and the baby who was lying in the manger. After seeing them, they reported the message they were told about this child, and all who heard it were amazed at what the shepherds said to them. But Mary was treasuring up all these things in her heart and meditating on them. Vv. 16–17 are included for context.
Conservapedia Translation	All who heard these things the shepherds said wondered at them. But Mary pondered these events silently.
The Disciple's Bible	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	Mary, however, treasured up all these events in her mind, reflecting upon them in her heart. V. 18 was placed with the previous apssage.
Free Bible Version	All those who heard about it were amazed at what the shepherds told them. But Mary was careful to remember all the things that had happened and often thought about them.
God's Truth (Tyndale)	And all that heard it, wondered at those things which were told them of the shepherds. But Mary kept all those sayings, and pondered them in her hear.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
NT for Everyone	And all the people who heard it were amazed at the things the shepherds said to them. But Mary treasured all these things and mused over them in her heart.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	And when they saw it they related the word spoken to them concerning this child; and all who heard wondered at the things told them by the shepherds. But Mary kept all these words, revolving them in her mind. V. 17 is included for context.
Tree of Life Version	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	And when they saw the child, they told what had been said to them about Him; and all who listened were astonished at what the shepherds told them. But Mary treasured up all these things, often dwelling on them in her mind. V. 17 is included for context.
Whiston's Primitive NT	.
Wilbur Pickering's New T.	.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On seeing this they related what they had been told about the child, and all were astonished on hearing the shepherds. As for Mary, she treasured all these messages and continually pondered over them. V. 17 is included for context.
The Heritage Bible	And all those hearing, marveled about those things spoken by the shepherds to them. And Mary kept safe all these spoken words, throwing them together in her heart.
New American Bible (2002)	.
New American Bible (2011)	All who heard it were amazed by what had been told them by the shepherds. And Mary kept all these things, reflecting on them in her heart.
New English Bible–1970	.
New Jerusalem Bible	.

New RSV

Revised English Bible—1989 .
They hurried off and found Mary and Joseph, and the baby lying in the manger. When they saw the child, they related what they had been told about him; and all who heard were astonished at what the shepherds said. But Mary treasured up all these things and pondered over them. Vv. 16–17 are included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
Miryam treasured all these things and kept mulling them over in her heart. V. 18 was placed with the previous passage.

exeGesés companion Bible ...and all who hear
marvel about what the shepherds speak to them.
- but Miryam preserves all these rhema
and considers them in her heart.

Hebraic Roots Bible .
And all those hearing marveled about the things spoken to them by the shepherds. And Mariam kept all these words, meditating in her heart.

Israeli Authorized Version

Orthodox Jewish Bible

The Scriptures 1998

.
And all those who heard marvelled at what the shepherds said to them. But Miryam kept all these matters, considering them in her heart.

Expanded/Embellished Bibles:

The Amplified Bible .
So they went in a hurry and found their way to Mary and Joseph, and the Baby as He lay in the manger. And when they had seen this, they made known what had been told them about this Child, and all who heard it were astounded and wondered at what the shepherds told them. But Mary treasured all these things, giving careful thought to them and pondering them in her hear. Vv. 16–17 are included for context.

An Understandable Version

The Expanded Bible

.
Everyone [^lwho heard] ·was amazed [wondered; marveled] at what the shepherds said to them. But Mary ·treasured [kept; preserved] these things and ·continued to think about them [^lpondered/considered them in her heart].

Jonathan Mitchell NT

And so all those hearing and listening marveled and wondered in astonishment concerning the things being spoken to them by the shepherds.

Yet Mary (or: Miriam) began keeping these gush-effects (results of the flow; sayings; declarations) together, watching and preserving [them], repeated tossing them together and pondering (jointly comparing, conferring and reflecting [on them]) within her heart.

Kretzmann's Commentary

NET Bible®

.
But Mary treasured up all these words, pondering in her heart what they might mean. V. 18 was placed with the previous passage.

^{53tn} The term συμβάλλουσα (sumballousa) suggests more than remembering. She is trying to put things together here (Josephus, Ant. 2.5.3 [2.72]). The words "what they might mean" have been supplied in the translation to make this clear. Direct objects were frequently omitted in Greek when clear from the context.

The Pulpit Commentary

P. Kretzmann Commentary

Syndein/Thieme

Translation for Translators

.
Everyone who heard what was said by the shepherds {what the shepherds said} to them was amazed. But Mary *did not talk to others about what the angels said; she just kept thinking very much about it.*

The Voice

Everyone who heard their story couldn't stop thinking about its meaning. Mary, too, pondered all of these events, treasuring each memory in her heart.

Literal, almost word-for-word, renderings:

Accurate New Testament	and All The [Men] Hearing {them} wonder about the [things] being spoken by the shepherds to them The but mary all remembered the words these Joining {them} in the heart [of] her.
Analytical-Literal Translation Breakthrough Version	. And all the people who heard were amazed about what was spoken by the shepherds to them. But Mary was preserving all these statements as she deliberated in her heart.
Context Group Version	.
Concordant Literal Version	And all who marvel concerning that which is being spoken to them by the shepherds. Now Miriam preserved all these declarations, parleying them in her heart."
Disciples' Literal New T.	And all the <i>ones</i> having heard <i>it</i> marveled about the <i>things</i> having been spoken to them by the shepherds. But Mary was preserving [Or, <i>treasuring-up, holding in memory</i>] all these things, pondering them in her heart.
<i>Emphasized Bible</i>	And, all who heard, marvelled concerning the things which had been told by the shepherds unto them; but, Mary, was closely observing, all, these things, putting them together in her heart.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	And all those who heard it marveled at what the shepherds told them. But Mary kept all these things and pondered them in her heart.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	And all who heard it wondered at the things which were told them by the shepherds. But Mary treasured all these things, pondering them in her heart.
New European Version	.
New King James Version	.
Revised Young's Lit. Trans.	And all who heard, did wonder concerning the things spoken by the shepherds unto them; and Mary was preserving all these things, pondering in her heart;...
Third Millennium Bible	.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
World English Bible	.
Young's Updated LT	.

The gist of this passage: The people hearing what the shepherds had to say were amazed. Mary listened carefully and remembered what they said.

Luke 2:18			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one</i>	masculine plural adjective, nominative case	Strong's #3956

Luke 2:18			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
akoúō (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, aorist active participle; nominative case	Strong's #191
thaumázō (θαυμάζω) [pronounced <i>thau-MAUD-zoh</i>]	<i>to wonder, to marvel, to be struck with admiration or astonishment</i>	3 rd person plural, aorist active indicative	Strong's #2296
peri (περί) [pronounced <i>per-EE</i>]	<i>about, concerning, on account of, because of, around, near</i>	preposition	Strong's #4012
tōn (τῶν) [pronounced <i>tohn</i>]	<i>the; of this, from that</i>	neuter plural definite article; genitive and ablative cases	Strong's #3588
laléō (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>that which was spoken [uttered]</i>	neuter plural, aorist passive participle; genitive/ablative case	Strong's #2980
hupó (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive	Strong's #5259
tōn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
poimēn (ποιμήν) [pronounced <i>poi-MANE</i>]	<i>a shepherd; a herdsman; a pastor [of a church]</i>	masculine plural noun; genitive/ablative case	Strong's #4166
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: Everyone who heard these things spoken by the shepherds in front of them were amazed.

Notice the words, *and all who heard it*. This in itself implies that there are more people here than Mary and Joseph (and the Child). Based upon the events that we will read about in the book of Luke, it is likely that God had drawn a number of people to His Son—many of whom are not named or identified in any of the gospels. The shepherds

arrive and they begin talking about their experience, and these other people, who have come to see the baby Jesus, are amazed by what they hear.

It is my opinion that the Biblical narratives only tell of a few of the things that happened around the birth of Jesus; but they don't tell the whole story. Here, several translations use the word *everyone* (**Everyone who heard about it was astonished at what the shepherds told them, while Mary paid close attention to what they said and mulled over what they meant.**—Luke 2:18–19, Wiki). I think that *everyone* implies that there were a number of people in attendance at the birth and soon after the birth of the child, and that they have been brought there by various and sundry means. It would not surprise me that there are 5 other people there; or 10 or perhaps even 20.

The word translated *wondered* is the aorist active indicative of *thaumázō* (θαυμάζω) [pronounced *thau-MAUD-zoh*], which means, *to wonder, to marvel, to be struck with admiration or astonishment*. Strong's #2296. The aorist tense means that we look at the action of the verb as a single act. The shepherds tell about their experience, and during that period of time, the many people are astonished by what they heard. The active voice means, they heard the words of the shepherds and they then actively became astonished (that is, as a result of their volition, considering the words of the shepherds). The indicative mood indicates that this really happened.

The people there in attendance hear the shepherds and they are amazed at their words because they believe them. A variety of situations may have caused these people to come there to witness the Christ-Child; and what the shepherds testify to confirms their own set of experiences.

All of these people are witnesses to the Person of Jesus Christ. Jesus, as the Christ-Child does not Himself give a testimony as to His Person. These people who show up and explain how they happened to be drawn there—these people witness as to Who the Baby Jesus is.

It is my guess that other people, having been drawn to this place on this day, also speak and tell others how it is they happened to end up here, in the stables, to see the Child just born to Mary.

Perhaps you have been to a meeting where several people speak about their experiences which brought them to God. This is very much analogous to such a meeting. We do not know how many shepherds there were; we do not know how many other periphery people showed up, but I would not be surprised if there were 20 or more people there on the first day of the birth of Jesus. They would have been brought there by various and sundry means. It is even possible that some of these people could have been walking about, saw crowds gathering, and they went over to see what was happening. God would not necessarily have drawn men to Him through only spectacular means.

However, many people no doubt had an experience or situation which caused them to travel to Bethlehem and to find the child. The shepherds shared their story; and, very likely, 5 or 6 others (maybe 10 or 20 others) share their story as to how they came to be here, at the birth of Jesus. However, in the book of Luke, we only have the point of view of the shepherds, but I see them as a representative sampling rather than the only ones drawn there.

Luke 2:18 **Everyone who heard these things spoken by the shepherds in front of them were amazed.**

Luke 2:19			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	the; this, that; these	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Luke 2:19			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Maria/Mariam (Μαρία/Μαριάμ) [pronounced mar-EE-ah/mar-ee-AHM]	<i>their rebellion; transliterated Mary, Miriam</i>	indeclinable proper noun/feminine	Strong's #3137
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956
suntêreô (συντηρέω) [pronounced soon-tay-Rehoboam'-o]	<i>to remember, to consider, to ponder, to keep, observe, preserve; to treasure up</i>	3 rd person singular, imperfect active indicative	Strong's #4933
ta (τά) [pronounced tau]	<i>the; this, that</i>	neuter plural definite article; accusative case	Strong's #3588
hrêma (ῥῆμα, ατος, τό) [pronounced HRAY-mah]	<i>speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter plural noun, accusative case	Strong's #4487
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; accusative case	Strong's #3778 (also known as Strong's #5023)
sumballô (συμβάλλω) [pronounced soom-BALL-loh]	<i>combining, conversing, consulting, disputing, considering</i>	feminine singular, present active participle, nominative case	Strong's #4820
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
kardia (καρδιά) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2588

Luke 2:19			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αὐτῆς (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: *However, Mary continued remembering all these words, considering [them] in her heart.*

Let me suggest that Mary was likely the source of much of this information for Luke. She remembered what was said, she sets this information apart in her heart and considers it, remembering it for much of her life. At various points in the future, she shares the narrative of these events with many people. We are privy in this verse to her thinking, which suggests to me that Luke got this information directly from Mary.

If you recall Mary's trip to see Elizabeth, this would have been a meeting only known to these two women (and Elizabeth's husband). Given that Elizabeth and Zacharias were both older, they would probably have died prior to the ministry of their son, John. So Luke would have never met them. However, it is very likely that Luke met Mary, and, through Mary, learned about the birth of John the Herald, the meeting of Mary and Elizabeth, and these events that we are now studying.

Mary has a great many things to consider. She is going to give birth without knowing a man; an angel has spoken to her; and there shepherds who are strangers to her came out of nowhere and told her about an amazing experience. She was experiencing a birth and a child like no other. And there is probably a crowd of people there.

Mary knew for a fact everything was different; that things were not as per the normal course of events, giving birth to a child without the help of a man. So, when she heard things like this, she kept them in her mind; she thought about them and considered them and remembered them.

You may recall that there are incidents recorded in the book of Luke that no one would have known except for Mary—that is, by the time the Luke was on the scene. We know about Luke and his interactions with Paul in the book of Acts. By this time, most of the people in Luke 1–2 would have been dead or impossible to find—apart from Mary, the mother of Jesus. Again, it is an assumption on my part that Luke received much of his information for the early chapters of his gospel from Mary by direct interview (obviously, Luke may have learned this information from Mary's children, from any of the half-brothers and half-sisters to the Lord).

We should never forget that the Bible is both the Word of God and the writings of men. Throughout Scriptures, there are natural reasons which explain how these various men wrote these things (in our study of Genesis, on several occasions, I discussed the authors of that book). Let me suggest that these are clues regarding Luke's gathering of this information. Even though he came along after the fact, much of the information included in his gospel sounds very much as if it came from Mary's point of view. Therefore, Luke may have spoken to Mary (the mother of Jesus) or to people closely associated with Mary, and found out most of these things via direct interview.

Luke 2:19 *However, Mary continued remembering all these words, considering [them] in her heart.*

Luke 2:18–19 *Everyone there who heard these words of the shepherds were quite amazed. At the same time, Mary thought about these words and remembered them, setting them aside in her heart.*

In Luke 2:7–19, an Angel (Whom I believe to be the Lord) came upon shepherds out in the field and told them about a child soon to be born. They came to see the child, which is what we have been studying in this second section of Luke 2.

And return the shepherds, glorifying and praising the God over all that they heard and saw; as was spoken face to face with them.

Luke
2:20

The shepherds then returned, glorifying and praising God over all that they heard and saw, according to what was said to them.

The shepherds then returned to their flocks, but they were glorifying and praising God based upon all that they had heard and saw, according to what was said to them by the angel.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And return the shepherds, glorifying and praising the God over all that they heard and saw; as was spoken face to face with them.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.
V. Alexander's Aramaic T.	.
Original Aramaic NT	And the shepherds returned as they glorified and praised God concerning everything, because they had seen and heard just as it had been spoken with them.
James Murdock's Syriac NT	.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And the shepherds returned, glorifying and praising God for all that they had seen and heard, as it was spoken to them.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then the keepers of the sheep went back, giving glory and praise to God for all the things which had come to their ears and which they had seen, as it had been said to them.
Bible in Worldwide English	Then the men who were taking care of the sheep went back. They praised and thanked God for all they had heard and seen. It was just as they had been told it would be.
Easy English	The men then returned to their sheep. 'How great you are!' they were saying to God. 'How good you are! Everything that the angel told us was true! We have heard good news. We have seen very special things!'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2008	The shepherds went back to their sheep, praising God and thanking him for everything they had seen and heard. It was just as the angel had told them.
God's Word™	.
Good News Bible (TEV)	The shepherds went back, singing praises to God for all they had heard and seen; it had been just as the angel had told them.
The Message	The shepherders returned and let loose, glorifying and praising God for everything they had heard and seen. It turned out exactly the way they'd been told!
Names of God Bible	.
NIRV	The shepherds returned. They gave glory and praise to God. Everything they had seen and heard was just as they had been told.

New Life Version	The shepherds went back full of joy. They thanked God for all they had heard and seen. It happened as the angel had told them.
New Simplified Bible	.
The Spoken English NT	And the shepherds went back to the fields, and were glorifying and praising God for all the things they'd heard and seen. It had turned out exactly as they'd been told. Lit. "...seen, just as it had been said to them."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.
	As the shepherds returned to their sheep, they were praising God and saying wonderful things about him. Everything they had seen and heard was just as the angel had said.
The Living Bible	Then the shepherds went back again to their fields and flocks, praising God for the visit of the angels, and because they had seen the child, just as the angel had told them.
New Berkeley Version	.
New Century Version	Then the shepherds went back to their sheep, praising God and thanking him for everything they had seen and heard. It had been just as the angel had told them.
New Living Translation	The shepherds went back to their flocks, glorifying and praising God for all they had heard and seen. It was just as the angel had told them.
The Passion Translation	.
Unlocked Dynamic Bible	The shepherds returned to the fields where their sheep were. They kept talking about how great Yahweh is and praising him for all the things that they had heard and seen, because everything happened exactly like the angels had told them.
William's New Testament	Then the shepherds went back continuing to give glory and praise to God for all that they had heard and seen, just as it had been told them.

Partially literal and partially paraphrased translations:

American English Bible	Meanwhile, the shepherds kept on glorifying and praising God for all the things that they saw and all the things that they'd heard... just as it had been spoken to them.
Beck's American Translation	.
Breakthrough Version	And the shepherds returned admitting that God is magnificent and praising God based on everything that they heard and saw, just as it was spoken to them.
Common English Bible	.
International Standard V	Then the shepherds returned to their flock, [The Gk. lacks <i>to their flock</i>] glorifying and praising God for everything they had heard and seen, just as it had been told to them.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	And the shepherds returned, glorifying and praising God, for all that they had heard and seen, agreeably to what had been declared to them.
New Advent (Knox) Bible	And the shepherds went home giving praise and glory to God, at seeing and hearing that all was as it had been told them.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	Then the flock tenders turn-back-upon, giving splendor and extolling God, for all that they heard and perceived, accordingly-as-to that coming to be told with regards to them.
Christian Standard Bible	.

Conservapedia Translation	The shepherds returned, glorifying and praising God for everything they had heard and seen. "As it was told unto them" is unnecessarily repetitive.
The Disciple's Bible	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	The shepherds then returned, worshipping and praising God for all that they had heard and seen, even as it had been announced to them.
Free Bible Version	The shepherds went back to watching their flocks, glorifying and thanking God for all that they'd heard and seen, for it was just as they'd been told.
God's Truth (Tyndale)	And the shepherds returned, praising and lauding God for all that they had heard and seen, even as it was told unto them.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
NT for Everyone	.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Tree of Life Version	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	And the shepherds returned, glorifying and praising God for all that they had heard and seen in accordance with the announcement made to them.
Whiston's Primitive NT	.
Wilbur Pickering's New T.	And the shepherds returned, glorifying and praising God for all that they had heard and seen in accordance with the announcement made to them.
Wikipedia Bible Project	The shepherds went back to their fields, honoring and praising God for everything they'd seen and heard, everything that was just as they had been told.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The shepherds then returned giving glory and praise to God for all they had heard and seen, just as the angels had told them.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	Meanwhile the shepherds returned glorifying and praising God for what they had heard and seen; it had all happened as they had been told.
New Jerusalem Bible	.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Meanwhile, the shepherds returned, glorifying and praising God for everything they had heard and seen; it had been just as they had been told.
exeGesés companion Bible	And the shepherds return glorifying and halaling Elohim for all they heard and saw - exactly as spoken to them.
Hebraic Roots Bible	And the shepherds returned, glorifying and praising YAHWEH for all things which they heard and saw, even as was spoken to them.
Israeli Authorized Version	And the shepherds returned, glorifying and praising Elohim for all the things that they had heard and seen, as it was told unto them.

Orthodox Jewish Bible And the roim went back, and as they returned, they cried, Baruch Hashem! They gave kavod to G-d for all that they had heard and seen, just as it had been foretold to them.

The Scriptures 1998 And the shepherds returned, boasting and praising Elohim for all they had heard and seen, as it was spoken to them.

Expanded/Embellished Bibles:

The Amplified Bible .

An Understandable Version Then the shepherds returned [*to their fields*], honoring and praising God for everything they had heard and seen, for it all happened just as they had been told.

The Expanded Bible Then the shepherds went back to their sheep, ·praising [glorifying] God and ·thanking [praising] him for everything they had seen and heard. It had been just as the angel had told them.

Jonathan Mitchell NT Then the shepherds returned, glorifying (building the reputation of) and praising God on [the basis of] everything which they heard and saw – just as it was spoken to them.

Kretzmann’s Commentary
NET Bible® .

 So⁵⁴ the shepherds returned, glorifying and praising⁵⁵ God for all they had heard and seen; everything was just as they had been told.⁵⁶

⁵⁴tn Here καί (kai) has been translated as “so” to indicate the conclusion of the topic.

⁵⁵sn The mention of glorifying and praising God is the second note of praise in this section; see Luke 2:13-14.

⁵⁶tn Grk “just as [it] had been spoken to them.” This has been simplified in the English translation by making the prepositional phrase (“to them”) the subject of the passive verb.

^{sn} The closing remark just as they had been told notes a major theme of Luke 1-2 as he sought to reassure Theophilus: God does what he says he will do.

The Pulpit Commentary .

P. Kretzmann Commentary .

Syndein/Thieme .

Translation for Translators The shepherds returned *to their sheep*. They kept praising God very much for all the things that they had heard and seen, *because everything happened exactly like the angels* told them.

The Voice The shepherds returned *to their flocks*, praising God for all they had seen and heard, and they glorified God for the way the experience had unfolded just as the heavenly messenger had predicted.

Here again is Luke’s fascination with disadvantaged people. Jesus’ first visitors are not ambassadors, dignitaries, or wealthy landowners. The first to pay Him homage are simple shepherds, minimum-wage workers in the ancient agrarian economy. They have little to no status in the world. They are the humble and the poor whom God is now raising up to receive heavenly messages and an audience with the great King. This theme recurs as the story continues.

Literal, almost word-for-word, renderings:

Accurate New Testament and return The Shepherds Recognizing {him} and Praising the god at all [things] which* [They] hear and {which*} [They] see as [They] is~ spoken to them

Analytical-Literal Translation .

Charles Thompson NT And the shepherds returned, glorifying and praising God for all that they had heard and seen, agreeably to what had been declared to them.

Concordant Literal Version And the shepherds return, glorifying and praising God for all that which they hear and perceived, according as it was spoken to them."

Context Group Version And the shepherds returned, publicly honoring and praising God for all the things that they had heard and seen, even as it was spoken to them.

Disciples' Literal New T. <i>Emphasized Bible</i>	.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	And the shepherds returned, glorifying and praising God for all things which they heard and saw, even as was spoken to them.
Interlinear Greek New T. Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	The shepherds went back, glorifying and praising God for all that they had heard and seen, just as had been told them.
New European Version	.
New King James Version	.
Revised Young's Lit. Trans.	...and the shepherds turned back, glorifying and praising God, for all those things they heard and saw, as it was spoken unto them.
Third Millennium Bible	.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
Word of Yahweh	The shepherds returned, glorifying and praising God over all that they had heard and seen, just as it was told them.
Young's Updated LT	.

The gist of this passage: The shepherds return to their flocks, praising and glorifying God, as what they saw was exactly as the angel had laid it out for them.

Luke 2:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hupostrephō (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i>]	<i>to turn back; to turn about; to return</i>	3 rd person plural, aorist active indicative	Strong's #5290
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
poimēn (ποιμήν) [pronounced <i>poi-MANE</i>]	<i>a shepherd; a herdsman; a pastor [of a church]</i>	masculine plural noun; nominative case	Strong's #4166

Translation: The shepherds then returned,...

We are never given a time frame here. Did they stay a few hours or a few days? I think that it is logical that they only remained there a few hours. Where would they sleep? How would they eat? These things certainly could have been seen to; but it is possible that this place was crowded to begin with (we do not know how many people God drew to the birth of His Son). These shepherds (we don't know how many) would have found little space to stay, given that even Mary and Joseph had difficulties themselves finding any place to stay.

Furthermore, shepherds are used to living under the great sky, with deserted acres in all directions around them (deserted, except for the sheep). So it makes sense that they did not overstay their welcome. Also, the shepherds had a responsibility towards the herd (no doubt, one man was left behind to manage the animals).

Luke 2:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
doxazō (δοξάζω) [pronounced <i>dox-AD-zo</i>]	<i>glorifying, honoring; those thinking someone is glorious; the eones giving glory and honor to someone; clothing with honor; imparting glory</i>	masculine plural, present active participle, nominative case	Strong's #1392
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
aineō (αἰνέω) [pronounced <i>ahee-NEH-oh</i>]	<i>praising, those extolling, the ones singing praises in honour to God; promising, vowing</i>	masculine plural, present active participle, genitive/ablative case	Strong's #134
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; accusative case	Strong's #2316

Translation: ...glorifying and praising God...

This entire experience has really jazzed up the shepherds. My guess is, they are powered now by adrenalin and that they are totally psyched to have seen the Christ-child. There does not seem to be a doubt in any of their minds about this, which we would expect, given the way that the Angel informed them. We have no idea what it was like to be in the Presence of the Christ child—but the narrative paints a very clear picture of the experience of the shepherds out in the field. That in itself would have certainly convinced them.

That they found the Christ child exactly as described was enough for them. Given how this was announced to them would have left little room for doubt.

Let me suggest that, at this birth of Jesus, there were a number of people who showed up, all guided there in a variety of circumstances; and that they would have discussed these things openly and fellowshiped over the entire experience. Let me further suggest that not all of their stories are recorded in the gospels. We have a very limited view of what takes place this night in Bethlehem, as well as future nights there. There is no reason for us to expect that Luke recorded each and every human interaction which takes place (for all we knew, he may have edited²⁸ some of them out).

²⁸ Meaning, he may have heard about this or that person, but decided not to record it in the Lord's biography.

Luke 2:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
παῖσιν (πασιν) [pronounced PAH-sihn]	<i>to all; in all; by means of all</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #3956
hois (οἷς) [pronounced hois]	<i>to whom, in which, by that</i>	neuter plural relative pronoun; dative, locative or instrumental case	Strong's #3739
ακούῳ (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person plural, aorist active indicative	Strong's #191
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶδῳ (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	3 rd person plural, aorist active indicative	Strong's #1492

Translation: ...over all that they heard and saw,...

In terms of miraculous experiences, we only know of how the shepherds were contacted in the field to begin with, by the angel, which face to face meeting then suddenly became an angelic choir.

I suspect that, around the baby Jesus, things were more calm; but that many there (I am guessing 5–20) would be there telling of their experiences and how God brought them there.

Despite the amazing experience of the angels in the field, coming into the Presence of the Christ Child must have been a wondrous experience. This has been promised from the very beginning of the Bible.

We have no idea how often God gathered small groups of people to the Christ child. I can only recall two specific instances—the shepherds and the magi. However, there is no reason to presume that they were the only groups to come to see the Christ Child.

Luke 2:20d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καθὼς (καθώς) [pronounced kath-OCE]	<i>1) according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i>	adverb	Strong's #2531

Luke 2:20d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléō (λαλέω) [pronounced lah-LEH-oh]	to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized	3 rd person singular, aorist passive indicative	Strong's #2980
prós (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced ow-toose]	them, to them, toward them; same	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...according to what was said to them.

I am slightly flummoxed at this phrase. The verb is in the 3rd person singular, which sounds as if only one person speaks to the shepherds? Is this a reference back to the angel or was there only one other person who spoke when they gathered to see the Christ child? I am leaning towards this being a reference to the angel.

These shepherds had an amazing experience and they know with a certainty that Israel is now saved. Exactly what this meant and how much they understood, is a whole other thing.

The Angel announced to the shepherds about the birth of the Lord and where He might be found.

Luke 2:20 The shepherds then returned, glorifying and praising God over all that they heard and saw, according to what was said to them.

The shepherds do not appear to have any doubts about what has happened; or Who they have seen, even as a babe in the manger. What they were told they would see, they saw. Despite their semi-nomadic life, it is likely that they all shared this story with others. How could they not?

Luke 2:20 The shepherds then returned to their flocks, but they were glorifying and praising God based upon all that they had heard and saw, according to what was said to them by the angel.

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

Jesus is Circumcised on the Eighth Day

<p>And when was fulfilled days eight to circumcise Him; and was called the name of Him <i>Jesus</i>; the calling by the messenger before the conception of Him in the womb.</p>	<p>Luke 2:21</p>	<p>When the eight days were fulfilled to circumcise Him, His name was called <i>Jesus</i>; which He was called by the angel before He was conceived in the womb.</p>
---	----------------------	--

The eight days passed, at which time He was circumcised and given the name *Jesus*, the name given to Him by the angel before He was conceived.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And when was fulfilled days eight to circumcise Him; and was called the name of Him <i>Jesus</i> ; the calling by the messenger before the conception of Him in the womb.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And after eight days were accomplished, that the child should be circumcised, his name was called JESUS, which was called by the angel, before he was conceived in the womb.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And when the eight days for the circumcision of the child were completed, his name was called JESUS; as he was named by the angel, before he was conceived in the womb.
Original Aramaic NT	And when the eight days were complete that The Boy should be circumcised, his name was called Yeshua, which he was called by the Angel before he would have been conceived in the womb.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And when eight days were fulfilled to circumcise the child, his name was called Jesus; because he was named by the angel before he was conceived in the womb.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when, after eight days, the time came for his circumcision, he was named Jesus, the name which the angel had given to him before his birth.
Bible in Worldwide English	When the child was eight days old, it was time to circumcise him. They named him Jesus. That was the name the angel gave him before the baby began to grow inside Mary.
Easy English	Mary and Joseph take Jesus to the Great House of God When the baby was 8 days old, it was time for the priest to circumcise him. His parents called him Jesus. The angel had told Mary that she must call the baby, Jesus. He told her that before she had a baby inside her.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	When the baby was eight days old, he was circumcised, and he was named Jesus. This name was given by the angel before the baby began to grow inside Mary.
<i>God's Word</i> TM	Jesus' Parents Obey Moses' Teachings Eight days after his birth, the child was circumcised and named Jesus. This was the name the angel had given him before his mother became pregnant.
Good News Bible (TEV)	Jesus Is Named A week later, when the time came for the baby to be circumcised, he was named Jesus, the name which the angel had given him before he had been conceived.
<i>The Message</i>	Blessings When the eighth day arrived, the day of circumcision, the child was named Jesus, the name given by the angel before he was conceived.
Names of God Bible NIRV	.
	When the child was eight days old, he was circumcised. At the same time he was named Jesus. This was the name the angel had given him before his mother became pregnant.
New Life Version	Jesus Taken to the House of God

When eight days were over, they did the religious act of becoming a Jew on the Child. He was named Jesus. This name was given to Him by the angel when Mary was told He was to be born.

New Simplified Bible After eight days the baby was circumcised. He was called by the name, Jesus. (Jesus: Jehovah is salvation) This was the name given by the angel before he was conceived in the womb.

The Spoken English NT **Jesus is Named**

When eight days had gone by, it was time to circumcise him. He was named Jesus, the name the angel had given him^q before he was conceived in the womb.

^q Lit. "his name was called Jesus, the one he'd been called by the angel."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V. .
Eight days later Jesus' parents did for him what the Law of Moses commands. And they named him Jesus, just as the angel had told Mary when he promised she would have a baby.

The Living Bible Eight days later, at the baby's circumcision ceremony, he was named Jesus, the name given him by the angel before he was even conceived.

New Berkeley Version .
New Century Version When the baby was eight days old, he was circumcised and was named Jesus, the name given by the angel before the baby began to grow inside Mary.

New Living Translation **Jesus Is Presented in the Temple**
Eight days later, when the baby was circumcised, he was named Jesus, the name given him by the angel even before he was conceived.

The Passion Translation .
Unlocked Dynamic Bible Eight days later, it was the day when the baby was circumcised, and they gave him the name Jesus. This was the name the angel had told them to give him, even before he was conceived.

William's New Testament .

Partially literal and partially paraphrased translations:

American English Bible Then eight days later, when the time arrive to circumcise the boy, he was given the name Jesus (gr. YaySous, heb. YehoShua), the name that [God's] messenger said he was to be called before he was conceived in [Mary's] womb.

Beck's American Translation .

Common English Bible **Jesus' circumcision, naming, and temple presentation**
When eight days had passed, Jesus' parents circumcised him and gave him the name Jesus. This was the name given to him by the angel before he was conceived.

International Standard V **Jesus is Circumcised**
After eight days had passed, the infant [Lit. *he*] was circumcised and named Jesus, the name given him by the angel before he was conceived in the womb.

Len Gane Paraphrase After eight days went by, for the circumcising of the child, his name was given, Jesus, so named by the angel before he was conceived in the womb.

A. Campbell's Living Oracles On the eighth day, when the child was circumcised, they called him Jesus, the angel having given him that name, before his mother conceived him.

New Advent (Knox) Bible When eight days had passed, and the boy must be circumcised, he was called Jesus, the name which the angel had given him before ever he was conceived in the womb.

20th Century New Testament Eight days after the birth of the child, when it was time to circumcise him, he received the name Jesus--the name given him by the angel before his conception.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	Now as-when eight days became fulfilled, to be cut-around the Child, even His name came to be called Jesus, that becoming called by the angelic messenger, before He is to come about obtained-together-with, from-within the womb.
Christian Standard Bible	.
Conservapedia Translation	Once eight days had passed and the time had come to circumcise the infant, they named him Jesus, as the angel had foretold before he had even been conceived.
The Disciple's Bible	.
Evangelical Heritage V.	The Presentation in the Temple After eight days passed, when the child was circumcised, he was named Jesus, the name given by the angel before he was conceived in the womb.
Ferrar-Fenton Bible	The Circumcision and Presentation of Jesus And when the eight days were completed for His circumcision, they gave Him the name of JESUS that being the name given by the angel before His conception.
Free Bible Version	.
God's Truth (Tyndale)	And when the eighth day was come that the child should be circumcised, his name was called Jesus, which was named of the Angel before he was conceived in the womb.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
NT for Everyone	Simeon and Anna After eight days, the time came to circumcise the baby. He was called by the name Jesus, which the angel had given him before he had been conceived in the womb.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	And when eight days were completed, <i>[the time]</i> to circumcise him, his name was called Jesus, the name given him by the angel before he was conceived in the womb.
Tree of Life Version	Temple Prophets Rejoice When eight days had passed for His <i>brit-milah</i> , [cf. Gen. 17:12; Lev. 12:3] He was named Yeshua, the name given by the angel before He was conceived in the womb.
Unlocked Literal Bible	When it was the end of the eighth day, when he was circumcised, he was named Jesus, the name he had been given by the angel before he was conceived in the womb.
Urim-Thummim Version	And when 8 days were accomplished for the circumcising of the infant, his Name was called JESUS, that was so named by the Angel before he was conceived in the womb.
Weymouth New Testament	.
Whiston's Primitive NT	.
Wilbur Pickering's New T.	Jesus is named When eight days were completed so as to circumcise Him, His name was indeed called JESUS, the name given by the angel before He was conceived in the womb.
Wikipedia Bible Project	After eight days, the baby was circumcised as required, and given the name Jesus, (as the angel had named him before he was even conceived).

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	On the eighth day the circumcision of the baby had to be performed; he was named Jesus, the name the angel had given him before he was conceived.
----------------------------	---

The Heritage Bible	And when eight days were fulfilled to circumcise the child, then his name was called Jesus, the one called by the <i>heavenly</i> messenger before he was taken together in the womb.
New American Bible (2002)	.
New American Bible (2011)	<i>The Circumcision and Naming of Jesus.</i> When eight days were completed for his circumcision,* he was named Jesus, the name given him by the angel before he was conceived in the womb. 1:31; Gn 17:12; Mt 1:21. * [2:21] Just as John before him had been incorporated into the people of Israel through his circumcision, so too this child (see note on Lk 1:57–66).
New English Bible–1970	.
New Jerusalem Bible	When the eighth day came and the child was to be circumcised, they gave him the name Jesus, the name the angel had given him before his conception.
New RSV	.
Revised English Bible–1989	Eight days later the time came to circumcise him, and he was given the name Jesus, the name given by the angel before he was conceived.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	On the eighth day, when it was time for his <i>b'rit-milah</i> , he was given the name Yeshua, which is what the angel had called him before his conception.
exeGesés companion Bible	<u>THE PRESENTATION OF YAH SHUA</u> And when eight days fulfill/shalam to circumcise the child, his name is called Yah Shua - being so called by the angel ere he was conceived in the womb.
Hebraic Roots Bible	And when eight days had passed to circumcise the Child, His name was called Yahshua, the name called by the cherub before He was conceived in the womb.
Israeli Authorized Version	And when eight days were accomplished for the circumcising of the child, his name was called Y'shuw`a, which was so named of the angel before he was conceived in the womb.
Orthodox Jewish Bible <i>The Scriptures</i> 1998	. And when eight days were completed for Him to be circumcised, His Name was called עֵשׂוּי, the Name given by the messenger before He was conceived in the womb.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Jesus Presented at the Temple At the end of eight days, when He was to be circumcised, He was named Jesus, the name given [to Him] by the angel [Gabriel] before He was conceived in the womb.
An Understandable Version	Eight days later it was time to circumcise Jesus [<i>i.e., to perform the Jewish rite of identity, signifying the responsibility to observe the Law of Moses</i>], and they named Him Jesus, which was the name given by the angel before He was [<i>even</i>] conceived.
The Expanded Bible	When the baby was eight days old [^L eight days were fulfilled; Gen. 17:12; Lev. 12:3], he was circumcised [1:59] and was named Jesus, the name given by the angel before the baby began to grow inside Mary [^L he was conceived in the womb].
Jonathan Mitchell NT	And later, when eight days were fulfilled [bringing them to the ritual] to circumcise Him, His name was then called "Jesus," the name called by the agent (messenger), before the [situation and time for] Him to be conceived within the womb.
Kretzmann's Commentary	.

NET Bible®	At ⁵⁷ the end of eight days, when he was circumcised, he was named Jesus, the name given by the angel ⁵⁸ before he was conceived in the womb. ^{57tn} Grk “And when eight days were completed.” Here <i>kaí</i> (<i>kai</i>) has not been translated because of differences between Greek and English style. ^{58sn} Jesus’ parents obeyed the angel as Zechariah and Elizabeth had (1:57-66). These events are taking place very much under God’s direction.
The Pulpit Commentary P. Kretzmann Commentary Syndein/Thieme	. . . And when eight days were completed at the end of the period He was circumcised. His name was called Jesus {Iesous - is the Greek version of the Hebrew Joshua. The name means 'God saves' or Savior}, the name given by the angel before He was conceived in the womb.
Translation for Translators	Luke 2:21-24 They circumcised Jesus and presented him to the Lord. Seven days later, when <i>the priests</i> circumcised the baby, <i>his parents</i> named him Jesus. That was the name that <i>they were told by</i> the angel {the angel told them} to give him before Mary became pregnant.
The Voice	Eight days after His birth, the baby was circumcised <i>in keeping with Jewish religious requirements</i> , and He was named Jesus, the name the messenger had given Him before His conception in Mary’s womb.
Literal, almost word-for-word, renderings:	
Accurate New Testament	and when are filled Days eight [of] the+ {them} to circumcise him and is called The Name [of] him Jesus The [Thing] Being Called by the messenger before the+ to be taken him in the belly
Analytical-Literal Translation	And when eight days were completed to circumcise Him, then His name was called Jesus, the [name] having been called [<i>fig., given</i>] by the angel before He was conceived in the womb.
Breakthrough Version	And when eight days culminated of the <i>requirement</i> to circumcise Him, His name was also called Jesus, what He was named by the angel before the time for Him to be conceived in the belly.
Context Group Version	.
Disciples’ Literal New T.	His Name Is Called Jesus And when eight days were fulfilled <i>that they might</i> circumcise Him, His name was indeed called Jesus—the name having been named by the angel before [In other words, the Child’s Father chose His name.] He was conceived in the womb.
<i>Emphasized Bible</i>	.
English Standard Version	.
Far Above All Translation	.
Green’s Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	AND WHEN WERE FULFILLED DAYS EIGHT FOR THE CIRCUMCISING THE LITTLE CHILD, WAS CALLED HIS NAME JESUS, WHICH [HE] WAS CALLED BY THE ANGEL BEFORE WAS CONCEIVED HE IN THE WOMB.
Modern English Version	The Presentation of Jesus in the Temple When eight days had passed and the Child was circumcised, He was named JESUS, the name given by the angel before He was conceived in the womb.
Modern Literal Version	{Lk 2:21-39a Temple at Jerusalem 4 BC; no parallel.} And when eight days were fulfilled for circumcising him, his name was called Jesus, which was so called by the messenger before he was conceived in the womb.
Modern KJV	.
New American Standard B.	Jesus Presented at the Temple

And when eight days had passed, before His circumcision [Lit so as to circumcise Him], His name was then called Jesus, the name given by the angel before He was conceived in the womb.

New European Version
New King James Version

Circumcision of Jesus

And when eight days were completed for the circumcision [NU for His circumcision] of the Child, His name was called Jesus, the name given by the angel before He was conceived in the womb.

NT (Variant Readings)

And when eight days were fulfilled for °circumcising [the child], his name was called JESUS, which was so called by the angel before he was conceived in the womb.
°CT/MT-circumcising him,..

Revised Young's Lit. Trans.

And when eight days were fulfilled to circumcise the child, then was his name called Jesus, having been so called by the messenger before his being conceived in the womb.

Third Millennium Bible

And when eight days were accomplished for the circumcising of the Child, His name was called JESUS, who was so named by the angel before He was conceived in the womb.

Thomas Haweis Translation
A Voice in the Wilderness
World English Bible
Young's Updated LT

The gist of this passage:

When the Christ-child was 8 days old, he was circumcised and named Jesus, just as the angel said before He had been conceived.

Luke 2:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
hote/hête/tote (ὅτε/ἤτε/τότε) [pronounced HOT-eh, HAY-teh, TOT-eh]	when, whenever; after (that), as soon as, as long as; that, while	particle (masculine, feminine and neuter forms)	Strong's #3753
plēthō (πλήθω) [pronounced PLAY-thoh]	to be filled [with something], to be totally imbued, affected or influenced [by something]	3 rd person plural, aorist passive indicative	Strong's #4130
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	days; time; years, age, life	feminine plural noun; nominative case	Strong's #2250
oktō (ὀκτώ) [pronounced ok-TOW]	eight	indeclinable noun	Strong's #3638
tou (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
peritemnō (περιτέμνω) [pronounced per-ee-TEHM-noh]	to cut around, to circumcise	aorist active infinitive	Strong's #4059

Luke 2:21a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: *When the eight days were fulfilled to circumcise Him,...*

At this point, the narrative jumps ahead 8 days—and a movement ahead in time is common to the biography.

Jesus, like virtually all Jewish children, was circumcised at the end of 8 days.

Circumcision generally speaks of the new birth or the spiritual birth. God takes that which is dead and makes it alive. This is based upon Abraham being quite old, and his wife as well; and then he is circumcised and he fathers his first child with Sarah. For the previous 80 years (give or take) their union produced no children; but after being circumcised, Isaac was born to Sarah and Abraham.

Having a child circumcised speaks more to the faith of the parents more than to that of the infant.

Apparently, the child would be circumcised and officially named on the same day, the eighth day after his birth. That time had come for the Christ child.

Luke 2:21b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
kaleō (καλέω) [pronounced kal-EH-oh]	<i>active: to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call</i>	3 rd person singular, aorist passive indicative	Strong's #2564
to (τό) [pronounced toh]	<i>the</i>	neuter singular definite article; nominative case	Strong's #3588
onoma (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; nominative case	Strong's #3686
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Translation: *...His name was called Jesus;...*

It is at the circumcision where a child is officially named. It appears to me that those who keep such records come as witnesses to the circumcision of a child, and record all of the pertinent information, which is then made a part of the official Jewish records. Both Matthew and Luke have an extensive genealogy, only made possible by accurate records.

In the Greek, *Jesus* is actually *Iêsous* (Ἰησοῦς) [pronounced *ee-ay-SOOCE*], and it means *Jehovah is salvation*. The Old Testament (Hebrew) version of this name is *Joshua*. Strong's #2424. *Jesus* and *Joshua* are both our English version of these names (despite there being no letter *j* in either the Greek or the Hebrew).

This does not mean that He was not called *Jesus* until the eighth day. I guess that this was more official in the ceremonial realm. Perhaps it was at this point hwn the records of this birth were officially filed.

Luke 2:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the</i>	neuter singular definite article; nominative case	Strong's #3588
Translated here <i>which</i> by some.			
kaleō (καλέω) [pronounced <i>kal-EH-oh</i>]	active: <i>called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	neuter singular, aorist passive participle, nominative case	Strong's #2564
hupō (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive	Strong's #5259
to (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Translated here <i>which</i> by some.			
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; genitive/ablative case	Strong's #32
pro (πρό) [pronounced <i>proh</i>]	<i>before, in front of; before [in time]; of precedence, rank, or advantage</i>	preposition, used with the genitive	Strong's #4253
to (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Translated here <i>which</i> by some.			
sullambanō (συλλαμβάνω) [pronounced <i>sool-lam-BAHN-oh</i>]	<i>to clasp; to seize (arrest, capture); also to conceive (literally or figuratively); by implication to aid; to catch, to help, to take</i>	aorist passive infinitive	Strong's #4815
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Luke 2:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
koilia (κοιλία) [pronounced koy-LEE-ah]	<i>cavity; womb, belly, abdomen, matrix</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2836

Translation: ...which He was called by the angel before He was conceived in the womb.

The angel Gabriel had told Mary that this is what the child's name would be.

One translator says that the angel was prophesying Jesus' name; and that Joseph named Him. My problem with this is, even though Mary is said to store up all of this information that she had been receiving, this does not mean that she never spoke of it to anyone. Quite obviously, she had to speak to Luke in order for him to record this narrative. So, when an angel comes to Mary and says she will be pregnant by the Holy Spirit; and then she is pregnant, I would logically assume that she is going to convey all this information to her husband-to-be—including the Lord's name. I can see no logical reason why she would withhold that little detail. Therefore, Joseph would already know the Lord's name before He is born.

It is customary for the man to name the child, so Joseph naming the Child *Jesus* indicates an acceptance of the situation just as described to him by Mary (also, recall that an angel spoke to Joseph when he found out that Mary was pregnant).

Luke 2:21 *When the eight days were fulfilled to circumcise Him, His name was called **Jesus**; which He was called by the angel before He was conceived in the womb.*

With the birth of Jesus, God is forever identified with the His people and with the human race. Jesus is eternally our road/way/means to God.

Luke 2:21 *The eight days passed, at which time He was circumcised and given the name **Jesus**, the name given to Him by the angel before He was conceived.*

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Jesus is Presented in the Temple

And when was fulfilled the days of purification, according to the law of Moses, they brought Him to Jerusalem to present [Him] to the Lord, just as it has been written in a law for [the] Lord, that every male opening the womb will be called holy in the Lord; and to give a sacrifice according to what is said in the law of the Lord: a pair of turtledoves or two young pigeons [will be offered]. (Exodus 13:2 Lev. 12:8)

Luke
2:22–24

When the days of purification were fulfilled, according to the law of Moses, they brought Him to Jerusalem to present [Him] to the Lord; just as it stands written in the Lord's Law, that every male opening the womb will be called holy in the Lord; and [they are] to give a sacrifice according to what is said in the Lord's Law: a pair of turtledoves or two young pigeons. (Exodus 13:2 Lev. 12:8)

When the purification days had been completed, as per the Mosaic Law, Joseph and Mary brought Him to Jerusalem to present Him to the Lord, for it stands written in the Law, every male who opens the womb will be called holy to the Lord. Therefore, they are to offer a sacrifice in accordance with the Law—in this case, two turtledoves or two young pigeons. (Exodus 13:2 Lev. 12:8)

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And when was fulfilled the days of purification, according to the law of Moses, they brought Him to Jerusalem to present [Him] to the Lord, just as it has been written in a law for [the] Lord, that every male opening the womb will be called holy in the Lord; and to give a sacrifice according to what is said in the law of the Lord: a pair of turtledoves or two young pigeons [will be offered]. (Exodus 13:2 Lev. 12:8)

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord:
As it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord:
And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtledoves, or two young pigeons:...

V. Alexander's Aramaic T.
James Murdock's Syriac NT .
And when the days of their purification were completed, according to the law of Moses, they carried him to Jerusalem, to present him before the Lord: (as it is written in the law of the Lord, that every male opening the womb shall be called holy to the Lord:) and to offer a sacrifice, according as it is written in the law of the Lord, A pair of turtle-doves, or two young pigeons.

Original Aramaic NT
And when the days were fulfilled that they should be purified according to the law of Moses, they carried him to Jerusalem to present him before THE LORD JEHOVAH, As it is written in the law of THE LORD JEHOVAH, "Every male who opens the womb will be called a holy one of THE LORD JEHOVAH," And to offer a sacrifice, just like that which was said in the law of THE LORD JEHOVAH, "A pair of turtle doves or two young doves."

Plain English Aramaic Bible
Lamsa Peshitta (Syriac) .
And when the days for their purification were fulfilled, according to the law of Moses, they brought him up to Jerusalem, to present him to the Lord; As it is written in the law of the Lord, Every male that opens the womb shall be called holy to the Lord; And to offer a sacrifice, as it is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

Updated Brenton (Greek) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Bible in Worldwide English

The time came when Mary was no longer unclean by the law of Moses. Joseph and Mary took Jesus to Jerusalem to bring him to the Lord. This is what is written in the law of the Lord: Every boy who is the first child of his mother will be holy for the Lord. They also came to make a sacrifice as an offering to God. The law of the Lord said, A pair of doves or two young pigeons.

Easy English

Long ago, the Lord gave Moses rules for his people to obey. One rule told how to become clean after a baby was born. Now the time had come for Mary and Joseph to obey this rule. So, they took the baby Jesus to the Great House of God in Jerusalem to show him to the Lord.

This is what the Lord had said: 'The first male baby born to a woman or to an animal is mine. So you must bring him to me. When you do this, also bring two special birds for the priest to kill.' That is what Mary and Joseph did.

The Jews had to obey this rule 40 days after a boy was born. The mother had to go to the Great House of God. If she was poor, she gave two special birds to God. The priests killed them and then they burned them on a special table. This stood outside the special room in the Great House of God. God said that a priest must do this. He said that it would make the mother clean again. We can read about this in Leviticus 12:2-8.

Easy-to-Read Version–2001

Easy-to-Read Version–2006

Jesus Is Presented in the Temple

The time came for Mary and Joseph to do the things the Law of Moses taught about being made pure^[a]. They brought Jesus to Jerusalem so that they could present him to the Lord. It is written in the law of the Lord: "When a mother's first baby is a boy, he shall be called 'special for the Lord.'^[b]" The law of the Lord also says that people must give a sacrifice: "You must sacrifice two doves or two young pigeons."^[c] So Joseph and Mary went to Jerusalem to do this.

^[a] The Law of Moses said that 40 days after a Jewish woman gave birth to a baby, she must be made ritually clean by a ceremony at the Temple. See Lev. 12:2-8.

^[b] "When ... 'special for the Lord'" See Ex. 13:2, 12.

^[c] Quote from Lev. 12:8.

God's Word™

After the days required by Moses' Teachings to make a mother clean ["Clean" refers to anything that Moses' Teachings say is presentable to God.] had passed, Joseph and Mary went to Jerusalem. They took Jesus to present him to the Lord. They did exactly what was written in the Lord's Teachings: "Every firstborn boy is to be set apart as holy to the Lord." They also offered a sacrifice as required by the Lord's Teachings: "a pair of mourning doves or two young pigeons."

Good News Bible (TEV)

Jesus Is Presented in the Temple

The time came for Joseph and Mary to perform the ceremony of purification, as the Law of Moses commanded. So they took the child to Jerusalem to present him to the Lord, as it is written in the law of the Lord: "Every first-born male is to be dedicated to the Lord." They also went to offer a sacrifice of a pair of doves or two young pigeons, as required by the law of the Lord

The Message

Then when the days stipulated by Moses for purification were complete, they took him up to Jerusalem to offer him to God as commanded in God's Law: "Every male who opens the womb shall be a holy offering to God," and also to sacrifice the "pair of doves or two young pigeons" prescribed in God's Law.

Names of God Bible

NIRV

Joseph and Mary Take Jesus to the Temple

The time came for making Mary "clean" as required by the Law of Moses. So Joseph and Mary took Jesus to Jerusalem. There they presented him to the Lord. In the Law of the Lord it says, "The first boy born in every family must be set apart

New Life Version .
 for the Lord.” (Exodus 13:2,12) They also offered a sacrifice. They did it in keeping with the Law, which says, “a pair of doves or two young pigeons.” (Leviticus 12:8) When the days were over for her to be made pure as it was written in the Law of Moses, they took Jesus to Jerusalem to give Him to the Lord. It is written in the Law of the Lord, “The first-born male born of a woman will be called holy to the Lord.” They were to give a gift of two turtle-doves or two young birds on the altar in worship to the Lord. This was written in the Law of the Lord.

New Simplified Bible
 The Spoken English NT

Simeon Prophecies over Jesus and his Mother in the Temple

When their purification days were done^r according to the Law of Moses,^s they took him up to Jerusalem. They had to present him to the Sovereign One, just as it's written in the Sovereign One's Law,

Every first-born son is to be holy to the Sovereign One.^t And they had to give an offering, in line with what it says in the Sovereign One's Law:

A pair of doves or two young pigeons.^u

^r. Lit. “fulfilled.”

^s. Lev. 12:3; Lev. 12:6.

^t. Lit. “Every male that opens the womb is to be called holy to the Sovereign One.” Ex. 13:2; Ex. 13:12–13.

^u. Lev. 12:8. This offering was allowed if you were too poor to afford the standard offering of a lamb.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study
 Contemporary English V.

.
 The time came for Mary and Joseph to do what the Law of Moses says a mother is supposed to do after her baby is born. They took Jesus to the temple in Jerusalem and presented him to the Lord, just as the Law of the Lord says, "Each first-born baby boy belongs to the Lord." The Law of the Lord also says that parents have to offer a sacrifice, giving at least a pair of doves or two young pigeons. So that is what Mary and Joseph did.

The Living Bible

When the time came for Mary's purification offering at the Temple, as required by the laws of Moses after the birth of a child, his parents took him to Jerusalem to present him to the Lord; for in these laws God had said, "If a woman's first child is a boy, he shall be dedicated to the Lord."

At that time Jesus' parents also offered their sacrifice for purification—"either a pair of turtledoves or two young pigeons" was the legal requirement.

New Berkeley Version
 New Century Version

Jesus Is Presented in the Temple

.
 When the time came for Mary and Joseph to do what the law of Moses taught about being made pure, [The Law of Moses said that forty days after a Jewish woman gave birth to a son, she must be cleansed by a ceremony at the Temple. Read Leviticus 12:2–8.] they took Jesus to Jerusalem to present him to the Lord. (It is written in the law of the Lord: "Every firstborn male shall be given to the Lord.") [Quotation from Exodus 13:2.] Mary and Joseph also went to offer a sacrifice, as the law of the Lord says: "You must sacrifice two doves or two young pigeons. [Quotation from Leviticus 12:8.]

New Living Translation

Then it was time for their purification offering, as required by the law of Moses after the birth of a child; so his parents took him to Jerusalem to present him to the Lord. The law of the Lord says, "If a woman's first child is a boy, he must be dedicated to the Lord." [Exod 13:2.] So they offered the sacrifice required in the law of the Lord—"either a pair of turtledoves or two young pigeons." [Lev 12:8.]

The Passion Translation
 Unlocked Dynamic Bible

.
 When the required number of days for their purification had gone by, according to the law of Moses, Mary and Joseph traveled up to Jerusalem to dedicate their son

to the Lord. It had been written in the law of the Lord, "Every male offspring that is the first to be born will be set apart to be holy to the Lord." The law of the Lord also said the parents of a newborn son must offer as a sacrifice: "two turtledoves or two young pigeons."

William's New Testament

Now when the period of their purification ended, in accordance with the law of Moses, they took Him up to Jerusalem to present Him to the Lord, to do as it is written in the law of the Lord, "Every first born male shall be counted consecrated to the Lord," and to offer the sacrifice in accordance with what is specified in the law of the Lord, a pair of turtle-doves or two young pigeons."

Partially literal and partially paraphrased translations:

American English Bible

Then at the end of the [seven] days of purification that were required by the Law of Moses, they took him to JeruSalem to present him to Jehovah, exactly as it was written in His Law, which said: 'Every male that opens a womb must be called holy to Jehovah.' So they offered the sacrifice that was specified in the Law, a pair of turtledoves or two young pigeons.

Beck's American Translation

Common English Bible

When the time came for their ritual cleansing, in accordance with the Law from Moses, they brought Jesus up to Jerusalem to present him to the Lord. (It's written in the Law of the Lord, "Every firstborn male will be dedicated to the Lord.") They offered a sacrifice in keeping with what's stated in the Law of the Lord, A pair of turtledoves or two young pigeons. [Lev 12:8; 5:11 LXX]

International Standard V

Jesus is Presented in the Temple

When the time came for their purification according to the Law of Moses, Joseph and Mary [Lit. *they*] took Jesus [Lit. *him*] up to Jerusalem to present him to the Lord, as it is written in the Law of the Lord, "Every firstborn son is to be designated as holy to the Lord." [Cf. Exod 13:2, 12, 15; MT source citation reads *Lord*] They also offered a sacrifice according to what is specified in the Law of the Lord: "a pair of turtledoves or two young pigeons." [Lev 12:8]

Len Gane Paraphrase

A. Campbell's Living Oracles

And when the time of their purification was expired, they carried him to Jerusalem, as the law of Moses appoints, to present him to the Lord; (as it is written in the law of God, "Every male, who is the first born of his mother, is consecrated to the Lord:") and to offer the sacrifices enjoined in the law, a pair of turtle doves, or two young pigeons.

New Advent (Knox) Bible

And when the time had come for purification according to the law of Moses, they brought him up to Jerusalem, to present him before the Lord there. It is written in God's law, that whatever male offspring opens the womb is to be reckoned sacred to the Lord;^[4] and so they must offer in sacrifice for him, as God's law commanded, a pair of turtle-doves, or two young pigeons.^[5]

^[4] Ex. 13.2.

^[5] Lev. 12.8.

20th Century New Testament

When the period of purification of mother and child, enjoined by the Law of Moses, came to an end, his parents took the child up to Jerusalem to present him to the Lord, In compliance with the Law of the Lord that 'every first-born male shall be dedicated to the Lord,' And also to offer the sacrifice enjoined in the Law of the Lord--'a pair of turtle-doves or two young pigeons.'

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

Awful Scroll Bible

Surely as-when the days of her purification happened to be fulfilled, accordingly to the Precept to Moses, they brought- Him -up-amidst to Jerusalem, to be placed-

	Him -before the Lord, (accordingly-as-to it has become written, from-within the Precept of the Lord, certainly of which: every male thoroughly-opening-up a womb, will come about called awful to the Lord); and to be given a sacrifice, (according to that having become spoken, from-within the Precept of the Lord: a pair of turtledoves or two young pigeons).
Christian Standard Bible	And when the days of their purification according to the law of Moses were finished, they brought him up to Jerusalem to present him to the Lord (just as it is written in the law of the Lord, Every firstborn male will be dedicated [Ex 13:2,12] to the Lord [Ex 13:2,12]) and to offer a sacrifice (according to what is stated in the law of the Lord, a pair of turtledoves or two young pigeons [Lv 5:11; 12:8]).
Conservapedia Translation	.
The Disciple's Bible	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	And after the completion of the days of their purification, as directed under the law of Moses [Lev. xii], they took Him to Jerusalem, in order to present Him to the Lord; as it is recorded in the law of the Lord, that EVERY MALE THAT IS THE FIRST-BORN OF A MOTHER SHALL BE SET APART AS HOLY TO THE LORD [Ex. xiii.2]; and to offer a sacrifice in accordance with a command in the law of the Lord, A PAIR OF TURTLE-DOVES, OR TWO YOUNG PIGEONS [Lev. xii.3].
Free Bible Version	.
God's Truth (Tyndale)	And when the time of their purification (after the law of Moses) was come, they brought him to Herusalem (Jerusalem), to present him to the Lord (as it is written in the law of the Lord: every man that first opens the matrix, shall be called holy to the Lord) and to offer (as it is said in the law of the Lord) a pair of turtle doves or two young pigeons.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
NT for Everyone	.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Tree of Life Version	And when the days of their purification were fulfilled, [cf. Lev. 12:1-8] according to the <i>Torah</i> of Moses, they brought Him to Jerusalem to present to <i>ADONAI</i> . As it is written in the <i>Torah</i> of Adonai, "Every firstborn male that opens the womb shall be called holy to <i>ADONAI</i> ." [Exod. 13:2, cf. Exod. 13:12, 15.] So they offered a sacrifice according to what was said in the <i>Torah</i> of <i>ADONAI</i> : "a pair of turtle doves, or two young pigeons." [Lev. 12:8; 5:11 (LXX).]
Unlocked Literal Bible	When the required number of days for their purification had passed, according to the law of Moses, Joseph and Mary brought him up to the temple in Jerusalem to present him to the Lord. As it is written in the law of the Lord, "Every male who opens the womb will be set apart to the Lord." So they offered a sacrifice according to what was said in the law of the Lord, "a pair of doves or two young pigeons."
Urim-Thummim Version	And when the days of her purification according to the Law of Moses was accomplished, they brought him to Jerusalem, to present him to the LORD YHWH. (As it is written in the Law of the LORD, Every male that opens the womb will be called Holy to the LORD;) And to offer a sacrifice according to what is said in the Law of the LORD, A pair of turtledoves, or 2 young pigeons.
Weymouth New Testament	And when the days for their purification appointed by the Law of Moses had passed, they took Him up to Jerusalem to present Him to the Lord— as it is written in the Law of the Lord: »Every first-born male shall be called holy to the Lord.« And they also offered a sacrifice as commanded in the Law of the Lord, »a pair of turtle doves or two young pigeons.«.

Whiston's Primitive NT
 Wilbur Pickering's New T.

Jesus is presented to God

And when the days of their¹⁰ purification according to the law of Moses were completed, they took Him to Jerusalem to present Him to the Lord (just as it is written in the law of the Lord, "Every male who opens a womb shall be called holy to the LORD"¹¹), and to offer a sacrifice according to what was specified in the law of the Lord, "a pair of turtledoves or two young pigeons".¹²

⁽¹⁰⁾ The Text has 'their', not 'her'; since a woman was not to have intercourse for forty days after giving birth to a boy (80 for a girl), Lev. 12:2–5, her purification obviously affected her husband as well.

⁽¹¹⁾ See Ex. 13:2; Ex. 13:12–15.

⁽¹²⁾ See Lev. 12:8. The prescribed sacrifice was a lamb; only if the couple was too poor to bring a lamb could they substitute the birds (since they could be caught in the wild, the poorest of the poor could meet this requirement). Evidently Joseph and Mary could not afford a lamb, which indicates that they had not yet received the gifts from the magi.

Wikipedia Bible Project

Once the time of ceremonial purification was completed according to the law of Moses, they took him to Jerusalem to present him to the Lord. This was to follow the law of God that says, "Every mother's firstborn son is dedicated to the Lord," and to sacrifice a pair of turtle doves or two young pigeons, as God's law also requires.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)
 The Heritage Bible

And when the days of her cleansing were fulfilled according to the law of Moses, they brought him to Jerusalem, to stand him alongside of the Lord; As it has been written in the law of the Lord, Every male that thoroughly opens the womb will be called holy to the Lord; Ex 13:2; 22:29; 34:19 And to offer a sacrifice according to that spoken in the law of the Lord, A pair of turtledoves, or two young pigeons. Lev 12:2, 6, 8.

New American Bible (2002)
 New American Bible (2011)

The Presentation in the Temple.

* When the days were completed for their purification* according to the law of Moses, they took him up to Jerusalem to present him to the Lord, [Lv 12:2–8] just as it is written in the law of the Lord, "Every male that opens the womb shall be consecrated to the Lord," [Ex 13:2, 12.] and to offer the sacrifice of "a pair of turtledoves or two young pigeons," in accordance with the dictate in the law of the Lord.

* [2:22–40] The presentation of Jesus in the temple depicts the parents of Jesus as devout Jews, faithful observers of the law of the Lord (Lk 2:23–24, 39), i.e., the law of Moses. In this respect, they are described in a fashion similar to the parents of John (Lk 1:6) and Simeon (Lk 2:25) and Anna (Lk 2:36–37).

* [2:22] Their purification: syntactically, their must refer to Mary and Joseph, even though the Mosaic law never mentions the purification of the husband. Recognizing the problem, some Western scribes have altered the text to read "his purification," understanding the presentation of Jesus in the temple as a form of purification; the Vulgate version has a Latin form that could be either "his" or "her." According to the Mosaic law (Lv 12:2–8), the woman who gives birth to a boy is unable for forty days to touch anything sacred or to enter the temple area by reason of her legal impurity. At the end of this period she is required to offer a year-old lamb as a burnt offering and a turtledove or young pigeon as an expiation of sin. The woman who could not afford a lamb offered instead two turtledoves or two young pigeons, as Mary does here. They took him up to Jerusalem to present him to the Lord: as the firstborn son (Lk 2:7) Jesus was consecrated to the Lord as the law required (Ex 13:2, 12), but there was no requirement that this be done at the temple. The concept of a

presentation at the temple is probably derived from 1 Sm 1:24–28, where Hannah offers the child Samuel for sanctuary services. The law further stipulated (Nm 3:47–48) that the firstborn son should be redeemed by the parents through their payment of five shekels to a member of a priestly family. About this legal requirement Luke is silent.

New English Bible–1970

The Presentation of Jesus in the Temple (Jerusalem)

Then, after their purification had been completed in accordance with the Law of Moses, they brought him up to Jerusalem to present him to the Lord [Lv.12.3.] (as prescribed in the law of the Lord: 'Every first-born male shall be deemed to belong to the Lord'), [Ex.13.2-15.] and also to make the offering as stated in the law: 'A pair of turtle doves or two young pigeons.'

New Jerusalem Bible

And when the day came for them to be purified in keeping with the Law of Moses, they took him up to Jerusalem to present him to the Lord—observing what is written in the Law of the Lord: Every first-born male must be consecrated to the Lord—and also to offer in sacrifice, in accordance with what is prescribed in the Law of the Lord, a pair of turtledoves or two young pigeons.

New RSV

Revised English Bible–1989

Then, after the purification had been completed in accordance with the law of Moses, they brought him up to Jerusalem to present him to the Lord (as prescribed in the law of the Lord: "Every firstborn male shall be deemed to belong to the Lord"), and also to make the offering as stated in the law: "a pair of turtle-doves or two young pigeons".

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

When the time came for their purification according to the Torah of Moshe, they took him up to Yerushalayim to present him to *ADONAI* (as it is written in the Torah of *ADONAI*, "**Every firstborn male is to be consecrated to *ADONAI***" [Exodus 13:2, 12, 15]) and also to offer a sacrifice of **a pair of doves or two young pigeons**, [Leviticus 12:8] as required by the Torah of *ADONAI*.

exeGesés companion Bible

And when she fulfills/shalams the days of her purifying according to the torah of Mosheh, they bring him to Yeru Shalem to present him to Yah Veh
- exactly as scribed in the torah of Yah Veh:
Every male opening the matrix is called holy to Yah Veh:
and give a sacrifice according to that said in the torah of Yah Veh,
A yoke of turtledoves or two youngling doves.

Hebraic Roots Bible

And when the days of her cleansing according to the Law of Moses were fulfilled, they took Him up to Jerusalem to present Him to YAHWEH, as it has been written in the Torah of YAHWEH: Every male opening a womb shall be called a holy one to YAHWEH; (Ex. 13:2) and to offer a sacrifice according to that said in the Torah of YAHWEH, a pair of turtledoves, or two nestlings of doves. (Lev. 12:8)

Israeli Authorized Version

Orthodox Jewish Bible

The Scriptures 1998

And when the days of her cleansing according to the Torah of Mosheh were completed, they brought Him to Yerushalayim to present Him to הויה – as it has been written in the Torah of הויה, "Every male who opens the womb shall be called set-apart to הויה" – and to give an offering according to what is said in the Torah of הויה, "A pair of turtledoves or two young pigeons."

Expanded/Embellished Bibles:

The Amplified Bible

And when the time for their purification came [that is, the mother's purification and the baby's dedication] according to the Law of Moses, they brought Him up to Jerusalem to present Him to the Lord [set apart as the Firstborn] (as it is written in the Law of the Lord, "EVERY FIRSTBORN MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY [set apart and dedicated] TO THE LORD") and [they came also] to offer a sacrifice according to what is said in the Law of the Lord [to be appropriate for a family of modest means], "A PAIR OF TURTLEDOVES OR TWO YOUNG PIGEONS."

An Understandable Version

Then when the days of their purification according to the Law of Moses were completed [Note: This was a set procedure required for a Jewish mother on the birth of a child. See Lev. 12:1-8], Joseph and Mary brought Jesus up to Jerusalem to present Him to the Lord. (It is recorded in the law of the Lord [Ex. 13:2, 12] that every firstborn male child be considered holy [i.e., specially dedicated] to the Lord.) They came to offer a sacrifice of two doves or two young pigeons, in accordance with what is written in the Law of Moses.

The Expanded Bible

Jesus Is Presented in the Temple

When the time came [^Ldays were fulfilled] for Mary and Joseph to do what the law of Moses taught about being made pure [^Ltheir purification according the law of Moses; ^Can animal sacrifice and ritual cleansing forty days after the birth of a son; see Lev. 12:2–8], they took Jesus [^Lup] to Jerusalem to present him to the Lord. ([^LJust as] It is written in the law of the Lord: "Every firstborn male [^Lmale who opens the womb; ^Can idiom for a firstborn] shall be given [set apart; consecrated; ^Lcalled holy] to the Lord" [Ex. 13:2].) Mary and Joseph also went to offer a sacrifice, as the law of the Lord says: "You must sacrifice two doves [or turtledoves] or two young pigeons [Lev. 5:11; 12:8]."

Jonathan Mitchell NT

Further, when the days were fulfilled for their purification [note: probably referring to Mary and Jesus] – in accord with the Law [= Torah] of Moses – they led Him up into Jerusalem, to stand (place) Him beside (or: = present Him to) the Lord [= Yahweh],

just as it has been written with the Lord's [= Yahweh's] Law, that, "every male fully proceeding to open up the womb will be called 'set-apart to, for, in and by the Lord [= Yahweh]'," [Ex. 13: 2, 12, 15]

and also to give (= offer) a sacrifice corresponding to that having been said in the Lord's [= Yahweh's] Law, "a pair of (or: a couple) wild doves (or: turtledoves; murmurers) or two young pigeons."

Kretzmann's Commentary
NET Bible®

Jesus' Presentation at the Temple

Now⁵⁹ when the time came for their⁶⁰ purification according to the law of Moses, Joseph and Mary⁶¹ brought Jesus⁶² up to Jerusalem to present him to the Lord (just as it is written in the law of the Lord, "Every firstborn male⁶⁴ will be set apart to the Lord"⁶⁵), and to offer a sacrifice according to what is specified in the law of the Lord, **a pair of doves⁶⁶ or two young pigeons.**⁶⁷

^{59tn} Here καί (kai) has been translated as "now" to indicate the transition to a new topic.

^{60tc} The translation follows most mss, including early and important ones ({x A B L}). Some copyists, aware that the purification law applied to women only, produced mss ({76 itpt vg}) [though the Latin word eius could be either masculine or feminine] that read "her purification." But the extant evidence for an unambiguous "her" is shut up to one late minuscule ({codex 76}) and a couple of patristic citations of dubious worth ({Pseudo-Athanasius} whose date is unknown, and the {Catenae in euangelia Lucae et Joannis}, edited by J. A. Cramer. The Catenae is a work of collected patristic sayings whose exact source is unknown [thus, it could come from a period covering hundreds of years]). A few other witnesses (D pc lat) read "his purification." The KJV has "her purification," following Beza's Greek text (essentially a revision of Erasmus'). Erasmus did not have it in any of his five editions. Most likely Beza put in the feminine form αὐτῆς (auths) because, recognizing that the eius found in several Latin mss could be read either as a masculine or a feminine, he made the contextually more satisfying choice of the feminine. Perhaps it crept into one or two late Greek witnesses via this interpretive Latin back-translation. So the evidence for the

feminine singular is virtually nonexistent, while the masculine singular αὐτο (autou, "his") was a clear scribal blunder. There can be no doubt that "their purification" is the authentic reading.⁵ⁿ Or "when the days of their purification were completed." In addition to the textual problem concerning the plural pronoun (which apparently includes Joseph in the process) there is also a question whether the term translated "purification" (καθαρισμός, kaqarismo") refers to the time period prescribed by the Mosaic law or to the offering itself which marked the end of the time period (cf. NLT, "it was time for the purification offering").

⁵ⁿ Exegetically the plural pronoun "their" creates a problem. It was Mary's purification that was required by law, forty days after the birth (Lev 12:2-4). However, it is possible that Joseph shared in a need to be purified by having to help with the birth or that they also dedicated the child as a first born (Exod 13:2), which would also require a sacrifice that Joseph would bring. Luke's point is that the parents followed the law. They were pious.

^{61tn} Grk "they"; the referents (Joseph and Mary) have been specified in the translation for clarity.

^{62tn} Grk "him"; the referent (Jesus) has been specified in the translation for clarity.

^{64tn} Grk "every male that opens the womb" (an idiom for the firstborn male).

^{65sn} An allusion to Exod 13:2, 12, 15.

^{66sn} The offering of a pair of doves or two young pigeons, instead of a lamb, speaks of the humble roots of Jesus' family – they apparently could not afford the expense of a lamb.

^{67sn} A quotation from Lev 12:8; 5:11 (LXX).

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

{Jesus' Presentation at the Temple and the Meetings with Simeon and Anna}
Now when the time came for their purification according to the law of Moses, Joseph and Mary brought Jesus up to Jerusalem to dedicate/present Him to the Lord (just as it is written in the law of the Lord, "Every firstborn male will be called separated/holy to the Lord"), and to offer a sacrifice according to what is specified in the law of the Lord, "a pair of doves/turtledoves or two young pigeons."

Translation for Translators

It had been written by Moses {Moses had written} *long ago* in a law that God gave him, that when a woman gave birth to her first son, the parents had to take him to *the Temple* in Jerusalem in order that they might dedicate him «to the Lord/to God». So when the time came for them to do those rituals so that *God would consider* them pure again, Mary and Joseph took Jesus there. God had commanded in his laws that if the first child of a couple was a boy, his parents should offer as a sacrifice to God two turtledoves or two young pigeons. *So Joseph and Mary gave the priest two birds so he could offer them.*

The Voice

After Mary had observed the ceremonial days of *postpartum* purification required by Mosaic law, she and Joseph brought Jesus to the temple in Jerusalem to present Him to the Lord. They were fulfilling the Lord's requirement that "every firstborn *Israelite* male will be dedicated to the Eternal One as holy." [Exodus 13:2, 12, 15] They also offered the sacrifice required by the law of the Lord, "two turtledoves or two young pigeons." [Leviticus 5:11; 12:8]

Literal, almost word-for-word, renderings:

Accurate New Testament

and when are filled The Days [of] the purification [of] them in the law [of] moses [They] lead (up) him to jerusalem to stand [to] the lord as [It] has been written in law [of] lord for Every Male Opening womb [Thing] Pure [for] the lord will be called and the+ {them} to give sacrifice in the [thing] having been said in the law [of] lord pair [of] turtledoves or two youths [of] doves

Analytical-Literal Translation
Breakthrough Version

And when the days of their cleansing culminated according to the law of Moses, they took Him up into Jerusalem to offer Him to the Master (just as it has been written in the law of the Master in Exodus 13:2, "Every male completely opening the womb will be called sacred to the Master") and for the purpose to give a sacrifice

	according to what has been stated in the law of the Master in Leviticus 12:8, "a pair of cooing doves or two young chicks of doves."
Charles Thompson NT	And when the days of her purification were accomplished according to the law of Moses, they took him up to Jerusalem to present him to the Lord; as it is written in the law of the Lord, that every male, who is the first born of his mother, is to be accounted consecrate to the Lord; and to offer a sacrifice according to what is prescribed in the law of the Lord: a pair of turtle doves or two young pigeons.
Concordant Literal Version	.
Concordant Literal Version	And when the days of their cleansing are fulfilled according to the law of Moses, they brought Him up into Jerusalem to present Him to the Lord" (according as it is written in the law of the Lord, that every male opening up the matrix shall be called holy to the Lord), and to give a sacrifice according to that which is declared in the law of the Lord, a pair of turtle doves or two squabs of the doves."
Context Group Version	.
Disciples' Literal New T.	The Parents Bring Jesus To The Temple To Redeem Him Before The Lord And when the days of their purification according to the Law of Moses were fulfilled [That is, after 33 more days, Lev 12:1-8.], they brought Him up to Jerusalem so as to present Him to the Lord just as it has been written in the Law of the Lord [in Ex 13:2], that "every male opening the womb shall be called holy to the Lord"; and that she might give a sacrifice in accordance with the thing having been said in the Law of the Lord [in Lev 12:8]: "a pair of turtledoves or two young ones of pigeons".
<i>Emphasized Bible</i>	.
English Standard Version	.
Far Above All Translation	Then when the days of their purification were completed, according to the law of Moses, they brought him up to Jerusalem to present him to the Lord, as it stands written in the law of the Lord, "Every male who opens the womb will be called holy to the Lord," and to offer a sacrifice according to what has been spoken in the law of the Lord, "A pair of turtle-doves or fledgling pigeons."
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord (as it is written in the Law of the Lord, "EVERY FIRSTBORN MALE THAT OPENS THE WOMB SHALL BE CALLED HOLY TO THE LORD"), and to offer a sacrifice according to what was said in the Law of the Lord, "A PAIR OF TURTLEDOVES OR TWO YOUNG PIGEONS."
New European Version	Simeon and Anna meet Jesus And when the days of their purification according to the law of Moses were completed, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord: Every male that opens the womb shall be called holy to the Lord), and to offer a sacrifice according to what is said in the law of the Lord: A pair of turtledoves, or two young pigeons.
New King James Version	Jesus Presented in the Temple Now when the days of her purification according to the law of Moses were completed, they brought Him to Jerusalem to present <i>Him</i> to the Lord (as it is written in the law of the Lord, "Every male who opens the womb shall be called holy to the Lord"), and to offer a sacrifice according to what is said in the law of the Lord, "A pair of turtledoves or two young pigeons."

Revised Young's Lit. Trans. *And when the days of their purification were fulfilled, according to the law of Moses, they brought him up to Jerusalem, to present to the Lord, as it has been written in the Law of the Lord, -- 'Every male opening a womb shall be called holy to the Lord,' and to give a sacrifice, according to that said in the Law of the Lord, 'A pair of turtle-doves, or two young pigeons.'*

- Third Millennium Bible .
- Thomas Haweis Translation .
- A Voice in the Wilderness .
- World English Bible .
- Young's Updated LT .

The gist of this passage: The firstborn child opening up the womb of the mother was to be redeemed at the proper time at the Temple (earlier in time, this would have been the Tabernacle). When the parents were not wealthy, this was done with birds.

Luke 2:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hote/hête/tote (ὅτε/ἤτε/τότε) [pronounced <i>HOT-eh, HAY-teh, TOT-eh</i>]	<i>when, whenever; after (that), as soon as, as long as; that, while</i>	particle (masculine, feminine and neuter forms)	Strong's #3753
plêthô (πλήθω) [pronounced <i>PLAY-thoh</i>]	<i>to be filled [with something], to be totally imbued, affected or influenced [by something]</i>	3 rd person plural, aorist passive indicative	Strong's #4130
hai (αἱ) [pronounced <i>high</i>]	<i>the</i>	feminine plural definite article; nominative case	Strong's #3588
hêmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; nominative case	Strong's #2250
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
katharismos (καθαρισμός) [pronounced <i>kath-ar-is-MOSS</i>]	<i>a washing off, that is, (ceremonially) cleansing, purification, ablution, (morally) expiation</i>	masculine singular noun; genitive/ablative case	Strong's #2512
autôn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Luke 2:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κατά (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
τον (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
nomos (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction</i>	masculine singular noun; accusative case	Strong's #3551
Môseus/Môsês/Môusês (Μωσεύς/Μωσής/Μωΐση) [pronounced moce-YOOÇ, moh-SACE, mao-SACE]	<i>drawing out; transliterated Moses</i>	masculine singular proper noun	Strong's #3475

Translation: When the days of purification were fulfilled, according to the law of Moses,...

Both the father and the mother were considered to be unclean for a specific period of time.

This is according to the Law as found in Lev. 12:2–6 "Speak to the people of Israel, saying, If a woman conceives and bears a male child, then she shall be unclean seven days. As at the time of her menstruation, she shall be unclean. And on the eighth day the flesh of his foreskin shall be circumcised. Then she shall continue for thirty-three days in the blood of her purifying. She shall not touch anything holy, nor come into the sanctuary, until the days of her purifying are completed. But if she bears a female child, then she shall be unclean two weeks, as in her menstruation. And she shall continue in the blood of her purifying for sixty-six days. And when the days of her purifying are completed, whether for a son or for a daughter, she shall bring to the priest at the entrance of the tent of meeting a lamb a year old for a burnt offering, and a pigeon or a turtledove for a sin offering,..." (ESV) In the Leviticus passage, God is speaking to Moses. The woman who has just given birth to a male child is unclean for 7 days; then the child is circumcised and she remains unclean for another 33 days. She will be unclean having given birth to a female child for 2 weeks, and then 66 more days.

The woman is considered ceremonially unclean because, even though she has brought life into the world, this life corrupted by the sin nature. Therefore, she is considered unclean, because she is in close contact with the unclean. You will notice that the husband is not bound by this same law as he has not come into that same close contact with the unclean thing.

Luke 2:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anagô (ἀνάγω) [pronounced an-AG-oh]	<i>to lead up, to lead or bring [into a higher place]; to depart; of navigators: launch out, set sail, put to sea</i>	3 rd person plural, aorist active indicative; Attic form	Strong's #321

Luke 2:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
Hierosoluma (Ἱεροσόλυμα) [pronounced hee-er-os-OL-oo-mah]	<i>a double peace; transliterated, Jerusalem, Hierosolyma; this can refer to the city itself or to its inhabitants</i>	proper singular noun/location	Strong's #2414
paristêmi/paristanô (παρίστημι/παριστάνω) [pronounced par-IHS-tay-meet/par-is-TAHN-oh]	<i>to present; to bring near; to rule, to reign; to stand by [ready to help]</i>	aoist active infinitive	Strong's #3936
tô (τῷ) [pronounced toh]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Translation: ...they brought Him to Jerusalem to present [Him] to the Lord;...

Once these days of purification have been completed (the time table being given above), then the child is brought to the priest to the entrance of the Tent of Meeting (previously the Tabernacle; and now, the Temple²⁹).

We do not know if Mary and Joseph have remained in Bethlehem all of this time, or whether they returned back home. I would suggest that they remained in Bethlehem (or somewhere else close to Jerusalem), as they had the financial wherewithal to do so (Matt. 2:11).

Luke 2:22 When the days of purification were fulfilled, according to the law of Moses, they brought Him to Jerusalem to present [Him] to the Lord;...

Mary and Joseph strictly followed the Law of Moses with regards to Jesus. That means that they had to know the Law first in order to obey it.

Luke now quotes a portion of the pertinent principle (interestingly enough; rather than quote the passage which they were obeying):

²⁹ The Tabernacle was a tent which could be moved about; the Temple was a permanent structure, first built by King Solomon.

Luke 2:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathôs (καθώς) [pronounced <i>kath-OCE</i>]	1) <i>according as, according to; 1a) just as, even as, inasmuch as, as; 1b) in proportion as, in the degree that, that; 2) since, seeing that, agreeably to the fact that; 3) when, how, after that</i>	adverb	Strong's #2531
graphô (γράφω) [pronounced <i>GRAF-oh</i>]	<i>to write, to delineate (or form) letters on a tablet, parchment, paper, or other material, to commit to writing, to give information, directions; to fill with writing; to compose</i>	3 rd person singular, perfect passive indicative	Strong's #1125
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3551
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962

Translation: ...just as it stands written in the Lord's Law,...

At this point, we go to a different place in the Law for what we find written next.

Luke 2:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
pan (πάν) [pronounced <i>pahn</i>]	<i>each, every, any; all, entire; anyone</i>	neuter singular adjective, nominative case	Strong's #3956
arrhên/arsên (ἄρρην/αρσην) [pronounced <i>AR-crane, AR-sane</i>]	<i>a male, a man</i>	neuter singular adjective; nominative case	Strong's #730
dianoigô (διανοίγω) [pronounced <i>dee-an-OY-go</i>]	<i>opening [thoroughly, up]; figuratively expounding</i>	neuter singular, present active participle; nominative case	Strong's #1272

Luke 2:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêtra (μήτρα) [pronounced MAY-trah]	<i>the womb, the matrix</i>	feminine singular noun; accusative case	Strong's #3388
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; accusative case	Strong's #40
tô (τῷ) [pronounced toh]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2962
kaleô (καλέω) [pronounced kal-EH-oh]	<i>active: to call; to call aloud, utter in a loud voice; to invite; passive: to be called, to receive a call</i>	3 rd person singular, future passive indicative	Strong's #2564

Translation: ...that every male opening the womb will be called holy in the Lord;... (Exodus 13:2)

Jesus, as the firstborn, is set aside to the Lord.

We read in Ex. 13:1–2 The LORD said to Moses, "Consecrate to me all the firstborn. Whatever is the first to open the womb among the people of Israel, both of man and of beast, is mine." The firstborn child is considered the LORD's. That is, the firstborn is to be set apart to the Lord. Specifically, these are males who *open up the womb*: Ex. 13:11–12 "When the LORD brings you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you, you shall set apart to the LORD all that first opens the womb. All the firstborn of your animals that are males shall be the LORD's."

This is specified to be the firstborn male in Ex. 22:29; but it appears to be true for all of the firstborn. Ex. 34:19 Num. 3:13 6:16–17 18:15. Perhaps we should understand this to be true of all the firstborn; but particularly true of the male firstborn.

The 10th and final plague in Egypt was the death of the firstborn. All Israel was told to sacrifice a lamb for a house and the blood of that lamb would be put onto the door frame of each house. The Angel of God would see that blood and pass over that house. Where the Angel did not see the blood, he would kill the firstborn in that house (which could be more than one person; and it included animals). Those who were not killed—those under the blood—were said to be redeemed by God. Therefore, the firstborn of the Hebrew people—whether human or animal—had to be redeemed (paid for) in order to commemorate this event.

Luke 2:23 ...just as it stands written in the Lord's Law, that every male opening the womb will be called holy in the Lord;... (Exodus 13:2)

Luke 2:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	aoist active infinitive	Strong's #1325
thusia (θυσία) [pronounced <i>thoo-SEE-ah</i>]	<i>a sacrifice, victim; the act or the animal; literal or figurative</i>	feminine singular noun; accusative case	Strong's #2378

Translation: ...and [they are] to give a sacrifice...

A redemption payment must be offered to God for the firstborn; for the child who opens the womb.

A payment is associated with the child almost from the very moment the child is born.

Luke 2:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
το (τό) [pronounced <i>toh</i>]	<i>the; this, that</i>	neuter singular definite article; accusative case	Strong's #3588
ερέô (ἐρέô) [pronounced <i>eh-REH-oh</i>]	<i>what is said, that which is spoken, the declared things</i>	neuter singular, perfect passive participle; accusative case; Attic form	Strong's #2046
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τô (τô) [pronounced <i>toh</i>]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction</i>	masculine singular noun; dative, locative or instrumental case	Strong's #3551

Luke 2:24b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: ...according to what is said in the Lord's Law:...

Joseph and Mary were to operate according to the Mosaic Law, despite the fact that this is Jesus, the Messiah.

An animal was offered as a sacrifice in order to redeem the firstborn. If the couple was poor, then they might offer up the following:

Luke 2:24c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zeugos (ζεύγος) [pronounced <i>DZYOO-gos</i>]	<i>a couple, a team, a pair</i>	neuter singular noun; nominative case	Strong's #2201
trugôn (τρογών) [pronounced <i>troo-GONE</i>]	<i>turtledove</i>	feminine plural noun; genitive/ablative case	Strong's #5167
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong's #2228
duo (δύο) [pronounced <i>DOO-oh</i>]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
knossos (νεοσσός) [pronounced <i>neh-os-SOSS</i>]	<i>a young (creature), young bird; young; youngling, nestling</i>	masculine plural noun; accusative case	Strong's #3502
peristeri (περιστερά) [pronounced <i>per-is-ter-AH</i>]	<i>dove, pigeon</i>	feminine plural noun; genitive/ablative case	Strong's #4058

Translation: ...a pair of turtledoves or two young pigeons. (Lev. 12:8)

This is what was to be offered to redeem the firstborn from the Lord, as the firstborn child belongs to the Lord.

Lev. 12:5–6 *And when the days of her purifying are completed, whether for a son or for a daughter, she shall bring to the priest at the entrance of the tent of meeting a lamb a year old for a burnt offering, and a pigeon or a turtledove for a sin offering,...* (ESV) The child is brought into the world with a sin nature; and that is the ceremonial significance of the days of purification. So, the child with the sin nature is brought to the priest—who, as a priest, represents man to God. The priest, in this way, is a picture of Jesus Christ. So the priest must receive an animal sacrifice in order to redeem the child—who, despite being the cutest thing ever, is fully infested with a sin nature, and therefore, the child is unacceptable to God without a sacrifice.

Lev.5:11 12:8 allow for some substitutions, if the parents are poor.

It is the sacrifice and the priest which stand between the Tent of Meeting (or, the Temple). Man goes to the Tent of Meeting (or to the Temple) in order to commune with God. However, the child has a sin nature. So there is no communion with God. Therefore, the sacrifice is offered and then the priest appeals to God—each, in its own way, represents Jesus Christ dying for our sins and then interceding on our behalf. By *each*, I am referring to the priest and to the animal sacrifice.

But, on this day, things are different. Joseph and Mary bring Jesus, but He is a child without sin and without a sin nature, yet here, He is being brought to the Temple and to the priest. Jesus has no sin nature; He has not been imputed with Adam's original sin. So Jesus being brought here cannot be the same as bringing any other baby to the Temple. For Jesus, He is being brought before God in order to enter into the plan of God. He will fulfill the plan of God by becoming our High Priest Who offers Himself for our sins. Jesus, in this ceremony, is being identified with the animal sacrifice and with the priest. He will become our sacrifice and He will be our High Priest.

Luke 2:24 ...and [they are] to give a sacrifice according to what is said in the Lord's Law: a pair of turtledoves or two young pigeons. (Lev. 12:8)

The book of Hebrews describes this to us: Heb. 10:10–13 **And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, He sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for His feet.** (ESV; capitalized) Jesus Christ is our High Priest; and He offers His Own body on the tree on our behalf. See also Heb. 7:27 9:11–14.

So, Mary and Joseph have brought the child Jesus to the Temple for these rituals to be performed. Jesus is not cleansed or purified by the offering of the turtledoves (or young pigeons), but He is identified with them, as He will offer Himself, in the fullness of time, for our sins.

Luke 2:22–24 **When the purification days had been completed, as per the Mosaic Law, Joseph and Mary brought Him to Jerusalem to present Him to the Lord, for it stands written in the Law, every male who opens the womb will be called holy to the Lord. Therefore, they are to offer a sacrifice in accordance with the Law—in this case, two turtledoves or two young pigeons.** (Exodus 13:2 Lev. 12:8)

It is worth noting that two separate passages from different books are being quoted here.

Jesus is not cleansed or purified by the offering of the turtledoves (or young pigeons), but He is identified with them, as He will offer Himself, in the fullness of time, for our sins.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Simeon Encounters the Infant Messiah in the Temple

Then Luke tells us about what happened at this time that offerings are being made for Jesus.

And behold, a man was in Jerusalem whose name [was] Simeon; and this man, he [was] righteous and circumspect; looking for [the] consolation of Israel; and a Spirit was Holy upon him. And He was in him revealing by the Spirit of the holy, not to see death before or whomever might have seen the Christ of [the] Lord.

Luke
2:25–26

Also, take note, [that there] was a man in Jerusalem whose name [was] Simeon; and this man was righteous and circumspect [or, *pious, devout*]. [Also, he] was looking for the consolation [or, *comfort, exhortation, solace*] of Israel; and the Holy Spirit was upon him. And He was in him revealing by the Holy Spirit [that he would] not see death before he has seen the Christ of God [lit., *Lord*].

One of the other un usual happenings at that time involves a man in Jerusalem whose name was Simeon, who was righteous and circumspect. He had been thinking about and looking for the consolation, comfort and solace of Israel. The Holy Spirit came upon him and revealed to him that he would not see death until he had seen the Promised Messiah.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And behold, a man was in Jerusalem whose name [was] Simeon; and this man, he [was] righteous and circumspect; looking for [the] consolation of Israel; and a Spirit was Holy upon him. And He was in him revealing by the Spirit of the holy, not to see death before before or whomever might have seen the Christ of [the] Lord.

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord.

V. Alexander's Aramaic T.
James Murdock's Syriac NT .
And there was a certain man in Jerusalem, whose name was Simeon. This man was upright and just, and was waiting for the consolation of Israel, and the Holy Spirit was upon him. And it had been told him by the Holy Spirit, that he would not see death, until he should see the Messiah of the Lord.

Original Aramaic NT
But one man was there in Jerusalem, whose name was Shimeon, and this man was just and righteous and he was waiting for the consolation of Israel and The Spirit of Holiness was upon him. And it was told him by The Spirit of Holiness that he would not see death until he would see The Messiah of THE LORD JEHOVAH.

Plain English Aramaic Bible
Lamsa Peshitta (Syriac) .
Now there was a man in Jerusalem, whose name was Simon; and this man was pious and righteous, waiting for the consolation of Israel; and the Holy Spirit was upon him. And it was said to him by the Holy Spirit, that he would not see death, until he sees the Anointed of the Lord.

Updated Brenton (Greek) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English
And there was then in Jerusalem a man whose name was Simeon; and he was an upright man, fearing God and waiting for the comfort of Israel: and the Holy Spirit was on him. And he had knowledge, through the Holy Spirit, that he would not see death till he had seen the Lord's Christ.

Bible in Worldwide English	A man named Simeon was in Jerusalem. He was a good man and he loved God. He was watching and waiting for the one who would save Israel. The Holy Spirit was on him. The Holy Spirit had shown him that he would not die before he had seen the Lords Christ.
Easy English	At this time, a man called Simeon was living in Jerusalem. He was good and he always obeyed God. He had waited a long time to see the special person that would save Israel. The Holy Spirit was with Simeon. 'You will not die yet', the Holy Spirit had told him. 'You know that God has promised to send the Messiah. You will see him before you die.'
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Simeon Sees Jesus A man named Simeon lived in Jerusalem. He was a good man who was devoted to God. He was waiting for the time when God would come to help Israel. The Holy Spirit was with him. The Holy Spirit told him that he would not die before he saw the Messiah from the Lord.
God's Word™	Simeon's Prophecy A man named Simeon was in Jerusalem. He lived an honorable and devout life. He was waiting for the one who would comfort Israel. The Holy Spirit was with Simeon and had told him that he wouldn't die until he had seen the Messiah, whom the Lord would send.
Good News Bible (TEV)	At that time there was a man named Simeon living in Jerusalem. He was a good, God-fearing man and was waiting for Israel to be saved. The Holy Spirit was with him and had assured him that he would not die before he had seen the Lord's promised Messiah.
The Message	In Jerusalem at the time, there was a man, Simeon by name, a good man, a man who lived in the prayerful expectancy of help for Israel. And the Holy Spirit was on him. The Holy Spirit had shown him that he would see the Messiah of God before he died.
Names of God Bible NIRV	. In Jerusalem there was a man named Simeon. He was a good and godly man. He was waiting for God's promise to Israel to come true. The Holy Spirit was with him. The Spirit had told Simeon that he would not die before he had seen the Lord's Messiah.
New Life Version	Simeon's Song of Thanks There was a man in Jerusalem by the name of Simeon. He was a good man and very religious. He was looking for the time when the Jewish nation would be saved. The Holy Spirit was on him. The Holy Spirit made it known to Simeon that he would not die before he had seen God's Chosen One.
New Simplified Bible The Spoken English NT	. Now, ^v there was a man in Jerusalem whose name was Simeon. ^w He was a man of integrity and spiritual devotion. ^x He was hoping that Israel would be saved. ^y And the Holy Spirit was on him. He'd been clearly told by the Holy Spirit, that he wouldn't die ^z until he saw the Sovereign One's Messiah.
	^v Lit. "And behold." ^w Prn. simm-yen. ^x Traditionally: "this man was righteous and devout." ^y Lit. "he was hoping for the help of Israel." Israel was under foreign occupation by the Romans, and Simeon was hoping that God would rescue them. ^z Lit. "see death."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study .

Contemporary English V.	At this time a man named Simeon was living in Jerusalem. Simeon was a good man. He loved God and was waiting for God to save the people of Israel. God's Spirit came to him and told him that he would not die until he had seen Christ the Lord.
The Living Bible	That day a man named Simeon, a Jerusalem resident, was in the Temple. He was a good man, very devout, filled with the Holy Spirit and constantly expecting the Messiah[[literally, "the Consolation of Israel."]] to come soon. For the Holy Spirit had revealed to him that he would not die until he had seen him—God's anointed King.
New Berkeley Version New Century Version	Simeon Sees Jesus In Jerusalem lived a man named Simeon who was a good man and godly. He was waiting for the time when God would take away Israel's sorrow, and the Holy Spirit was in him. Simeon had been told by the Holy Spirit that he would not die before he saw the Christ promised by the Lord.
New Living Translation	The Prophecy of Simeon At that time there was a man in Jerusalem named Simeon. He was righteous and devout and was eagerly waiting for the Messiah to come and rescue Israel. The Holy Spirit was upon him and had revealed to him that he would not die until he had seen the Lord's Messiah.
The Passion Translation Unlocked Dynamic Bible	At that time there was an old man in Jerusalem whose name was Simeon. He did what was pleasing to Yahweh and obeyed Yahweh's laws. He was eagerly waiting for Yahweh to send the Messiah to encourage the Israelite people, and the Holy Spirit was directing him. The Holy Spirit had previously revealed to him that he would see the Lord's promised Messiah before he died.
William's New Testament	Now there was in Jerusalem a man named Symeon, an upright, devout man; he was expecting to see the consolation of Israel, and he was under the guidance of the Holy Spirit. It had been revealed to him by the Holy Spirit that he should not die without seeing the Lord's Messiah.

Partially literal and partially paraphrased translations:

American English Bible	{Look!} [Well at the time], there was a man in JeruSalem named SimeOn. He was a righteous and devout person who had been awaiting IsraEl's comforter, and [God's] Holy Breath was in him. For it had been divinely shown to him by the Holy Breath that he wouldn't die before he saw the Anointed of Jehovah.
Beck's American Translation Common English Bible	Simeon's response to Jesus A man named Simeon was in Jerusalem. He was righteous and devout. He eagerly anticipated the restoration of Israel, and the Holy Spirit rested on him. The Holy Spirit revealed to him that he wouldn't die before he had seen the Lord's Christ.
International Standard V Len Gane Paraphrase	Look! There was a man in Jerusalem, whose name [was] Simeon, and this same man [was] just and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. It was revealed by the Holy Spirit to him that he should not see death until he had seen the Lord's Messiah.
A. Campbell's Living Oracles	Now there was at Jerusalem a man named Simeon, a just and religious man, who expected the consolation of Israel; and the Holy Spirit was upon him, and had revealed to him, that he should not dies, until he had seen the Lord's Messiah.
New Advent (Knox) Bible	At this time there was a man named Simeon living in Jerusalem, an upright man of careful observance, who waited patiently for comfort to be brought to Israel. The Holy Spirit was upon him; and by the Holy Spirit it had been revealed to him that he was not to meet death, until he had seen that Christ whom the Lord had anointed.

20th Century New Testament There was at that time in Jerusalem a man named Simeon, a righteous and devout man, who lived in constant expectation of the Consolation of Israel, and under the guidance of the Holy Spirit. It had been revealed to him by the Holy Spirit that he should not die until he had seen the Lord's Christ.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND THERE WAS A MAN IN JERUSALEM WHOSE NAME WAS SIMEON; AND THIS MAN WAS RIGHTEOUS AND DEVOUT, LOOKING FOR THE CONSOLATION OF ISRAEL; AND THE HOLY BREATH WAS UPON HIM. AND IT HAD BEEN REVEALED TO HIM BY THE HOLY BREATH THAT HE WOULD NOT SEE DEATH BEFORE HE HAD SEEN THE LORD'S CHRIST (<i>The Messiah, GOD in the flesh</i>).
Awful Scroll Bible	Even be yourself looked, there was he of the aspects-of-man from-within Jerusalem, whose was named Simeon, and this-same aspects-of-man was righteous and well-received, himself welcoming-by the calling-beside of Israel, even the Awful Breath was upon him. Now it was having come to be counseled to him by the Awful Breath, he is not to be perceived death a perceiving, before he shall either be perceived the Anointed One of the Lord.
Christian Standard Bible	Simeon's Prophetic Praise There was a man in Jerusalem whose name was Simeon. This man was righteous and devout, looking forward to Israel's consolation, and the Holy Spirit was on him. It had been revealed to him by the Holy Spirit that he would not see death before he saw the Lord's Messiah.
Conservapedia Translation	Fortunately there was a man named Simeon in Jerusalem who was just and devout as he awaited the Messiah for Israel; Simeon had divine guidance. And the Holy Ghost had revealed to him that he would not die until he had seen the Messiah sent by the Lord. Also, is the reference to the Messiah in English supported by the Greek?
The Disciple's Bible Evangelical Heritage V. Ferrar-Fenton Bible	. . Simeon and his Song There was then in Jerusalem a man named Simeon, honest and devout, who was awaiting the gladdening of Israel; and the Holy Spirit was upon him. And he had been promised by the Holy Spirit that he would not see death before he had seen the Lord's Messiah.
Free Bible Version	Living in Jerusalem at that time was a man called Simeon. Simeon did what was right and was very devout. He was waiting expectantly for the hope of Israel, and the Holy Spirit was upon him. The Holy Spirit had shown him that he would not die before he saw the Lord's Messiah*.
God's Truth (Tyndale)	And behold there was a man in Herusalem (Jerusalem) whose name was Simeon. And the same man was just and feared God and longed for the consolation of Israel and the holy ghost was in him. And an answer was given him of the holy ghost, that he should not see death, before he had seen the Lords Christ.
Jubilee Bible 2000 Montgomery NT NIV, ©2011 NT for Everyone	. . . Now there was a man in Jerusalem named Simeon. He was righteous and devout, waiting for God to comfort Israel, and the holy spirit was upon him. He had been told by the holy spirit that he would not die until he had seen the Lord's Messiah.
Peter Pett's translation Riverside New Testament Leicester A. Sawyer's NT Tree of Life Version

Unlocked Literal Bible
Urim-Thummim Version

.
And see, there was a man in Jerusalem whose name was Simeon; and the same man was righteous and devout, waiting for the consolation of Israel: and the Sacred Spirit was upon him. And it was revealed to him by the Sacred Spirit, that he should not see death, before he had seen the LORD's Christ.

Weymouth New Testament
Whiston's Primitive NT
Wilbur Pickering's New T.

Simeon

.
Well now, there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, expectantly waiting for the Consolation of Israel, and Holy Spirit was upon him. (It had been revealed to him repeatedly by the Holy Spirit that he would not see death until he saw the Lord's Messiah.¹³).

⁽¹³⁾ The Greek Text has 'Christ', but the Holy Spirit presumably used Hebrew to communicate with Simeon. The man evidently lived in communion with God, and thus the Holy Spirit could guide him at any time—here He sends him into the temple at just the right moment.

Wikipedia Bible Project

There was a man named Simeon living in Jerusalem. This man lived rightly and reverently. He was waiting for Israel's hope, and the Holy Spirit was with him. The Holy Spirit had revealed that he would not die before he saw Christ the Lord.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

There lived in Jerusalem at this time a very upright and devout man named Simeon; the Holy Spirit was in him. He looked forward to the time when the Lord would comfort Israel, and he had been assured by the Holy Spirit that he would not die before seeing the Messiah of the Lord.

The Heritage Bible

And behold, a man was in Jerusalem, whose name was Simeon, and this man was righteous and taking hold of *the* beautiful good, receiving to himself the comfort of Israel, and the Holy Spirit was upon him. And it was, a divine oracle²⁶ was spoken to him under the Holy Spirit not to see death before he sees the Christ of the Lord.
²⁶ 2:26 a divine oracle, chrematizo, to receive a divine oracle, corresponding to the Hebrew nabby, to prophesy or oracularize, and ne'um, an oracle.

New American Bible (2002)

New American Bible (2011)

.
Now there was a man in Jerusalem whose name was Simeon. This man was righteous and devout, awaiting the consolation of Israel,* and the holy Spirit was upon him. It had been revealed to him by the holy Spirit that he should not see death before he had seen the Messiah of the Lord.

* [2:25] Awaiting the consolation of Israel: Simeon here and later Anna who speak about the child to all who were awaiting the redemption of Jerusalem represent the hopes and expectations of faithful and devout Jews who at this time were looking forward to the restoration of God's rule in Israel. The birth of Jesus brings these hopes to fulfillment.

New English Bible—1970

There was at that time in Jerusalem a man called Simeon. This man was upright and devout, one who watched and waited for the restoration of Israel, and the Holy Spirit was upon him. It had been disclosed to him by the Holy Spirit that he would not see death until he had seen the Lord's Messiah.

New Jerusalem Bible

Now in Jerusalem there was a man named Simeon. He was an upright and devout man; he looked forward to the restoration of Israel and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death until he had set eyes on the Christ of the Lord.

Revised English Bible—1989

There was at that time in Jerusalem a man called Simeon. This man was upright and devout, one who watched and waited for the restoration of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not see death until he had seen the Lord's Messiah.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	There was in Yerushalayim a man named Shim'on. This man was a <i>tzaddik</i> , he was devout, he waited eagerly for God to comfort Isra'el, and the <i>Ruach HaKodesh</i> was upon him. It had been revealed to him by the <i>Ruach HaKodesh</i> that he would not die before he had seen the Messiah of <i>ADONAI</i> .
exeGesés companion Bible	And behold, in Yeru Shalem, a human whose name is Shimon; and this human is just and well-received, awaiting the consolation of Yisra El: and the Holy Spirit is upon him. And the Holy Spirit oracles to him that he not see death ere he sees the Messiah of Yah Veh.
Hebraic Roots Bible	And behold, there was a man in Jerusalem whose name was Simeon. And this man was righteous and devout, eagerly expecting the Consolation of Israel. And the Holy Spirit was upon him. And it happened to him, having been divinely instructed by the Holy Spirit, he was not to see death before he would see the Messiah of YAHWEH.
Israeli Authorized Version Orthodox Jewish Bible <i>The Scriptures</i> 1998	. . . And see, there was a man in Yerushalayim whose name was Shim'on, and this man was righteous and dedicated, looking for the comforting of Yisra'el. And the Set-apart Spirit was upon him. And it had been revealed to him by the Set-apart Spirit that he would not see death before he sees the Messiah of יהוה..

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout [carefully observing the divine Law], and looking for the Consolation of Israel [A Messianic title.]; and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Christ (the Messiah, the Anointed).
An Understandable Version	Now there was a righteous and devoted man named Simeon at Jerusalem, who was expecting the consolation of the Israelites [<i>i.e., the coming of the Messiah to save them</i>], and the Holy Spirit was upon him. Now it had been revealed to him by the Holy Spirit that he would not die until he had seen the Lord's Christ [<i>i.e., God's, specially chosen one</i>].
The Expanded Bible	Simeon Sees Jesus [Now; ^L And behold] In Jerusalem ·lived [^L was] a man named Simeon who was ·a good man [righteous; just] and ·godly [devout; reverent]. He was waiting for the ·time when God would take away Israel's sorrow [restoration/consolation of Israel; Is. 40:1] and the Holy Spirit was ·in [or upon] him. ·Simeon had been told [^L It had been revealed to him] by the Holy Spirit that he would not die before he saw ·the Christ promised by the Lord [^L the Lord's Messiah/Anointed One].
Jonathan Mitchell NT	And now, look and consider this! There was a man within Jerusalem whose name [was] Simeon, and this man [was] just (fair; equitable; in right relationships; in accord with the way pointed out) as well as grasping things well (or: well-received; taking it with ease and wellness), habitually receptive to (or: continuously welcoming and granting access to) Israel's call to the side for relief, aid, comfort and encouragement (or: the work and function of a Paraclete from Israel) – and a set-apart spirit (a holy wind; a separated Breath-effect; a sacred attitude) was continuously being upon him. Furthermore, it was for (or: to; in) him – having been transacted by dealings by (or: under) the set-apart Breath-effect (or: the Holy Spirit; the Sacred Attitude) – to not

Kretzmann's Commentary
NET Bible®

see or know death before he would see and know the Christ of [the] Lord (= Yahweh's Anointed One, the Messiah).

The Prophecy of Simeon

Now⁶⁸ there was a man in Jerusalem named Simeon who was righteous⁷⁰ and devout, looking for the restoration⁷¹ of Israel, and the Holy Spirit⁷² was upon him. It⁷³ had been revealed⁷⁴ to him by the Holy Spirit that he would not die⁷⁵ before⁷⁶ he had seen the Lord's Christ.⁷⁷

^{68tn} Grk "And behold." Here καί (kai) has been translated as "now" to indicate the transition to a new topic. The Greek word ἰδοῦ (idou) at the beginning of this statement has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

^{70tn} Grk "This man was righteous." The Greek text begins a new sentence here, but this was changed to a relative clause in the translation to avoid redundancy.

^{71tn} Or "deliverance," "consolation."

^{sn} The restoration of Israel refers to Simeon's hope that the Messiah would come and deliver the nation (Isa 40:1; 49:13; 51:3; 57:18; 61:2; 2 Bar 44:7).

^{72sn} Once again, by mentioning the Holy Spirit, Luke stresses the prophetic enablement of a speaker. The Spirit has fallen on both men (Zechariah, 1:67) and women (Elizabeth, 1:41) in Luke 1-2 as they share the will of the Lord.

^{73tn} Grk "And it." Here καί (kai) has not been translated because of differences between Greek and English style.

^{74tn} The use of the passive suggests a revelation by God, and in the OT the corresponding Hebrew term represented here by κεχρηματισμένον (kechrhmatismenon) indicated some form of direct revelation from God (Jer 25:30; 33:2; Job 40:8).

^{75tn} Grk "would not see death" (an idiom for dying).

^{76tn} On the grammar of this temporal clause, see BDF §§383.3; 395.

^{77tn} Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

^{sn} The revelation to Simeon that he would not die before he had seen the Lord's Christ is yet another example of a promise fulfilled in Luke 1-2. Also, see the note on Christ in 2:11.

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

And behold, there was a man in Jerusalem, whose name was Simeon and this man was righteous/just {dikaios} and 'one who revered God'/devout {eulabes}, looking expectantly toward 'that which will afford comfort and refreshment' {paraklesis} for Israel . . . and the Holy Spirit was on him {notice 'on him' not 'in him' - this was still pre-Church Age and this man had the endowment of the Holy Spirit, not the indwelling of Him}. It had been revealed to him by the Holy Spirit that he would not die {thanatos} before he had seen the Lord's Christ.

Translation for Translators

Luke 2:25-35

Simeon prophesied about what Jesus would do.

At that time there was an *old* man in Jerusalem whose name was Simeon. He habitually did what was pleasing to God and he obeyed God's laws. The Holy Spirit was *directing* him as he was waiting for God [MTY] to encourage the Israelite people by sending the Messiah. It was previously revealed by the Holy Spirit {The Holy Spirit *previously* revealed} to him that he would see God's *promised* Messiah before he died.

The Voice

While fulfilling these sacred obligations at the temple, they encountered a man in Jerusalem named Simeon. He was a just and pious man, anticipating the liberation of Israel from her troubles. He was a man in touch with the Holy Spirit. The Holy

Spirit had revealed to Simeon that he would not die before he had seen the Lord's Anointed One.

Literal, almost word-for-word, renderings:

Accurate New Testament	and look! Man was in jerusalem [to] whom Name {was} simeon and The Man This {was} Right and Devoted Awaiting comfort [of] the israel and Spirit was Pure to himand was [to] him Having Been Revealed by the spirit the [thing] pure not {him} to see death before than ever [He] may see the christ [of] lord
Analytical-Literal Translation	And look! There was a man in Jerusalem whose name <i>[was]</i> Simeon, and this man was righteous and devout, waiting for <i>[or, expecting]</i> the comforting help of Israel, and <i>[the]</i> Holy Spirit was upon him. And it had been divinely told him by the Holy Spirit <i>[that he would]</i> not see death before he saw the Christ <i>["the Anointed One"]</i> of <i>[the]</i> Lord.
Breakthrough Version	And look, a man was in Jerusalem whose name was Simeon. And this man did what is right and was devoted, waiting for Israel's encouragement. And the Sacred Spirit was on him. And it was for him (having received a notice from God by the Sacred Spirit) to not even see death before he would see the Anointed King of the Master.
Concordant Literal Version	And lo! there was a man in Jerusalem, whose name is Simeon. And this man is just and pious, anticipating the consolation of Israel, and holy spirit was on him." And he was apprised by the holy spirit that he would not be acquainted with death ere he should be acquainted with the Lord's Christ.
Context Group Version	And look, there was a man in Jerusalem whose name was Simeon; and this man was vindicated and devout, looking for the consolation of Israel; and the Special Spirit was on him. And it had been revealed to him by the Special Spirit, that he should not see death, before he had seen the Lord's the Anointed.
Disciples' Literal New T.	Simeon Recognizes The Child As The Messiah, But a Sword Will Pierce Mary's Soul And behold— a man was in Jerusalem <i>for whom the</i> name was Simeon. And this man was righteous and reverent [Or, God-fearing, devout], waiting- <i>for the</i> consolation of Israel. And the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit <i>that he would</i> not see death before he would see the Christ <i>of the</i> Lord.
<i>Emphasized Bible</i>	And lo! there was, a man, in Jerusalem, whose name, was Symeon; and, this man, was righteous and devout, awaiting the consolation of Israel, and Holy Spirit was upon him; and it had been intimated to him by the Holy Spirit, that he should not see death, before he had seen the Christ of the Lord.
English Standard Version	.
Far Above All Translation	.
Green's Literal Translation	.
Interlinear Greek New T.	.
Literal New Testament	AND BEHOLD, THERE WAS A MAN IN JERUSALEM WHOSE NAME [WAS] SIMEON; AND THIS MAN [WAS] JUST AND PIOUS; WAITING FOR [THE] CONSOLATION OF ISRAEL, AND [THE] SPIRIT HOLY WAS UPON HIM. AND IT WAS TO HIM DIVINELY COMMUNICATED BY THE SPIRIT THE HOLY THAT HE SHOULD NOT SEE DEATH BEFORE HE SHOULD SEE THE CHRIST OF [THE] LORD.
Modern English Version	Now there was a man in Jerusalem whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. It was revealed to him by the Holy Spirit that he would not die before he had seen the Lord's Christ.
Modern Literal Version	And behold, there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel and the Holy Spirit

was upon him. And it was divinely-spoken to him from the Holy Spirit, that he should not see death, before he should see the Lord's Christ.

- Modern KJV .
- New American Standard B. .
- New European Version .
- New King James Version .

Simeon Sees God's Salvation

And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ.

Revised Young's Lit. Trans.

And lo, there was a man in Jerusalem, whose name is Simeon, and this man is righteous and devout, looking for the comforting of Israel, and the Holy Spirit was upon him, and it has been divinely told him by the Holy Spirit -- not to see death before he may see the Christ of the Lord.

- Third Millennium Bible .
- Thomas Haweis Translation .
- A Voice in the Wilderness .
- World English Bible .
- Young's Updated LT .

The gist of this passage:

There was a devout man in Jerusalem, Simeon by name, and he was waiting upon the restoration of Israel. The Holy Spirit has made known to him that he would see the Messiah before his death.

Essentially what is happening is, Luke is telling a number of the unusual events to occur around the time of the birth of the Christ child. I do not believe that he comes even close to exhausting all of these events.

Luke 2:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
idou (ἰδοῦ) [pronounced <i>ih-DOO</i>]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400
anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-positive</i>]	<i>man, mankind, human being</i>	masculine singular noun; nominative case	Strong's #444
ên (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
en (ἐν) [pronounced <i>en</i>]	<i>in, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 2:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hierousalēm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i>]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419
ho (ὃ) [pronounced <i>hoh</i>]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
onoma (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; nominative case	Strong's #3686
Sumeôn (Συμεών) [pronounced <i>soom-eh-ONE</i>]	<i>harkening; transliterated Simon, Simeon, Symeon, Shimon</i>	indeclinable proper noun; masculine singular	Strong's #4826

Translation: Also, take note, [that there] was a man in Jerusalem whose name [was] Simeon;...

We now focus on a man called Simeon who lived in Jerusalem.

Luke made a great many private discoveries about the Lord and His early life. It is my educated guess that there were hundreds of various stories of individuals and groups who knew something about the birth of the LORD Jesus along with the events of the first few months. Given what we have studied so far, it seems very likely that Mary, the mother of Jesus, is likely the source for most of what we have read in these first 2 chapters of Luke.

One of these incidents involves a man called Simeon, which is a common Jewish name (one of the original tribes is Simeon).

Luke 2:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-positive</i>]	<i>man, mankind, human being</i>	masculine singular noun; nominative case	Strong's #444
houtos (οὗτος) [pronounced <i>HOO-tos</i>]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778

Luke 2:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dikaios (δίκαιος, αία, ov) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine singular adjective	Strong's #1342
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
eulabês (εὐλαβῆς) [pronounced yoo-lab-ACE]	<i>taking careful hold; circumspect; pious; devout</i>	masculine singular adjective; nominative case	Strong's #2126

Translation: ...and this man was righteous and circumspect [or, pious, devout].

Simeon is righteous by means of imputed righteousness.

The Greek word translated *devout* is eulabês (εὐλαβῆς) [pronounced yoo-lab-ACE]. It means, *taking careful hold; circumspect; pious; devout*. Strong's #2126. Devout suggests that he was knowledgeable about the Word of God. So, he was both a believer in the Revealed God of Israel and he had achieved a reasonable level of spiritual maturity. Therefore, he would have been a man learned in the Scriptures (the Scriptures at that time being the Old Testament).

Luke 2:25c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prosdechomai (προσδέχομαι) [pronounced pros-dekh'-om-ahee]	<i>admitting (to intercourse, hospitality, credence) or, by implication: waiting (with confidence or patience); accepting, allowing, looking [for]</i>	masculine singular, present (deponent) middle/passive participle; nominative case	Strong's #4327
paraklêsis (παράκλησις) [pronounced par-AK-lay-sis]	<i>comfort, consolation, exhortation, entreaty; imploration, exhortation, solace</i>	feminine singular noun; accusative case	Strong's #3874
του (τουῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Israêl (Ἰσραήλ) [pronounced is-rah-ALE]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474

Translation: [Also, he] was looking for the consolation [or, comfort, exhortation, solace] of Israel;...

The word *consolation* is the feminine noun paraklêsis (παράκλησις) [pronounced par-AK-lay-sis], which means 1) a calling near, summons, (especially for help); 2) importation, supplication, entreaty; 3) exhortation, admonition, encouragement; 4) consolation, comfort, solace; that which affords comfort or refreshment; 4a) thus of the Messianic salvation (so the Rabbis call the Messiah the consoler, the comforter); 5) persuasive discourse, stirring

address; 5a) *instructive, admonitory, conciliatory, powerful hortatory discourse*. Thayer definitions only. Strong's #3874. The Jews believed that, at some point in the future, nation Israel would be restored; the Jewish people would be called or summoned by the Messiah, the King of Israel, to Israel, having been scattered all over the earth. At that point, God would give them comfort and solace.

So, Simon is also there, at the Temple, and he was thinking about and looking for the comfort or consolation of Israel, which is a referral to the time when Jesus would rule this earth from Jerusalem.

There were many Jews who believed that a messiah would free Israel from the control of Rome. Now, even though it appears that Simeon is thinking about this; my guess is, since he is circumspect, he will be able to adjust his thinking to whatever the truth is.

Jesus will offer the kingdom to the people of Israel, but they will, for the most part, reject it. The rejection of the Lord will be so complete that those who ought to know the Scriptures the best—the priests and Levites—will engineer sham trials against the Lord, producing a series of false witnesses. And then the people there, when offered by Pilate the freedom of Jesus or a gangster, they choose the freedom of the gangster. The rejection of the Lord by Israel could not be much more stark than with that incident.

Some commentators see the *Consolation of Israel* as being a messianic title. Both would be closely tied together—the Messiah coming to His people and Israel being comforted as a nation. However, I believe this to be best understood as the restoration of Israel (which can only take place under Israel's Savior).

Now, when it comes to the Messianic prophecies, the Messiah is described in many ways. He is described both as being human and as being God; He is described as being a conquering Hero Who regathers the Hebrew people, but also as a suffering servant.

Simeon is there, at the Temple, thinking about the restoration of Israel—the Scriptures he has heard are in his mind. At this point in time, Israel was in a fragile state—Simeon could see this. Let me suggest that he realized that there was corruption in the religious class. So he had grave concerns about Israel, spiritually; which translated into having an affect on every aspect of their lives. And this causes him to think about the Messiah and the restoration of Israel.

Luke 2:25d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
πνευμα (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
ἐν (ἐν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; nominative case	Strong's #40
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909

Luke 2:25d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...and the Holy Spirit was upon him.

This is an unusual construction here, where it literally reads *a Spirit was Holy on him*. However, most translate this as, *the Holy Spirit was upon him*. In any case, he is being guided and informed by God the Holy Spirit.

The Holy Spirit coming upon Simeon may or may not have been an ecstatic event. I prefer to think that, Simeon was hearing the Word of God being spoken, and the Holy Spirit revealed to him just what was being said and what was meant by these words. He is hearing these words from Scripture in his mind and they are making perfect sense to him.

Luke 2:25 Also, take note, [that there] was a man in Jerusalem whose name [was] Simeon; and this man was righteous and circumspect [or, pious, devout]. [Also, he] was looking for the consolation [or, comfort, exhortation, solace] of Israel; and the Holy Spirit was upon him.

We have two things taking place at the same time. We have Mary and Joseph bringing the infant Jesus to the Temple for the purification rites found in Leviticus. But also, there is this man Simeon. He is thinking about the consolation of Israel, and the Holy Spirit comes upon him while these things are on his mind.

Luke 2:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
ἐν (ἐν) [pronounced ayn]	was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
αὐτῷ (αὐτῷ) [pronounced ow-TOH]	in him, by him, to him; for him; by means of him; same	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
chrêmatiszô (χρηματίζω) [pronounced khray-mat-IHD-zo]	revealing (divine information); speaking, one uttering an oracle; being divinely intimate; constituting a firm for business; bearing as a title; called, admonished (warned) of God	neuter singular, perfect passive participle; nominative case	Strong's #5537
ὑπό (ὑπό) [pronounced hoop-OH]	under, beneath, through; by	preposition with the genitive	Strong's #5259

Luke 2:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
πνευμα (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40

Translation: And He was in him revealing by the Holy Spirit...

I would understand the verb here to refer back to God the Holy Spirit from the previous passage. The Spirit has come upon Simeon and He is now revealing new information to him.

In our era, we as believers have the Holy Spirit; and He reveals truths to us from Scripture. We accord our lives with the Scripture in our souls. The Holy Spirit is not sitting right next to us as we drive, telling us, "You intend to make a right turn up ahead; don't do that; make a left turn instead." We receive revelation of truth from Scriptures.

As believers, we need to rightly divide the Word of Truth. The Holy Spirit has a ministry in every dispensation; but it is not the exact same ministry. Just as Jesus Christ—the Revealed God in the Old Testament—has a particular ministry in each dispensation, but it is not the exact same ministry. Let me point out a most obvious difference: for 3–4 years, the people of Israel got to see Jesus in person during His very short public ministry. 2000 years prior to this, no one saw the public ministry of Jesus. And for 2000 years after that time, no one can take a plane trip to Israel and find Jesus teaching somewhere. He only had a real physical presence for a relatively short period of time in human history. So, we have to recognize that, based upon that fact alone, the Lord's ministry is different then than it is right now.

It should not be difficult to figure out that God the Holy Spirit also has a different ministry to us. When the church was being established—which meant that nation Israel was temporarily being set aside—the Holy Spirit had a very dramatic impact upon His coming upon those who had believed in Jesus. People suddenly could speak in foreign languages that they had never learned. Certain believers could actually do what Jesus did and heal others of real physical diseases. This sort of activity had not occurred before.

Current charismatic churches notwithstanding, there is no place where you can go today and hear real foreign languages being spoken by people who have never learned them; there are no traveling groups of believers who heal any and all who come to them. All of that took place for a very limited period of time. These were signs which accompanied history changing events (the 1st advent of the Lord; and the foundation of the church). At this point, the church has clearly been founded and the nation Israel has been set aside as a conduit through which God works and reveals new information. We know this. No one goes to Israel today in order to find a prophet teaching new things from God.

Now, what is nice for us, in this era, is we can see all of these things take place in our own mind's eye. The great battles of David? We can be there, in the midst of the battle. God making His covenant with Abraham? We can

be right there, hearing God’s words and seeing Abraham’s reaction of faith. The Lord’s public ministry? We can be right there, with knowledge of the Scriptures and a modicum of imagination.

Back to Simeon—and I blame Simeon for this digression—he will experience something that you and I will not personally experience. He will know that he will see the Messiah before he, Simeon, dies. God the Holy Spirit reveals this to him. However, we know that, at death, we will see Jesus.

Luke 2:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
mē (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong’s #3361
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	aorist active infinitive	Strong’s #1492
thanatos (θάνατος) [pronounced THAH-nah-toss]	<i>death [natural, a penalty, real, figurative, danger, threat, manner of]; physical death; spiritual death; eternal death</i>	masculine singular noun; accusative case	Strong’s #2288
prin (πρίν) [pronounced prihn]	<i>before, formerly</i>	adverb	Strong’s #4250
ê (ἢ) [pronounced ā]	<i>or; either, rather; than; but; save</i>	disjunctive particle	Strong’s #2228
For some reason, this is bracketed in two sets of Greek texts. It does not appear to fit here. Another suggests this is a variant and another translates it and the previous adverb as <i>before</i> .			
án (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong’s #302
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	3 rd person singular, aorist active subjunctive	Strong’s #1492
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong’s #3588
Christos (χριστός) [pronounced krees-TOSS]	<i>anointed, anointed one, Messiah, Christ</i>	masculine singular noun; accusative case	Strong’s #5547
kurios (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, about which he has power of deciding; the possessor and disposer of a thing; the owner; one who has control of the person; prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong’s #2962

Translation: ...[that he would] not see death before he has seen the Christ of God [lit., Lord].

Simeon understood that he would not die before seeing the Christ [= Messiah] of the Lord. You will note that what is happening around the birth of the Lord are a variety of strange happenings—some of them miraculous.

All Israel knew of the coming Messiah; and they knew about various aspects of Him. The way that Jesus appeared on this earth and His earthly ministry will not be exactly what was expected. This is because many of the people at that time overemphasized one aspect of His ministry (the restoration of Israel), but did not appreciate Him as the suffering servant (Psalm 22 Isa. 53), the One Who would die for our sins (the book of Leviticus).

This is no different from cults and some denominations today. They often focus on one set of specific Scriptures, and extrapolate their entire theology from that set of Scriptures, and then force everything else in the Bible to conform to that theology (or, they ignore what is found elsewhere in Scripture). The Jehovah's Witnesses are a prime example of that. The Bible clearly teaches the humanity of Jesus Christ. In fact, the book of Luke focuses upon that aspect of Jesus more than the other gospels. This emphasis of the Jehovah's Witnesses causes them to bend all Scriptures to fit this view of Jesus, Whom they call *a god*, but refuse to recognize Him as *the God*. So they take every instance where Jesus is clearly spoken of as God and they put their own JW spin on it. They add in their own phoney Greek *scholarship* in John 1:3. When Thomas sees and feels the nail prints in the hands and side of Jesus, he says, "My Lord and my God." The claim of the JW's is, Thomas says the first thing to Jesus and then he looks up into the sky and says the second thing to God the Father (despite there being nothing in the context to suggest that). Those are two examples of dozens of places where they have to put a spin on the Scripture which is there, in order to make it coincide with their corrupt theology.

Similarly, liberals today will take a handful of Scriptures concerning Jesus and paint Him as a long-haired, sandal-wearing hippie, spreading peace, love and socialism.

Believers must allow themselves to be informed by the entire Bible, not just the parts that they really like. This is why verse-by-verse, book-by-book teaching is necessary in the church today.

Back to Simeon:

Luke 2:26 **And He was in him revealing by the Holy Spirit [that he would] not see death before he has seen the Christ of God [lit., Lord].**

Simeon here is thinking about the consolation of Israel, and somehow, he comes to the realization that he will see the Messiah himself. This is extra-Biblical information. Obviously, there is no verse in the Bible which states, "Simeon will see the Messiah before his death." So, in some way, apart from the revelation of Scripture, this was revealed to him.

Luke 2:25–26 **One of the other unusual happenings at that time involves a man in Jerusalem whose name was Simeon, who was righteous and circumspect. He had been thinking about and looking for the consolation, comfort and solace of Israel. The Holy Spirit came upon him and revealed to him that he would not see death until he had seen the Promised Messiah.**

The Holy Spirit had revealed to Simeon that he would see the Promised Messiah before death. This is not exactly the same as the *consolation, comfort and solace of Israel*, but the two events are related. Those who know the Old Testament prophecies new that, one aspect of the coming of the Messiah was, Israel's independence would be restored, and David's Greater Son would reign over Israel.

This is actually a very big topic and I want to wait until Jesus Himself deals with this particular topic. But, suffice to say, Jesus comes and He offers the Kingdom of God to the Hebrew people, but they reject Him. Therefore, the Kingdom Reign of the Messiah would not yet come to pass because Israel rejected her King. This does not mean that there will be no literal fulfillment of the promise (found throughout the Old Testament); but that Jesus will return and then He will restore all things.

I generally try not to have this many verses put together; however, the final words in v. 28 are, *and he said*. Had these words been placed with v. 29, then most translations would have simply begun a new sentence with, *and he said* (many translators actually do this); however, a considerable number of translations treat the final words of v. 28 as a continuation of what came before. The division here will work for virtually all translations.

Most of the translations which I took from e-sword were not formatted, so I gave them the simple format of the first two verses are treated like narrative and the next 4 verses are spoken poetry.

And they went in a Spirit to the Temple and when brought in the parents the infant Jesus, from carrying out them according to the custom of the Law concerning Him, and he received Him into the arms and he praised the God. And he said, “Now, You set at liberty the slave of Yours, a Master according to the words of You in peace, because might have seen the eyes of mine the Defender [of salvation] from You, Whom You have prepared before a face of all the peoples; a light for the revelation of Gentiles and glory of people of Yours, Israel.”

Luke
2:27–32

Jesus parents [lit., *they*] entered into the Temple [area] [and Simeon entered in as well] in the Spirit. When the parents brought in the infant Jesus, [they were] carrying out the custom of the Law concerning Him, Simeon received the Child [lit., *he received Him*] into [his] arms and he praised God. He said, “Now, You have set at liberty Your slave, a Master according to Your words, in peace; because my eyes have seen the Defender [of salvation] from You, Whom You have prepared before all of the peoples—as a light of revelation for the Gentiles and a glory for Your people Israel.”

Both the parents of Jesus and Simeon entered into the Temple courtyard simultaneously, guided by the Spirit of God. When the parents brought forth the infant Jesus, carrying out the custom of the Law for infants, Simeon took Him into his arms and praised God. He said, “Now, at this time, You have freed Your slave. Here is the Master according to Your promises, Who will bring peace between man and God. You have prepared Him for all of the peoples—You have made Him a light to the gentiles, a revelation to them; and a glory for Your people Israel.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And they went in a Spirit to the Temple and when brought in the parents the infant Jesus, from carrying out them according to the custom of the Law concerning Him, and he received Him into the arms and he praised the God. And he said, “Now, You set at liberty the slave of Yours, a Master according to the words of You in peace, because might have seen the eyes of mine the Defender [of salvation] from You, Whom You have prepared before a face of all the peoples; a light for the revelation of Gentiles and glory of people of Yours, Israel.”

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law,
He also took him into his arms, and blessed God, and said:
Now thou dost dismiss thy servant, O Lord, according to thy word in peace;
Because my eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples:
A light to the revelation of the Gentiles, and the glory of thy people Israel.

V. Alexander's Aramaic T. .

James Murdock's Syriac NT	<p>This man came, by the Spirit, into the temple; and when his parents brought in the child Jesus, to do for him as is commanded in the law, he took him in his arms, and blessed God, and said:</p> <p>My Lord, now release thou thy servant in peace, as thou hast said: for lo, my eyes have seen thy mercy, which thou hast prepared in the presence of all nations, a light for a revelation to the Gentiles, and a glory for thy people Israel.</p>
Original Aramaic NT	<p>This one had come by The Spirit of Holiness to The Temple, and as his parents brought The Boy Yeshua to do for him just as it was commanded in the law, He took him in his arms and he blessed God and said:</p> <p>"Now send your servant in peace, my Lord, according to your word." "Behold, my eyes have seen your mercy," "Him whom you have prepared in the sight of all the peoples." "The Light for the revelation of the Gentiles and The Glory to your people Israel."</p>
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	<p>.</p> <p>This man was led by the Spirit to the temple; and when the parents brought in the boy Jesus, to do for him according to what is commanded in the law, He received him in his arms, and blessed God, and said, Now dismiss thy servant, O my Lord, in peace, according to your word; For behold, mine eyes have already seen your mercies, Which you have prepared before the face of all peoples, A light for a revelation to the Gentiles, and a glory to your people Israel.</p>
Updated Brenton (Greek)	<p>.</p>
Significant differences:	
Limited Vocabulary Translations:	
Bible in Worldwide English	<p>He came into the temple, led by the Spirit. The parents brought in the child Jesus to do what the law said they should do about him. Then Simeon took Jesus in his arms and praised God.</p> <p>He said, Lord, now you are letting your servant go in peace, just as you said. I have seen with my own eyes the one you have sent to save people. You have made this way for all peoples to be saved. He is a light which will shine for those who do not know God. He is the one who will bring praise to your people Israel.</p>
Easy English	<p>Now the day had come. The Holy Spirit told Simeon that he should go to the Great House of God. Mary and Joseph were bringing the baby Jesus to do what the rule said. Simeon went to them. He took Jesus from Mary and he held him in his arms. Then he thanked God.</p> <p>'Master, you have done what you promised to your servant. Now, I can die with no trouble in my mind.</p> <p>Now I really have seen the person that will save people. You have sent him to earth so that everyone will know about him. He will be like a light to people. He will show you to those that are not Jews. They will then know you. And they will know what you want from them. Then they will know what you want them to do. He will also show that your people of Israel are very special.'</p>
Easy-to-Read Version–2001	<p>.</p>
Easy-to-Read Version–2006	<p>The Spirit led Simeon to the Temple. So he was there when Mary and Joseph brought the baby Jesus to do what the Jewish law said they must do. Simeon took the baby in his arms and thanked God:</p> <p>"Now, Lord, you can let me, your servant, die in peace as you said. I have seen with my own eyes how you will save your people. Now all people can see your plan.</p>

<i>God's Word™</i>	<p>He is a light to show your way to the other nations. And he will bring honor to your people Israel.”</p> <p>Moved by the Spirit, Simeon went into the temple courtyard. Mary and Joseph were bringing the child Jesus into the courtyard at the same time. They brought him so that they could do for him what Moses’ Teachings required. Then Simeon took the child in his arms and praised God by saying, “Now, Lord, you are allowing your servant to leave in peace as you promised. My eyes have seen your salvation, which you have prepared for all people to see. He is a light that will reveal salvation to the nations and bring glory to your people Israel.”</p>
Good News Bible (TEV) <i>The Message</i>	<p>Led by the Spirit, he entered the Temple. As the parents of the child Jesus brought him in to carry out the rituals of the Law, Simeon took him into his arms and blessed God:</p> <p>God, you can now release your servant; release me in peace as you promised. With my own eyes I’ve seen your salvation; it’s now out in the open for everyone to see: A God-revealing light to the non-Jewish nations, and of glory for your people Israel.</p>
Names of God Bible NIRV	<p>The Spirit led him into the temple courtyard. Then Jesus’ parents brought the child in. They came to do for him what the Law required. Simeon took Jesus in his arms and praised God. He said, “Lord, you are the King over all. Now let me, your servant, go in peace. That is what you promised. My eyes have seen your salvation. You have prepared it in the sight of all nations. It is a light to be given to the Gentiles. It will be the glory of your people Israel.”</p>
New Life Version	<p>He came to the house of God being led by the Holy Spirit. The parents took Jesus to the house of God. They came to do what the Law said must be done. Then Simeon took Jesus in his arms. He gave honor to Him and thanked God, saying, “Lord, now let me die in peace, as You have said. My eyes have seen the One Who will save men from the punishment of their sins. You have made Him ready in the sight of all nations. He will be a light to shine on the people who are not Jews. He will be the shining-greatness of Your people the Jews.”</p>
New Simplified Bible	<p>Under the power of the spirit he came to the temple. The parents brought in the child Jesus, that they obey the custom of the law. He received him into his arms, and blessed God, and said: »Let your servant depart according to your word in peace. »My eyes have seen your salvation. »That which you prepared before the peoples. »It is a light of revelation to the nations, and the glory of your people Israel.«.</p>
The Spoken English NT	<p>Led by^{aa} the Spirit, he came to the Temple. And then Jesus’ parents brought him in. They were going to do the presentation ceremony with him, as the Law says. And Simeon took him in his arms, and he praised God, and said, Now you’re freeing your servant, Master! I can go in peace, just like you said.^{bb} Because my eyes have seen your salvation: The salvation that you’ve prepared in front of all the peoples of the world!</p>

A light that'll be a revelation among the Gentiles,
And the glory of your people Israel!

aa. "Led by": lit. "In."

bb. Lit. "according to your word."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study
Contemporary English V.

.
When Mary and Joseph brought Jesus to the temple to do what the Law of Moses says should be done for a new baby, the Spirit told Simeon to go into the temple. Simeon took the baby Jesus in his arms and praised God,
"Lord, I am your servant, and now I can die in peace, because you have kept your promise to me.
With my own eyes I have seen what you have done to save your people, and foreign nations will also see this.
Your mighty power is a light for all nations, and it will bring honor to your people Israel."

The Living Bible

The Holy Spirit had impelled him to go to the Temple that day; and so, when Mary and Joseph arrived to present the baby Jesus to the Lord in obedience to the law, Simeon was there and took the child in his arms, praising God.
"Lord," he said, "now I can die content! For I have seen him as you promised me I would. I have seen the Savior you have given to the world. He is the Light that will shine upon the nations, and he will be the glory of your people Israel!"

New Berkeley Version
New Century Version

.
The Spirit led Simeon to the Temple. When Mary and Joseph brought the baby Jesus to the Temple to do what the law said they must do, Simeon took the baby in his arms and thanked God:
"Now, Lord, you can let me, your servant,
die in peace as you said.
With my own eyes I have seen your salvation,
which you prepared before all people.
It is a light for the non-Jewish people to see
and an honor for your people, the Israelites."

New Living Translation
The Passion Translation
Unlocked Dynamic Bible

.
When Joseph and Mary brought their baby, Jesus, to the temple in order to perform the rituals that Yahweh had commanded in his laws, the Spirit led Simeon to enter the temple courtyard. Then he took Jesus up in his arms and praised Yahweh, saying,
"Lord, you have made me content and I can now die in peace according to your promise.
I have seen the one whom you sent to save people,
the one you prepared in the midst of all the peoples.
He will be like a light that will reveal your truth to the Gentiles, and he will bring honor to the Israelite people."

William's New Testament

Partially literal and partially paraphrased translations:

American English Bible

And it was because [God's] Breath was leading him that he came to the Temple that day.
So as the parents were bringing the boy (Jesus) in to do what the Law customarily required, [SimeOn] took him in his arms and praised God saying:
'Now, O Sovereign Lord,

You can set Your slave free in peace, as You said,
 For my eyes have now seen this one who will save...
 The one You provided for all men to see...
 The revealing light to all nations,
 And a glory to IsraEl, Your people.'

Beck's American Translation
 Common English Bible

Led by the Spirit, he went into the temple area. Meanwhile, Jesus' parents brought the child to the temple so that they could do what was customary under the Law. Simeon took Jesus in his arms and praised God. He said,
 "Now, master, let your servant go in peace according to your word,
 because my eyes have seen your salvation.
 You prepared this salvation in the presence of all peoples.
 It's a light for revelation to the Gentiles
 and a glory for your people Israel."

International Standard V

Led [The Gk. lacks *Led*] by the Spirit, he went into the Temple. When the parents brought the child Jesus to do for him what was customary under the Law, Simeon [Lit. *he*] took the infant [Lit. *him*] in his arms and praised God, saying,
 "Master, now you are dismissing your servant in peace
 according to your promise,
 because my eyes have seen your salvation,
 which you prepared for all people to see—
 a light that will reveal salvation [Lit. *a light for revelation*] to unbelievers [Lit. *gentiles*; i.e. unbelieving non-Jews]
 and bring glory to your people Israel."

Len Gane Paraphrase

A. Campbell's Living Oracles

This man came, guided by the Spirit, into the temple. And when the parents brought in the child Jesus, to do for him what the law required, he took him into his arms, and blessed God, and said,
 Now, Lord, thou dost in peace dismiss thy servant, according to thy word;
 for my eyes have seen the Saviour,
 whom thou hast provided in the sight of all the world,
 a luminary to enlighten the nations, and to be the glory of Israel thy people.

New Advent (Knox) Bible

He now came, led by the Spirit, into the temple; and when the child Jesus was brought in by his parents, to perform the custom which the law enjoined concerning him, Simeon too was able to take him in his arms. And he said, blessing God: Ruler of all, now dost thou let thy servant go in peace, according to thy word; for my own eyes have seen that saving power of thine which thou hast prepared in the sight of all nations. This is the light which shall give revelation to the Gentiles, this is the glory of thy people Israel.

20th Century New Testament

Moved by the Spirit, Simeon came into the Temple Courts, and, when the parents brought in the child Jesus, to do for him what was customary under the Law, Simeon himself took the child in his arms, and blessed God, and said:
 "Now, Lord, thou wilt let thy servant go, According to thy word, in peace,
 For my eyes have seen the Salvation
 Which thou hast prepared in the sight of all nations--
 A Light to bring light to the Gentiles, And to be the Glory of thy people Israel."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible
 Awful Scroll Bible

Even himself came by-within the Breath to the sacred place, and his parents are to be brought-in the child Jesus from-among, to be performed that concerning Him, according to that having become accustomed of the Precept. Then himself took-Him -up into the folds of his arms, and considered-well God, even said he,

"Lord, at this time You dismiss-away Your devoted slave, a dismissing-away from-within peace, according to Your word,
 (")certainly-of-what my eyes perceived Your Deliverance,
 (")which You prepared against the face of all people,
 (")a Light for the bringing-out-from-suppression to the nations, even the Splendor of Your people Israel!"

Christian Standard Bible

Guided by the Spirit, he entered the temple. When the parents brought in the child Jesus to perform for him what was customary under the law, Simeon took him up in his arms, praised God, and said,

Now, Master,
 you can dismiss your servant in peace,
 as you promised.
 For my eyes have seen your salvation.
 You have prepared it
 in the presence of all peoples—
 a light for revelation to the Gentiles [Or *the nations*]
 and glory to your people Israel

Conservapedia Translation

The Spirit¹ led Simeon into the temple. When Jesus's parents brought him in according to the religious custom, Simeon took Jesus in his arms, praised God and exclaimed,

"Lord, now let your servant leave in peace,²
 as You command. for my eyes have seen Your salvation,
 which you prepared for everyone to see;
 a light of revelation³ to all non-Jewish people,
 and the glory of your people Israel.

¹ Use triangulation to more fully convey the meaning: translate "Holy Ghost" for the first reference, "Spirit" for the second. [I edited these remarks; Conservapedia used *Holy Ghost* back in v. 26.]

² Most English-speaking people do not think "anti-war" when they hear the word peace. The word peace is well understood with no qualifiers needed to muddy the translation.

³ "Revelation" is a more precise translation from the Greek. Also, the original Greek word in the verse was "nations" not Gentiles or non-believers...which meant any other nation than Israel...i.e. - all non-Jews. The Bible often highlights God's special relationship with the nation of Israel. To stay true in our translation, we must not dilute this distinction.

The Disciple's Bible
 Evangelical Heritage V.

Moved by the Spirit he went into the temple courts. When the parents brought in the child Jesus to do for him what was customary according to the law, Simeon took him into his arms and praised God. He said,

Lord, you now dismiss your servant in peace, according to your word,
 because my eyes have seen your salvation,
 which you have prepared before the face of all people,
 a light for revelation to the Gentiles, and the glory of your people Israel.

Ferrar-Fenton Bible

And he had come into the temple full of the Spirit; and when the parents of the Child Jesus entered for the purpose of observing the custom of the law concerning Him, he took Him into his own arms, and praised God, and said

' Now release Your servant, Master, According to Your word, in peace !
 Because mine eyes have seen Your salvation,
 Which You have prepared in the presence of all the peoples,
 A LIGHT OF REVELATION TO THE NATIONS,
 AND THE HONOUR OF YOUR PEOPLE ISRAEL."

Free Bible Version	Following the Spirit's leading, he went to the Temple. When Jesus' parents brought in the little boy to be dedicated as required by the Law, Simeon took Jesus in his arms, thanked God, and said, "Lord and Master, now you can let your servant die in peace as you promised, because I have seen for myself your salvation which you have prepared for everyone. He is a light that will show you to the nations, the glory of your people Israel." And he came by inspiration into the temple.
God's Truth (Tyndale)	And when the father and mother brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms and said. Lord, now let you your servant depart in peace according to your promise. For mine eyes have seen the saviour sent from you, Which you have prepared before the face of all people. A light to lighten the gentiles, and the glory of your people Israel.
Jubilee Bible 2000 Montgomery NT NIV, ©2011 NT for Everyone	. . . Led by the spirit, he came into the Temple. As Jesus' parents brought him in, to do for him what the law's regulations required, he took the baby in his arms and blessed God with these words: 'Now, master, you are dismissing your servant in peace, Just as you said. These eyes of mine have seen your salvation, which you made ready in the presence of all peoples: a light for revelation to the nations, and glory for your people Israel.'
Peter Pett's translation Riverside New Testament Leicester A. Sawyer's NT	. . . And he came by the spirit into the temple, and when the parents brought in the child Jesus, to do according to the custom of the law concerning him, he also took it in his arms, and blessed God, and said, Now, Master, dismiss thy servant according to thy word, in peace; for my eyes have seen thy salvation, which thou hast prepared before all people; a light for enlightening Gentiles, and a glory of thy people Israel.
Tree of Life Version	So in the <i>Ruach</i> , Simeon came into the Temple; and when the parents brought the Child <i>Yeshua</i> to do for Him according to the custom of the <i>Torah</i> , Simeon received Him into his arms and offered a <i>bracha</i> to God, saying, 'Now may You let Your servant go in peace, O Sovereign Master, [Grk. Despota; cf. Heb. Ha-Adon, Isa. 3:1; 10:33.] according to Your word. For my eyes have seen Your salvation, which You have prepared in the presence of all peoples: 'A light for revelation to the nations' [Isa. 42:6; 49:6; cf. 60:1-3.] and the glory of Your people Israel.'
Unlocked Literal Bible Urim-Thummim Version	. And he came by the Spirit into the Sacred Place and when the parents brought in the child Jesus, to do for him after the custom of the Law, then he took him up in his arms, and blessed Elohim and said, LORD, now let you your slave depart in peace, according to your Word, because my eyes have seen your salvation, that you have prepared before the presence of all the people. A Light to make visible to the Gentiles, and the glory of your people Israel.
Weymouth New Testament	.

Whiston's Primitive NT
Wilbur Pickering's New T.

So by the Spirit he came into the temple; and when the parents brought the Child Jesus in, to do concerning Him according to the custom of the law, Simeon took Him into his arms and blessed God and said:
"Sovereign,¹⁴ now You can release your slave in peace, according to Your word, because my eyes have seen Your salvation, which You have prepared before the face of all peoples: a light for revelation to Gentiles, and the glory of Your people Israel."

⁽¹⁴⁾ Simon actually used the term from which we get 'despot', but in English this term has a negative flavor, unless one adds 'benevolent'; but 'benevolent despot' doesn't work very well in direct address—so I render 'Sovereign'. [When I myself address God, I habitually follow Simeon's example.]

Wikipedia Bible Project

Under the direction of the Spirit he went to the temple and when Jesus' parents brought the little boy to be dedicated as the Law required, Simeon himself picked up Jesus, thanked God, and said,
"Lord, now you can let your servant go in peace as you promised, because my own eyes have seen your salvation that you have made available for everyone. He is a light to reveal you to the nations, and the glory of your people Israel."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

So he was led into the Temple by the Holy Spirit at the time the parents brought the child Jesus, to do for him according to the custom of the Law. Simeon took the child in his arms and blessed God, saying, "Now, O Lord, you can dismiss your servant in peace, for you have fulfilled your word and my eyes have seen your salvation, which you display for all the people to see. Here is the light you will reveal to the nations and the glory of your people Israel."

The Heritage Bible

And he came in the Spirit into the temple, even in the parents bringing the child Jesus in for them to do according to the custom of the law concerning him, And he received him into his arms, and blessed God, and said,
Now set your servant free in peace, Absolute Ruler, [*Despotes*, *Despot*.] according to your spoken word,
Because my eyes have seen your salvation,
Which you have prepared down [*kata*. Down is a separate word in this sentence, and apparently its use here emphasizes God's having prepared salvation down here upon earth before the face of His people.] before the face of all people,
To reveal a light to the races, [*races* is *ethnos*, ethnics, referring to all races; people is *laos*, a people, usually denoting one's own race, also lay people as opposed to leaders, regardless of the ethnic background of the one speaking.] and the glory of your people Israel

New American Bible (2002)

New American Bible (2011)

He came in the Spirit into the temple; and when the parents brought in the child Jesus to perform the custom of the law in regard to him, he took him into his arms and blessed God, saying:

"Now, Master, you may let your servant go in peace, according to your word, for my eyes have seen your salvation, [3:6; Is 40:5 LXX; 52:10.] which you prepared in sight of all the peoples, a light for revelation to the Gentiles, and glory for your people Israel." [Is 42:6; 46:13; 49:6; Acts 13:47; 26:23.]

New English Bible—1970

Guided by the Spirit he came into the temple; and when the parents brought in the child Jesus to do for him what was customary under the Law, he took him in his arms, praised God, and said: **Song of Simeon** -

'This day, Master, thou givest thy servant his discharge in peace;

now thy promise is fulfilled.
 For I have seen with my own eyes
 the deliverance which thou hast made ready
 in full view of all the nations:
 A light that will be a revelation to the heathen,
 and glory to thy people Israel.'

New Jerusalem Bible Prompted by the Spirit he came to the Temple; and when the parents brought in the child Jesus to do for him what the Law required, he took him into his arms and blessed God; and he said:

Now, Master, you are letting your servant go in peace as you promised;
 for my eyes have seen the salvation
 which you have made ready in the sight of the nations;
 a light of revelation for the gentiles and glory for your people Israe.

New RSV

Guided by the Spirit, Simeon [Gk *In the Spirit, he*] came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon [Gk *he*] took him in his arms and praised God, saying, 'Master, now you are dismissing your servant [Gk *slave*] in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel.'

Revised English Bible—1989

Guided by the Spirit he came into the temple; and when the parents brought in the child Jesus to do for him what the law required, he took him in his arms, praised God, and said:

"Now, Lord, you are releasing your servant in peace, according to your promise. For I have seen with my own eyes the deliverance you have made ready in full view of all nations: a light that will bring revelation to the Gentiles and glory to your people Israel."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Prompted by the Spirit, he went into the Temple courts; and when the parents brought in the child Yeshua to do for him what the *Torah* required, Shim'on took him in his arms, made a *b'rakhah* to God, and said,

"Now, *ADONAI*, according to your word,
 your servant is at peace as you let him go;
 for I have seen with my own eyes your *yeshu'ah*,
 which you prepared in the presence of all peoples —
 a light that will bring revelation to the *Goyim*
 and glory to your people Isra'el..

exeGesés companion Bible

And he comes in the Spirit
 into the priestal precinct:
 and the parents introduce the child Yah Shua,
 to do for him as accustomed by the torah.
 And he receives him in his arms
 and eulogizes Elohim and says
 Despotes, now release your servant in shalom,
 according to your rhema:
 for my eyes see your salvation,
 whom you prepared
 ` in front of the face of all people;
 a light of apocalypse to the goyim
 and the glory of your people Yisra El.

Hebraic Roots Bible

And by the Spirit he came into the sanctuary. And as the parents were bringing in the Child Yahshua for them to do according to the custom of the Torah concerning Him, even Simeon received Him into his arms. And he blessed YAHWEH and said, Now dismiss your servant in peace, Adonai, according to your word. Because my eyes saw Your Salvation, which You prepared before the face of all the peoples; a Light for revelation to the nations, and the Glory of Your people Israel.

Israeli Authorized Version
Orthodox Jewish Bible
The Scriptures 1998

And he came in the Spirit into the Set-apart Place. And as the parents brought in the Child עשוהי, to do for Him according to the usual practice of the Torah, then he took Him up in his arms and blessed Elohim and said, "Now let Your servant go in peace, O Master, according to Your word, for my eyes have seen Your deliverance, which You have prepared before the face of all the peoples, a light for the unveiling of the gentiles, and the esteem of Your people Yisra'el."

Expanded/Embellished Bibles:*The Amplified Bible*

Prompted by the Spirit, he came into the temple [enclosure]; and when the parents brought in the child Jesus, to do for Him the custom required by the Law [i.e. offer the turtledoves as a sacrifice], Simeon took Him into his arms, and blessed *and* praised *and* thanked God, and said,

"Now, Lord, You are releasing Your bond-servant to leave [this world] in peace,

According to Your word;

For my eyes have seen Your Salvation,

Which You have prepared in the presence of all peoples,

A LIGHT FOR REVELATION TO THE GENTILES [to disclose what was previously unknown],

And [to bring] the praise *and* honor *and* glory of Your people Israel."

An Understandable Version

And he was led by the Holy Spirit into the Temple, and when Joseph and Mary brought the baby Jesus in, so they could do to Him what was customary under the Law of Moses, Simeon took Jesus in his arms, praised God and said, "Master, you may now allow your servant to be released [i.e., die] in peace, according to what you said.

For my eyes have seen your salvation [i.e., Jesus],

which [i.e., whom] you have prepared before all people [i.e., for their benefit],

[to be] a light for revealing [God's way of salvation] to the [unconverted] Gentiles,

and a [source of] glory to your people, the Israelites."

The Expanded Bible

The Spirit led Simeon to the Temple. When ·Mary and Joseph [the parents] brought the ·baby [child] Jesus to the Temple to do [for him] what ·the law said they must do [the custom of the law required], Simeon took the baby in his arms and ·thanked [praised; blessed] God:

"Now, Lord, you can let me, your servant,

·die [depart; be dismissed] in peace ·as you said [according to your word].

With my own eyes I have seen your salvation [Is. 52:10],

which you prepared ·before [in the presence of] all ·people [nations; people groups].

It is a light ·for the Gentiles to see [of revelation for the Gentiles/nations; Is. 42:6; 49:6]

and ·an honor [the glory] for your people, ·the Israelites [Israel]."

Jonathan Mitchell NT

And so, within the midst of the Breath-effect and in union with the Spirit (or: in the midst of the Sacred Attitude) he came into the Temple courts (or: grounds). And within the [situation for] the parents to bring the little boy Jesus, for them to do and

perform according to and in correspondence with the practice having been done by custom of the Law concerning Him, he, himself, then received Him into [his] arms and spoke good words about God, and said,

"At this time (or: Right now) you are in the process of loosing away, releasing and freeing Your slave, O Sovereign Owner, corresponding to Your gush-effect, in union with Peace (the result of the declaration flowing from You within the midst of peace [= shalom]).

"because my eyes see and perceive Your Deliverance (Your Salvation; Your Safety; Your Health and Wholeness; Your Restoration to the original state and condition), which You prepared and made ready in correspondence with (or: true to and stepping with; following the pattern of; down in front of) [the] face of (or: face to face with; personally to; or: = openly before) all the peoples,

"a Light [leading] into an unveiling of (or: a revelation belonging to and pertaining to) ethnic multitudes (or: nations; non-Israelites; = pagans), and [the] Glory (a manifestation which calls for praise; a reputation; a notion inspiring the imagination) of Your people, Israel."

Kretzmann's Commentary
NET Bible®

So⁷⁸ Simeon,⁷⁹ directed by the Spirit,⁸⁰ came into the temple courts,⁸¹ and when the parents brought in the child Jesus to do for him what was customary according to the law,⁸² Simeon⁸³ took him in his arms and blessed God, saying,⁸⁴

"Now, according to your word,⁸⁵ Sovereign Lord,⁸⁶ permit⁸⁷ your servant⁸⁸ to depart⁸⁹ in peace.

For my eyes have seen your salvation⁹⁰

that you have prepared in the presence of all peoples:⁹¹

a light,⁹²

for revelation to the Gentiles,

and for glory⁹³ to your people Israel."

^{78tn} Here καί (kai) has been translated as "so" to indicate the consequential nature of the action.

^{79tn} Grk "he"; the referent (Simeon) has been specified in the translation for clarity.

^{80tn} Grk "So in the Spirit" or "So by the Spirit," but since it refers to the Spirit's direction the expanded translation "directed by the Spirit" is used here.

^{81tn} Grk "the temple."

^{sn} The temple courts is a reference to the larger temple area, not the holy place. Simeon was either in the court of the Gentiles or the court of women, since Mary was present.

^{82tn} Grk "to do for him according to the custom of the law." See Luke 2:22-24.

^{83tn} Grk "he"; the referent (Simeon) has been specified in the translation for clarity.

^{84tn} Grk "and said." The finite verb in Greek has been replaced with a participle in English to improve the smoothness of the translation.

^{85sn} The phrase according to your word again emphasizes that God will perform his promise.

^{86tn} The Greek word translated here by "Sovereign Lord" is δεσπότης (despōtēs).

^{87sn} This short prophetic declaration is sometimes called the Nunc dimittis, which comes from the opening phrase of the saying in Latin, "now dismiss," a fairly literal translation of the Greek verb ἀπολύεις (apolueis, "now release") in this verse.

^{88tn} Here the Greek word δοῦλος (doulos, "slave") has been translated "servant" since it acts almost as an honorific term for one specially chosen and appointed to carry out the Lord's tasks.

^{sn} Undoubtedly the background for the concept of being the Lord's slave or servant is to be found in the Old Testament scriptures. For a Jew this concept did not connote drudgery, but honor and privilege. It was used of national Israel at times

(Isa 43:10), but was especially associated with famous OT personalities, including such great men as Moses (Josh 14:7), David (Ps 89:3; cf. 2 Sam 7:5, 8) and Elijah (2 Kgs 10:10); all these men were “servants (or slaves) of the Lord.”

^{89tn} Grk “now release your servant.”

^{90sn} To see Jesus, the Messiah, is to see God’s salvation.

^{91sn} Is the phrase all peoples a reference to Israel alone, or to both Israel and the Gentiles? The following verse makes it clear that all peoples includes Gentiles, another key Lukan emphasis (Luke 24:47; Acts 10:34-43).

^{92tn} The syntax of this verse is disputed. Most read “light” and “glory” in parallelism, so Jesus is a light for revelation to the Gentiles and is glory to the people for Israel. Others see “light” (1:78-79) as a summary, while “revelation” and “glory” are parallel, so Jesus is light for all, but is revelation for the Gentiles and glory for Israel. Both readings make good sense and either could be correct, but Luke 1:78-79 and Acts 26:22-23 slightly favor this second option.

^{93sn} In other words, Jesus is a special cause for praise and honor (“glory”) for the nation.

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

So, directed by the Spirit, Simeon came into the temple/outer courts and the parents brought in the child Jesus to do for Him what was customary according to the law . . . and Simeon took Him up in his arms and eulogized/praised God, saying, "Master {despots}, now permit your slave to depart in peace, according to Your word for my eyes have seen your salvation that you have prepared in the presence of all peoples a light for revelation to the Gentiles . . .

{Revelation 1:1 starts "The apocalypse/revelation (apokalupsis - (singular)) of Jesus Christ . . ." the ONE topic of the book is our Lord and Savior Jesus Christ} and for glory to Your people Israel."

Translation for Translators

When Joseph and Mary brought their baby Jesus *to the Temple* in order to perform the rituals that God *had commanded* in his laws, the Spirit led Simeon to enter the Temple *courtyard, and revealed to him that Jesus was the Messiah*. So he took Jesus up in his arms and praised God, saying, Lord, you promised me that I would see the one [MTY] who would enable you to save people of all people-groups from the guilt of their sins. He will be [MET] like a light that will reveal your truth to non-Jews, and he will cause people to think highly of your people, the Israelite people. Since I [SYN] have now seen this one that you promised to send, now let me die peacefully.

The Voice

The Spirit had led him to the temple that day, and there he saw the child Jesus in the arms of His parents, who were fulfilling their sacred obligations. Simeon took Jesus into his arms and blessed God.

Simeon: Now, Lord *and King*, You can let me, Your humble servant, die in peace.

You promised me that I would see with my own eyes what I’m seeing now: Your freedom,

Raised up in the presence of all peoples.

He is the light who reveals Your message to the other nations,

and He is the shining glory of Your covenant people, Israel.

Literal, almost word-for-word, renderings:

Accurate New Testament

and [He] comes in the spirit to the temple and in the+ to bring (in) the parents the child (young) jesus the+ to make them in the [thing] having been done (customarily)

[of] the law about him and He receives it to the arms and [He] blesses the god and [He] says
 now [You] send (away) the servant [of] you Master in the word [of] you in peace
 for see The Eyes [of] me the [thing] saving [of] you
 which [You] prepare in face [of] all the peoples
 light to revelation [of] nations and recognition [of] people [of] you {of} israel

Analytical-Literal Translation
 Breakthrough Version

And he went in the Spirit onto the temple grounds even during the time for the parents to bring the young child Jesus in for the purpose of them to do according to what had been made the custom of the law concerning Him." And he accepted Him into his bent arms, conferred prosperity on God, and said, "Now You are dismissing Your slave, my Owner, in line with Your statement in peace

because my eyes saw Your rescue process
 that You had ready right in front of the face of all the ethnic groups,
 a light for uncovering non-Jews and for the magnificence of Your ethnic group, Israel."

Context Group Version

And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and esteemed God, and said, Now let you your slave depart, Lord, According to your word, in peace; For my eyes have seen your rescue, Which you have prepared before the face of all peoples; A light for revelation to the ethnic groups, And the public honor of your people Israel.

Disciples' Literal New T.

And he came in the Spirit into the temple. And at the parents bringing-in the child Jesus *that they might* do for Him according to the *thing* [Luke is referring to the practice in v 23.] having become-a-custom from the Law, **he** also took Him into *his* arms. And he blessed God, and said, "Now You are releasing Your slave in peace in accordance with Your word, Master, because my eyes saw Your salvation which You prepared in the presence of all the peoples— *the* light for *the* revelation of *the* Gentiles, and the glory of Your people Israel".

Emphasized Bible

And he came, in the Spirit, into the temple; and, when the parents brought in the child Jesus, that they might do according to that which was customary by the law concerning it, even he, welcomed it into his arms, and blessed God, and said— Now, dost thou dismiss thy servant, O Sovereign, according to thy declaration—in peace;

Because mine eyes have seen thy salvation,
 Which thou hast prepared in face of all the peoples:
 A light for the unveiling of nations, and the glory of thy people Israel.

English Standard Version
 Far Above All Translation
 Green's Literal Translation
 Interlinear Greek New T.
 Literal New Testament
 Modern English Version

Led by the Spirit, he came into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, he received Him in his arms and blessed God and said:

"Lord, now let Your servant depart in peace,
 according to Your word;
 for my eyes have seen Your salvation
 which You have prepared in the sight of all people,
 a light for revelation to the Gentiles,
 and the glory of Your people Israel."

Modern Literal Version .
 Modern KJV .
 New American Standard B. *And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him [Lit to do for Him according to] the custom of the Law, then he took Him into his arms, and blessed God, and said,
 "Now Lord, You are releasing Your bond-servant to depart in peace,
 According to Your word;
 For my eyes have seen Your salvation,
 Which You have prepared in the presence of all peoples,
 A LIGHT OF [Or for] REVELATION TO THE GENTILES,
 And the glory of Your people Israel."*

New European Version *And he came in the Spirit into the temple; and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he took him into his arms and blessed God, and said: Lord, now let Your servant depart in peace, according to Your word. For my eyes have seen Your salvation, which You have prepared before the presence of all peoples; a light to be revealed to the Gentiles, and the glory of Your people Israel.*

New King James Version .
 Revised Young's Lit. Trans. *And he came in the Spirit to the temple, and in the parents bringing in the child Jesus, for their doing according to the custom of the law regarding him, then he took him in his arms, and blessed God, and he said, 'Now You do send away Your servant, Lord, according to Your word, in peace, because mine eyes did see Your salvation, which You did prepare before the face of all the peoples, a light to the uncovering of nations, and the glory of Your people Israel.'*

Third Millennium Bible .
 Thomas Haweis Translation .
 A Voice in the Wilderness .
 World English Bible .
 Young's Updated LT .

The gist of this passage:

Luke 2:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
έρchomai (έρχομαι) [pronounced <i>AIR-khoh-my</i>]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person plural, aorist active indicative	Strong's #2064
en (έν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τô (τô) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588

Luke 2:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>πνευμα (πνεῦμα) [pronounced PNYOO-mah]</p>	<p><i>spirit, Spirit; breath; wind [blast], air</i></p>	<p>neuter singular noun, dative, locative or instrumental case</p>	<p>Strong's #4151</p>
<p>eis (εἰς) [pronounced ICE]</p>	<p><i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i></p>	<p>directional preposition</p>	<p>Strong's #1519</p>
<p>to (τό) [pronounced toh]</p>	<p><i>the; this, that</i></p>	<p>neuter singular definite article; accusative case</p>	<p>Strong's #3588</p>
<p>hieron (ἱερόν) [pronounced hee-er-ON]</p>	<p><i>a sacred place; the Temple, a temple</i></p>	<p>neuter singular noun; accusative case</p>	<p>Strong's #2411</p>

Translation: Jesus parents [lit., they] entered into the Temple [area] [and Simeon entered in as well] in the Spirit.

As pointed out previously, no one actually entered into the Temple proper. However, there were many outbuildings and gathering places around the Temple designed for a variety of purposes and crowd sizes. Most of these places are going to be courtyards for gathering.

This would have been Herod's Temple which Jewish people are, apparently, loathe to admit as being another Temple. Most seem to believe that this is a refurbishing of Zerubbabel's Temple, which was built when the diaspora returned to Judæa.

On this history, I am not fully certain. In the studying which I have done, it appears that the Jews officially recognize two Temples, but these would be Solomon and Zerubbabel's Temples. Now, it is at least 400 years after Zerubbabel and we know for a fact that Herod build a Temple for the Hebrews, using his private funds. Now, did he thoroughly refurbish the old Temple? On this point, I could not find specific information that Herod built a new Temple or refurbished the old one. Philosophically, an argument could be made for both cases. The Hebrew people needed their Temple in order to facilitate Y^ehowah worship. This would suggest that Zerubbabel's Temple was in use while Herod built the 3rd Temple. But, how could Herod get the people to leave the Temple built by one of their own and go to a Temple built by Herod? Most arguments seem to lead in the direction of Herod refurbishing the old Temple.

In any case, during the earthly ministry of our Lord, this Temple built by Herod, was fully put to use. This is where Simeon and Joseph and Mary were all gathered.

Even though it says that Simeon *came in the Spirit into the Temple*; he did not actually enter into the Temple sanctuary. There were specific ceremonies and rituals which took place inside of the Temple; but they were not made public. However, there was a wall and several gathering places around the Temple, within the Temple complex (or Temple courtyard). It is to these various gathering places that people went to pray, to hear teaching or to interact with the priests.

So, Simeon, Mary and Joseph are within the Temple complex walls. All 3 are apparently guided and empowered by God the Holy Spirit.

Luke 2:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τῷ (τῷ) [pronounced <i>toh</i>]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
εἰσαγῶ (εἰσάγω) [pronounced <i>ice-AG-oh</i>]	<i>to lead in, to bring in; to introduce</i>	aoist active infinitive	Strong's #1521
τοὺς (τοὺς) [pronounced <i>tooc</i>]	<i>the; these, those; them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
γονεὺς (γονεὺς) [pronounced <i>gon-YOOCE</i>]	<i>fathers, parent, the parents</i>	masculine plural noun; accusative case	Strong's #1118
τὸ (τό) [pronounced <i>toh</i>]	<i>the; this, that</i>	neuter singular definite article; accusative case	Strong's #3588
παῖδριον (παῖδριον) [pronounced <i>pi-DA-ree-on</i>]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, spec</i>	neuter singular noun, accusative case	Strong's #3813
Ἰησοῦς (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Translation: When the parents brought in the infant Jesus,...

There was a time frame during which the parents were to bring a child before a priest (Lev. 12:2–6).

The parents brought in the infant Jesus, and this would have been standard operating procedure of this era for any young child of Jewish parents.

Luke 2:27c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ποιεῖν (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	aoist active infinitive	Strong's #4160
αὐτοῖς (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
κατά (κατά) [pronounced kaw-TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
το (τό) [pronounced toh]	<i>the; this, that</i>	neuter singular definite article; accusative case	Strong's #3588
ἐπιτιθεῖν (ἐπιτίζω) [pronounced eth-IHD-zoh]	<i>doing that which is customary; acting according to custom</i>	New Englishman's Hebrew Concordance of the Old Testament, perfect passive participle; accusative case	Strong's #1480
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
νόμος (νόμος) [pronounced NOHM-oss]	<i>[Mosaic] law; establishment code; custom, precept, injunction</i>	masculine singular noun; genitive/ablative case	Strong's #3551
περί (περί) [pronounced per-EE]	<i>about, concerning, on account of, because of, around, near</i>	preposition	Strong's #4012
αὐτοῦ (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...[they were] carrying out the custom of the Law concerning Him,...

They brought Jesus to the Temple, to a priest, as prescribed by the Mosaic Law. These are legitimate customs which line up with the Word of God.

They had apparently brought two turtledoves or two small pigeons to be offered.

Luke 2:27 Jesus parents [lit., they] entered into the Temple [area] [and Simeon entered in as well] in the Spirit. When the parents brought in the infant Jesus, [they were] carrying out the custom of the Law concerning Him,...

There was a custom of bringing a new child to the Temple (not into the Temple proper, but to the Temple grounds). At the same time, Simeon was led by the Holy Spirit—and we do not know exactly how—to be in the Temple area at the same time.

As an aside, vv. 27–32 appear to be a singular sentence. I have no idea why it is spread across 5 verses (Luke occasionally writes some very long and complex sentences). When his writing was divided into verses and chapters, someone (or some group) simply decided, *this is too damn long for a single verse; we need to divide this sentence up.*

Luke 2:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
αὐτός	<i>he; same</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
dechomai (δέχομαι) [pronounced <i>DEKH-om-ahēe</i>]	<i>to receive, to accept; to take</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1209
αὐτό (αὐτό) [pronounced <i>ow-TOH</i>]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
tas (τάς) [pronounced <i>tahss</i>]	<i>the</i>	feminine plural definite article; accusative case	Strong's #3588
agkalê (ἀγκάλη) [pronounced <i>ang-KAL-ay</i>]	<i>arm, arms</i>	feminine plural noun; accusative case	Strong's #43

Translation: ...Simeon received the Child [lit., he received Him] into [his] arms...

Simeon is there at the same time, having been led to the Temple by means of the Holy Spirit. He knows that this babe is the Messiah. Simeon takes the babe up into his arms. He will speak to God; and this is all being heard by those in attendance.

Simeon realized that this child was the Messiah. He takes the child in his arms.

Simeon's Moment (Artwork By Ron Dicianni); from KingdomHigh.com; accessed December 27, 2019.



Luke 2:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
eulogeō (εὐλογέω) [pronounced you-lohg-EH-oh]	<i>active: to bless [man], to speak well of; to praise [God]; passive: to be blessed, to be happy; to be spoken well of; to be praised</i>	3 rd person singular, aorist active indicative	Strong's #2127
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
θεός (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; accusative case	Strong's #2316

Translation: ...and he praised God.

Simeon praises God, recognizing and believing that this is the Messiah promised by God.

Simeon blesses (or, praises) God as he takes up the child.

Luke 2:28a-b ...Simeon received the Child [lit., he received Him] into [his] arms and he praised God.

It is my educated guess that Mary and Joseph had become used to complete strangers interacting with them and with their child, the baby Jesus. This is taking place about 40 days after the Christ-child was born; and I suspect that there had been a great deal of interaction between strangers and this family. I would not be surprised if they encountered it everyday.

At the time that the Lord was born and soon thereafter, His family entertained a great many people, who seemed to come out of nowhere; but these people all seemed to know who Mary and the child were. One of these men was Simeon.

Luke 2:25–28b *Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. And he came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for Him according to the custom of the Law, he took Him up in his arms and blessed God...* (ESV; capitalized)

When this is all put together, it makes a great deal of sense.

Luke 2:28c–29			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπō (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
νῦν (νῦν) [pronounced <i>noon</i>]	<i>now, at this time, the present (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
ἀπολύō (ἀπολύω) [pronounced <i>ap-ol-OO-oh</i>]	<i>to relieve, to release, to dismiss (reflexively depart), or (figuratively) to let die, to pardon, to divorce; to let depart; to forgive; to let go; to loose; to put (send) away, to set at liberty</i>	2 nd person singular, present active indicative	Strong's #630
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
δούλος (δοῦλος) [pronounced <i>DEW-loss</i>]	<i>slave (s); servant (s); attendant (s)</i>	masculine singular noun; accusative case	Strong's #1401
σου (σου) [pronounced <i>sow</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
despotēs (δεσπότης) [pronounced <i>dehs-POHT-ace</i>]	<i>a master, Lord; despot; husband</i>	masculine singular noun; vocative	Strong's #1203
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596

Luke 2:28c–29			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced toh]	<i>the; this, that</i>	neuter singular definite article; accusative case	Strong's #3588
hrēma (ῥῆμα, ατος, τό) [pronounced HRAY-mah]	<i>speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter singular noun, accusative case	Strong's #4487
sou (σου) [pronounced sow]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
eirênê (εἰρήνη, ης, ῆ) [pronounced eye-RAY-nay]	<i>peace, harmony, order, welfare</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1515

Translation: He said, “Now, You have set at liberty Your slave, a Master according to Your words, in peace;...

Simeon is speaking and he is the slave of God, to Whom he speaks. He is praying to God the Father; and he says, “I am Your slave and you have freed me this day.”

This is very much how we understand the gospel to be. We, as unbelievers, are in the slave market of sin. We have nothing which allows us to purchase ourselves. As slaves in the slave market of sin, we are beset by our sin nature, by our personal sins, and by the imputed sin of Adam. It is by means of Christ that we are set free; He has paid for our freedom.

The word *peace* does not refer to *world peace*, but to the peace established between God and man. Our peace is Christ Jesus. We cannot have peace with God apart from Jesus providing the way of peace.

Simeon apparently was old, had expected to die sometime in the near future (say the next year or five); and he is praising God for letting him see the Servant of the Lord, the Messiah.

Mary and Joseph have brought Jesus to the Temple for a purification rite. Simeon has come to the Temple to see the Lord, having been guided by God the Holy Spirit. They met up together, as was God's plan.

In obedience to the Scriptures (Lev. 12:2–6), Mary and Joseph have brought the baby Jesus to the Temple. The Child is about 41 days old.

Simeon the Righteous (an oil painting by Alexey Yegorov) in the Public Domain, from [Wikipedia](#); accessed December 27, 2019.

Simon, filled with the Spirit, speaks about the Person of Christ, the child that he held.

Luke 2:28c–29 He said, "Now, You have set at liberty Your slave, a Master according to Your words, in peace;..."



Luke 2:30

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	3 rd person plural, aorist active subjunctive	Strong's #1492
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588

Luke 2:30			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ophthalmos (ὄφθαλμός) [pronounced <i>opf-thahl-MOSS</i>]	<i>eye; perception, knowledge, understanding</i>	masculine plural noun; nominative case	Strong's #3788
εμου (ἐμοῦ) [pronounced <i>eh-MOO</i>]; μου (μου) [pronounced <i>moo</i>]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
to (τό) [pronounced <i>toh</i>]	<i>the; this, that</i>	neuter singular definite article; accusative case	Strong's #3588
sôtêrion (σωτήριον) [pronounced <i>so-TAY-ree-on</i>]	<i>defender [of salvation]; the one bringing salvation; defense</i>	neuter singular adjective; accusative case	Strong's #4992 (neuter of #4991)
sou (σου) [pronounced <i>sow</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...because my eyes have seen the Defender [of salvation] from You,...

Simeon, looking down upon this child, sees Him as the One bringing salvation; as the One defending our salvation.

Luke 2:30 ...because my eyes have seen the Defender [of salvation] from You,...

The baby Jesus is called God's salvation here. Simeon knew that this Infant was his Messiah.

Luke 2:31			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὃ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose</i>	neuter singular relative pronoun; nominative case	Strong's #3739
hetoimazô (ἐτοιμάζω) [pronounced <i>het-oy-MAHD-zoh</i>]	<i>to make ready, prepare; to make the necessary preparations, get everything ready</i>	2 nd person singular, aorist active indicative	Strong's #2090
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
prósôpon (πρόσωπον, ου, τό) [pronounced <i>PROS-oh-pon</i>]	<i>face; countenance, presence, person</i>	neuter singular noun; genitive/ablative case	Strong's #4383

Luke 2:31			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pantin (πάντων) [pronounced PAHN-tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine plural noun, genitive/ablative case	Strong's #2992

Translation: ...Whom You have prepared before all of the peoples...

God the Father prepared God the Son to be witnessed by all of the peoples. Laos (λαός) [pronounced lah-OSS] is found here in the plural, because Jesus is revealed to all gentile groups and to the Jewish people.

Luke 2:31 ...Whom You have prepared before all of the peoples...

God the Father has developed a plan, and plan which will be executed in public. This suggests a universality of the Lord Jesus Christ. This is taking place in the *presence of all peoples*. This is an interesting thing for Simeon to say, as he is there in the Temple courtyard with Mary, Joseph, the Infant; and who knows how many others? 20 or 30 or even 50 people? But Simeon sees the Infant as being in the presence of all people, despite the relatively small audience at the Temple on that day. Therefore, Simeon is speaking of the future and not of that brief moment in time.

Luke 2:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phôs (φῶς) [pronounced fohç]	<i>a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity</i>	neuter singular noun, nominative case	Strong's #5457
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
apokalupsis (ἀποκάλυψις) [pronounced ap-ok-AL-ooop-sis]	<i>a disclosure; an appearing, coming; lighten, a manifestation, be revealed, revelation</i>	feminine singular noun; accusative case	Strong's #602

Luke 2:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ethnos (ἔθνος, ους, τό) [pronounced <i>EHTH-noss</i>]	<i>Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles</i>	Neuter plural noun, genitive/ablative case	Strong's #1484

Translation: ...—as a light of revelation for the Gentiles...

Even though the Jewish people were God’s people (and still are) and even though the Scriptures—up to that point in time—were written by Jewish authors (with some exceptions, notably a quarter of Genesis and the book of Job); this Child would become light to the gentiles. Their place in the plan of God would be clearly revealed to them.

Jesus is the light of revelation to all of the gentiles. So, even though we have not begun the Church Age, Jesus is recognized here as being for the gentiles as well as for the Jews.

Luke 2:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
doxa (δόξα) [pronounced <i>DOHX-ah</i>]	<i>glory, dignity, glorious, honour, praise, worship</i>	feminine singular noun; accusative case	Strong's #1391
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun, genitive/ablative case	Strong's #2992
sou (σου) [pronounced <i>sow</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
Israël (Ισραήλ) [pronounced <i>is-rah-ALE</i>]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474

Translation: ...and a glory for Your people Israel.”

Jesus is clearly a Jew; there was never any reason to doubt that. He reveals God’s glory to His people, Israel. In the fullness of time, their Messiah had come to them.

Jesus comes from the Jewish people. This glorifies the Jewish people, which, in turn, glorifies God.

Luke 2:32 ...—as a light of revelation for the Gentiles and a glory for Your people Israel.”

The universality of Jesus is attested to here, as He would be a light of revelation to the Gentiles. This is not what the religious crowd would have expected (although, those who would be considered *religious* in a negative way would not have been drawn to the Christ child).

Let's take a look at this single sentence, spread across 6 verses, as a whole thought:

Throughout Scripture, various people witness to the Person of Christ—even when He is as young as 41 days old. There are far more people (and angels) speaking as to the Person and purpose of Jesus than we might realize. This surfeit of witnesses confirms over and over again Who Jesus is. Although Jesus did identify Himself on occasion, He much preferred others to do this for Him.

Simeon knew—as it had been revealed to him by the Spirit—that he would see the Messiah before he died. In Jesus, Simeon sees the salvation that God had prepared before all peoples, Jews and Gentiles. Obviously, Jesus is a glory of God's people Israel (= true Israel, those who have chosen to have faith in Jesus).

Luke 2:27–32 Both the parents of Jesus and Simeon entered into the Temple courtyard simultaneously, guided by the Spirit of God. When the parents brought forth the infant Jesus, carrying out the custom of the Law for infants, Simeon took Him into his arms and praised God. He said, "Now, at this time, You have freed Your slave. Here is the Master according to Your promises, Who will bring peace between man and God. You have prepared Him for all of the peoples—You have made Him a light to the gentiles, a revelation to them; and a glory for Your people Israel."

I particularly struggled with translating and understanding vv. 34–35. I do not have a full explanation for them. I know that I will depend upon others to figure out what is being said here. However, when I got to the translations done by others, I found out that I did a fairly respectable job of translating these difficult verses; and had a reasonable handle on understanding them as well.

And was the father of his and the mother of his marveling over this the things spoken about Him and blessed them Simeon. And he spoke face to face with Mary the mother of his, [saying] "Behold, This One lays to a falling and a standing again of many in the Israel; and for a sign disputation. And of you of herself, the soul, will pass through a sword, because whomever they might be uncovered out from many of hearts disputes."

Luke
2:33–35

His father and his mother were [both] marveling over the things spoken about Him, and Simeon blessed them. Then he [Simeon] spoke face to face with His [Jesus'] mother, Mary, [saying], "Listen, This One is appointed to a falling and rising again of many in Israel [or, to fall and rise again to the benefit of many in Israel]; and [He will be] for a sign [and] a disputation [perhaps, a sign of disputation]. Furthermore, a large sword will go through Your soul; when disputes [or, thoughts] are revealed from the many hearts."

Joseph and Mary were both astonished about the things said about the Christ child; while Simeon blessed them. Then Simeon spoke directly to Mary, Jesus' mother, saying, "Listen, because of This One, many in Israel will fall and rise up again; He will be for a sign and for disputations. Furthermore, a large sword will go through Your soul; when these disputations are revealed in so many hearts."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And was the father of his and the mother of his marveling over this the things spoken about Him and blessed them Simeon. And he spoke face to face with Mary the mother of his, [saying] "Behold, This One lays to a falling and a standing again of many in the Israel; and for a sign disputation. And of you of herself, the soul, will pass through a sword, because whomever they might be uncovered out from many of hearts disputes."

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) .
And his father and mother were wondering at those things which were spoken concerning him.
And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted;
And thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed.

V. Alexander's Aramaic T.
James Murdock's Syriac NT .
And Joseph and his mother were astonished at those things which were spoken concerning him. And Simeon blessed them, and said to Mary his mother: Behold, this [child] is set forth for the fall and for the rising of many in Israel, and for a standard of contention; (and also a dart will pierce thy own soul); that the thoughts of the hearts of many may be disclosed.

Original Aramaic NT
But Yoseph and his mother were marveling at those things which were spoken about him. And Shimeon blessed them and said to Maryam his mother, "Behold, This One is appointed for the fall and the rise of many in Israel and for a sign of contention." "And a lance will pass through into your soul, so that the thoughts of many hearts may be revealed."

Plain English Aramaic Bible
Lamsa Peshitta (Syriac) .
And Joseph and his mother marvelled about these things which were spoken concerning him. And Simon blessed them, and he said to Mary, his mother, Behold, this one is appointed for the fall and for the rise of many in Israel, and for a sign of dispute; And a sword will pierce through your own soul; so that the thoughts of the hearts of many may be revealed.

Updated Brenton (Greek) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English
And his father and mother were full of wonder at the things which were said about him. And Simeon gave them his blessing and said to Mary, his mother, See, this child will be the cause of the downfall and the lifting up of great numbers of people in Israel, and he will be a sign against which hard words will be said; (And a sword will go through your heart;) so that the secret thoughts of men may come to light.

Bible in Worldwide English
Joseph and Mary were surprised at the things Simeon said about Jesus. Simeon blessed them. He said to Mary, the mother of Jesus, He will be a sign that people do not believe in. He will make many people in Israel fall and rise. (Yes, a long knife will cut your heart too.) What people think will be made known.

Easy English
That is what Simeon said about Jesus. His message surprised Mary and Joseph very much.

Then Simeon asked God to be good and kind to Mary and to Joseph. After that, he spoke just to Mary, the mother of Jesus. 'God has chosen this baby. Many people in Israel will become less important because of him. And many people will become alive again because of him. He will be like a sign that points to God. Many people will speak against him. This will show their secret thoughts about God. This will

make you very sad, too. It will seem that a sharp knife is cutting inside you. That is how sad you will be', Simeon said to her.

Easy-to-Read Version—2001 Jesus' father and mother were amazed at what Simeon said about him. Then Simeon blessed them and said to Mary, "Many Jews will fall and many will rise because of this boy. He will be a sign (proof) from God that some people will not accept. The things that people think in secret will be made known. And the things that will happen will make your heart very sad."

Easy-to-Read Version—2006 Jesus' father and mother were amazed at what Simeon said about him. Then Simeon blessed them and said to Mary, "Many Jews will fall and many will rise because of this boy. He will be a sign from God that some will not accept. So the secret thoughts of many will be made known. And the things that happen will be painful for you—like a sword cutting through your heart."

God's Word™ Jesus' father and mother were amazed at what was said about him. Then Simeon blessed them and said to Mary, his mother, "This child is the reason that many people in Israel will be condemned and many others will be saved. He will be a sign that will expose the thoughts of those who reject him. And a sword will pierce your heart."

Good News Bible (TEV) The child's father and mother were amazed at the things Simeon said about him. Simeon blessed them and said to Mary, his mother, "This child is chosen by God for the destruction and the salvation of many in Israel. He will be a sign from God which many people will speak against and so reveal their secret thoughts. And sorrow, like a sharp sword, will break your own heart."

The Message Jesus' father and mother were speechless with surprise at these words. Simeon went on to bless them, and said to Mary his mother,
 This child marks both the failure and
 the recovery of many in Israel,
 A figure misunderstood and contradicted—
 the pain of a sword-thrust through you—
 But the rejection will force honesty,
 as God reveals who they really are.

Names of God Bible
 NIRV .
 The child's father and mother were amazed at what was said about him. Then Simeon blessed them. He said to Mary, Jesus' mother, "This child is going to cause many people in Israel to fall and to rise. God has sent him. But many will speak against him. The thoughts of many hearts will be known. A sword will wound your own soul too."

New Life Version Joseph and the mother of Jesus were surprised and wondered about these words which were said about Jesus. Simeon honored them and said to Mary the mother of Jesus, "See! This Child will make many people fall and many people rise in the Jewish nation. He will be spoken against. A sword will cut through your soul. By this the thoughts of many hearts will be understood."

New Simplified Bible
 The Spoken English NT .
 And Jesus' father and mother were amazed by the things being said about him. And Simeon blessed them, and he said to his mother Mary, "This child is destined for the fall and rise of lots of people in Israel. He's going to be a sign that'll be spoken against—and a sword will even go through your own soul. Through him, a lot of people's true thoughts are going to be brought out into the open."^{cc}

^{cc}. Lit. "...soul—so that the thoughts of many hearts may be revealed."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study
 Contemporary English V. .
 Jesus' parents were surprised at what Simeon had said. Then he blessed them and told Mary, "This child of yours will cause many people in Israel to fall and others to

stand. The child will be like a warning sign. Many people will reject him, and you, Mary, will suffer as though you had been stabbed by a dagger. But all this will show what people are really thinking."

The Living Bible

Joseph and Mary just stood there, marveling at what was being said about Jesus. Simeon blessed them but then said to Mary, "A sword shall pierce your soul, for this child shall be rejected by many in Israel, and this to their undoing. But he will be the greatest joy of many others. And the deepest thoughts of many hearts shall be revealed."

New Berkeley Version
New Century Version

Jesus' father and mother were amazed at what Simeon had said about him. Then Simeon blessed them and said to Mary, "God has chosen this child to cause the fall and rise of many in Israel. He will be a sign from God that many people will not accept so that the thoughts of many will be made known. And the things that will happen will make your heart sad, too."

New Living Translation

Jesus' parents were amazed at what was being said about him. Then Simeon blessed them, and he said to Mary, the baby's mother, "This child is destined to cause many in Israel to fall, and many others to rise. He has been sent as a sign from God, but many will oppose him. As a result, the deepest thoughts of many hearts will be revealed. And a sword will pierce your very soul."

The Passion Translation
Unlocked Dynamic Bible

Jesus' father and mother were very amazed at what Simeon said about him. Then Simeon blessed them, and said to Jesus' mother, Mary, "Note what I say: Yahweh has determined that because of this child, many Israelite people will turn away from Yahweh, and many others will turn to Yahweh. He will be like a sign to warn people, and many people will oppose him. As a result, the thoughts of many people will be made evident. A sword will also pierce your own soul."

William's New Testament

And His father and mother kept wondering at the things spoken by Symeon about Him. Then Symeon gave them his blessing, and said to Mary, the child's mother, "This child is destined to bring the falling and the rising of many in Israel, and to be a sign continuously disputed -- yea, a sword will pierce your heart -- so that the secret purposes of many hearts will be revealed."

Partially literal and partially paraphrased translations:

American English Bible

Well, [Jesus'] father and mother were amazed by all the things that he said about him, and Simeon also blest them. However, he said this [Jesus'] mother (Mary):
'Look... this child has been appointed
To raise and lower many in IsraEl.
For, he'll serve as a sign that is spoken against,
And your soul will be pierced by a sword,
Which will show what many have thought in their hearts.'

Beck's American Translation
Common English Bible

His father and mother were amazed by what was said about him. Simeon blessed them and said to Mary his mother, "This boy is assigned to be the cause of the falling and rising of many in Israel and to be a sign that generates opposition so that the inner thoughts of many will be revealed. And a sword will pierce your innermost being too."

International Standard V

Jesus' [Lit. *His*] father and mother kept wondering at the things being said about him. Then Simeon [Lit. *he*] blessed them and told Mary, his mother, "This infant is destined to cause many in Israel to fall and rise. Also, he will be a sign that will be opposed. Indeed, a sword will pierce your own soul, too, so that the inner thoughts of many people might be revealed."

Len Gane Paraphrase

- A. Campbell's Living Oracles And Joseph, and the mother of Jesus heard, with admiration, the things spoken concerning him. And Simeon blessed them, and said to Mary his mother, This child is destined for the fall and the rise of many in Israel, to serve as a mark for contradiction; (yes, you own soul shall be pierced as with a javelin;) that the thoughts of many hearts may be disclosed.
- New Advent (Knox) Bible The father and mother of the child were still wondering over all that was said of him, when Simeon blessed them, and said to his mother Mary, Behold, this child is destined to bring about the fall of many and the rise of many in Israel; to be a sign which men will refuse to acknowledge; and so the thoughts of many hearts shall be made manifest; as for thy own soul, it shall have a sword to pierce it.
- 20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

- Alpha & Omega Bible AND HIS DAD AND MOM WERE AMAZED AT THE THINGS WHICH WERE BEING SAID ABOUT HIM. AND SIMEON BLESSED THEM AND SAID TO MARY HIS MOM, "BEHOLD, THIS Child IS APPOINTED FOR THE FALL AND RISE OF MANY IN ISRAEL, AND FOR A SIGN TO BE OPPOSED, AND A SWORD WILL PIERCE EVEN YOUR OWN SOUL; TO THE END THAT THOUGHTS FROM MANY HEARTS MAY BE REVEALED." †(*The sword is the Words of Jesus. Heb.4:12*)
- Awful Scroll Bible Although Joseph and His mother were wondering, at that coming to be spoken about Him. Surely Simeon well-considered Him, even said he with regards to Mary, His mother, "Be yourself looked, this-same himself ~stands, for the downfall and standing-up-amidst of many from-within Israel, indeed for a sign coming to be spoken-against. Furthermore a sword will itself also go-through your breath, how-that the reckoning-throughout, of the sensibility of the heart of many, shall become brought-out-of-suppression."
- Christian Standard Bible His father and mother [Other mss read *But Joseph and his mother*] were amazed at what was being said about him. Then Simeon blessed them and told his mother Mary: "Indeed, this child is destined to cause the fall and rise of many in Israel and to be a sign that will be opposed [Or *spoken against*]*—* and a sword will pierce your own soul*—*that the thoughts [Or *schemes*] of many hearts may be revealed."
- Conservapedia Translation Joseph and Mary marveled at what was said about Jesus. Simeon blessed them, telling Mary, "Listen: this child is destined for the fall and rise of many Israelites, and will become the object of scorn; causing your heart will ache with pain over it, and the hatred towards Him will expose the hearts of many.
- The Disciple's Bible .
- Evangelical Heritage V. .
- Ferrar-Fenton Bible joseph and His mother, however, wondered at what was spoken concerning Him. And Simeon blessed them, and said to Mary, His mother: ' Remember, He is appointed for the falling and rising again of many in Israel; and for an object to be abused; yes, and a sword shall run through your own soul itself, until the designs of many hearts can be laid bare."
- Free Bible Version Jesus' father and mother were shocked at what Simeon said about him. Then Simeon blessed them, and said to Jesus' mother Mary, "This child is destined to cause many in Israel to fall and many to rise. He is a sign from God that many will reject, revealing what they really think. For you it will feel like a sword piercing right though your heart."
- God's Truth (Tyndale) And his father and mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother: behold, this child shall be the fall and resurrection of many in Israel, and a sign which shall be spoken against. And moreover the sword shall pierce your soul, that the thoughts of many hearts may be opened.

Jubilee Bible 2000
Montgomery NT
NIV, ©2011

.
.
The child's father and mother marveled at what was said about him. Then Simeon blessed them and said to Mary, his mother: "This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against, so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too."

NT for Everyone

His father and mother were astonished at the things that were said about him. Simeon blessed them.
'Listen,' he said to Mary his mother, 'this child has been placed here to make many in Israel fall and rise again, and as a sign that will be spoken against (yes, a sword will go through your own soul as well), so that the thoughts of many hearts may be disclosed.'

Peter Pett's translation
Riverside New Testament

.
His father and his mother wondered at the things that were spoken about him. Simeon blessed them, and said to Mary his mother, "This child is destined for the fall and rise of many in Israel and for a sign much spoken against (yes a sword will pierce your own soul) in order that the thoughts of many hearts may be revealed."

Leicester A. Sawyer's NT
Tree of Life Version

.
And His father and mother were marveling at the things that were said about Him. And Simeon offered a *bracha* over them and said to Miriam His mother, "Behold, this One is destined to cause the fall and rise of many in Israel, and to be a sign that is opposed, so the thoughts of many hearts may be uncovered. (And even for you, a sword will pierce through your soul.)"

Unlocked Literal Bible

The child's father and mother were amazed at the things which were spoken concerning him. Simeon blessed them and said to Mary his mother, "Behold, this child is appointed for the downfall and rising up of many people in Israel and for a sign that is rejected—and a sword will pierce your own soul—so that the thoughts of many hearts may be revealed."

Urim-Thummim Version

Then Joseph and his mother wondered at all those things that were spoken of him. And Simeon blessed them, and said to Mary his mother, behold, this child is set for the fall and rising again of many in Israel; and for a sign that will be spoken against; (Yes, a sword will pierce through your own life also,) that the thoughts of many hearts may be revealed.

Weymouth New Testament

And while the child's father and mother were wondering at the words of Symeon concerning Him, Symeon blessed them and said to Mary the mother, »This child is appointed for the falling and the uprising of many in Israel and for a token to be spoken against; and a sword will pierce through your own soul also; that the reasonings in many hearts may be revealed.« The Weymouth Bible is out of whack at this point, and these are vv. 34–36. Weymouth inserts another verse in for v. 33.

Whiston's Primitive NT
Wilbur Pickering's New T.

.
And Joseph¹⁵ and His mother were marveling at the things being spoken concerning Him. Then Simeon blessed them, and said to Mary His mother: "Listen, this One is appointed to bring about the fall and rising of many in Israel, and to be a sign that is spoken against, so that the reasonings of many hearts may be revealed (furthermore, a sword will pass through your own soul also)."¹⁶

⁽¹⁵⁾ Instead of 'Joseph', about 1% of the Greek manuscripts, of objectively inferior quality, have 'his father' (to be followed by NIV, NASB, TEV, etc.).

⁽¹⁶⁾ Watching her Son suffer, Mary would also suffer. Jesus obliged the people, especially the leaders, to take sides, and so the reasonings of their hearts were exposed.

Wikipedia Bible Project

Jesus' father and mother were astonished at what was being said about him. Simeon blessed them, and told Mary Jesus' mother, "This child is destined to be the downfall and the restoration of many in Israel, and to be a miracle that will be

denied. For you it will be like a sword piercing right through your soul, so that the thoughts of many minds will be disclosed."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	His father and mother wondered at what was said about the child. Simeon blessed them and said to Mary, his mother, "See him; he will be for the rise or fall of the multitudes of Israel. He shall stand as a sign of contradiction, while a sword will pierce your own soul. Then the secret thoughts of many may be brought to light."
The Heritage Bible	And Joseph and his mother were marveling over those things being spoken about him. And Simeon blessed them, and said to Mary, his mother, Behold, this <i>one</i> is lying outstretched for the crashing downfall and rising up of many in Israel, and for a sign <i>to be</i> spoken against; And also a long broad sword will go through your own soul, that the reasonings of many hearts may be revealed.
New American Bible (2002)	.
New American Bible (2011)	The child's father and mother were amazed at what was said about him; and Simeon blessed them and said to Mary his mother, "Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted [12:51; Is 8:14; Jn 9:39; Rom 9:33; 1 Cor 1:23; 1 Pt 2:7–8.] (and you yourself a sword will pierce)* so that the thoughts of many hearts may be revealed." * [2:35] (And you yourself a sword will pierce): Mary herself will not be untouched by the various reactions to the role of Jesus (Lk 2:34). Her blessedness as mother of the Lord will be challenged by her son who describes true blessedness as "hearing the word of God and observing it" (Lk 11:27–28 and Lk 8:20–21).
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	The child's father and mother were full of wonder at what was being said about him. Simeon blessed them and said to Mary his mother, "This child is destined to be a sign that will be rejected; and you too will be pierced to the heart. Many in Israel will stand or fall because of him; and so the secret thoughts of many will be laid bare."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yeshua's father and mother were marvelling at the things Shim'on was saying about him. Shim'on blessed them and said to the child's mother, Miriam, "This child will cause many in Isra'el to fall and to rise, he will become a sign whom people will speak against; moreover, a sword will pierce your own heart too. All this will happen in order to reveal many people's inmost thoughts."
exeGesés companion Bible	- and Yoseph and his mother marvel at what is spoken concerning him. And Shimon eulogizes them, and says to Miryam his mother, Behold, this is set for the downfall and resurrection of many in Yisra El; and for a sign to contradict. Yes, a sabre also passes through your own soul to unveil the reasonings of many hearts.
Hebraic Roots Bible	.
Israeli Authorized Version	.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	And Yosëph and His mother were marvelling at what was said about Him. And Shim'on blessed them, and said to Miryam His mother, "See, this One is set for a

fall and rising of many in Yisra'ël, and for a sign spoken against – and a sword shall pierce through your own being also – so as to reveal the thoughts of many hearts.”

Expanded/Embellished Bibles:

The Amplified Bible

And His [legal] father and His mother were amazed at what was said about Him. Simeon blessed them and said to Mary His mother, “Listen carefully: this *Child* is appointed *and* destined for the fall and rise of many in Israel, and for a sign that is to be opposed [The rejecting of the Messiah, culminating in the crucifixion]—and a sword [of deep sorrow] will pierce through your own soul—so that the thoughts of many hearts may be revealed.”

An Understandable Version

And Jesus' [step-] father and His mother were amazed at the things said about Him. Then Simeon [asked God to] bless them and said to Jesus' mother Mary, “Look, many Israelites will be caused to fall [i.e., into spiritual ruin] or rise [i.e., to spiritual renewal] because of Him. And [He will be] a ‘sign’ [for people] to speak against, and thus reveal the thoughts of many hearts. Yes, and a sword will cut you [Mary] to the heart [i.e., causing you inward pain].”

The Expanded Bible

Jesus' father and mother were amazed at what Simeon had said about him. Then Simeon blessed them and said to ·Mary [^Lhis mother], “·God has chosen this child [^LLook/^TBehold, this one is destined/appointed] to cause the fall and rise of many in Israel. ·He will be a sign from God that many people will not accept [^L...and to be a sign that is spoken against] so that the thoughts of many [^Lhearts] will be made known. And ·the things that will happen will make your heart sad, too [^La sword will pierce your own soul; ^CMary will experience deep sorrow over the death of Jesus].”

Jonathan Mitchell NT

And so His father and mother were continuing in marveling, being amazed and wondering upon the things being one after another, and repeatedly, spoken about Him.

Then Simeon spoke good words to (or: blessed) them, and said to Mary (Miriam), His mother, “Look and consider! This One continues lying down into the midst of a fall, and then a standing back up again, of many people within Israel – and into a sign being constantly spoken in opposition to, and being repeatedly contradicted! “Yet a long Thracian javelin (or: long sword) will be repeatedly coming and passing through your very soul, so that thought processes, reasonings and dialogues from out of many hearts would be uncovered (unveiled; revealed).”

Kretzmann's Commentary NET Bible®

·
So⁹⁴ the child's⁹⁵ father⁹⁶ and mother were amazed⁹⁷ at what was said about him. Then⁹⁸ Simeon blessed them and said to his mother Mary, “Listen carefully:⁹⁹ This child¹⁰⁰ is destined to be the cause of the falling and rising¹⁰¹ of many in Israel and to be a sign that will be rejected.¹⁰² Indeed, as a result of him the thoughts¹⁰³ of many hearts will be revealed¹⁰⁴ – and a sword¹⁰⁵ will pierce your own soul as well!”¹⁰⁶

^{94tn} Here καί (kai) has been translated as “so” to indicate the consequential nature of the action.

^{95tn} Grk “his”; the referent (the child) has been specified in the translation for clarity.

^{96tc} Most mss ([A] Θ [Ψ] É13 33 Ḳ it) read “Joseph,” but in favor of the reading ó πατήρ αὐτοῦ (Jo pathr autou, “his father”) is both external (κ B D L W 1 700 1241 pc sa) and internal evidence. Internally, the fact that Mary is not named at this point and that “Joseph” is an obviously motivated reading, intended to prevent confusion over the virgin conception of Christ, argues strongly for ó πατήρ αὐτοῦ as the authentic reading here. See also the tc note on “parents” in 2:43.

^{97tn} The term refers to the amazement at what was happening as in other places in Luke 1–2 (1:63; 2:18). The participle is plural, while the finite verb used in the periphrastic construction is singular, perhaps to show a unity in the parents' response (BDF §135.1.d: Luke 8:19).

^{98tn} Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

^{99tn} Grk “behold.”

^{100tn} Grk “this one”; the referent (the child) is supplied in the translation for clarity.

^{101sn}The phrase the falling and rising of many emphasizes that Jesus will bring division in the nation, as some will be judged (falling) and others blessed (rising) because of how they respond to him. The language is like Isa 8:14-15 and conceptually like Isa 28:13-16. Here is the first hint that Jesus' coming will be accompanied with some difficulties.

^{102tn}Grk "and for a sign of contradiction."

^{103tn}Or "reasonings" (in a hostile sense). See G. Schrenk, TDNT 2:97.

^{104sn}The remark the thoughts of many hearts will be revealed shows that how people respond to Jesus indicates where their hearts really are before God.

^{105sn}A sword refers to a very large, broad two-edged sword. The language is figurative, picturing great pain. Though it refers in part to the cross, it really includes the pain all of Jesus' ministry will cause, including the next event in Luke 2:41-52 and extending to the opposition he faced throughout his ministry.

^{106sn}This remark looks to be parenthetical and addressed to Mary alone, not the nation. Many modern English translations transpose this to make it the final clause in Simeon's utterance as above to make this clear.

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

So the child's father and mother were marveling/amazed at what was said about Him. Then Simeon blessed them and said to his mother Mary, "Take note, this child is appointed for the falling and rising of many in Israel, and to be a sign/'miraculous attestation' that will be opposed/'constantly refused and, moreover, a sword will pierce through your own soul too so that the deliberations/thoughts of many 'right lobes'/hearts will be revealed/uncovered."

Translation for Translators

His parents marveled about what *Simeon* said about *Jesus*. Then Simeon blessed them, and said to Mary, "Note what I say: *God* has determined that because of this child, many Israelite people will *turn away from God*, and many others will turn to God [MET]. Although he will be like a sign [MET] *to warn people*, many people will oppose him. As a result, the *evil* thoughts of many people will be made evident {he will reveal the *evil* thoughts of many people}. *Furthermore, the cruel things that they will do to him* [MET] *will be like* a sword that will pierce your «soul/inner being»."

The Voice

His father and mother were stunned to hear Simeon say these things. Simeon went on to bless them both, and to Mary in particular he gave predictions.

Simeon: Listen, this child will make many in Israel rise and fall. He will be a significant person whom many will oppose. *In the end*, He will lay bare the secret thoughts of many hearts. And a sword will pierce even your own soul, Mary.

Literal, almost word-for-word, renderings:

Accurate New Testament

and was The Father [of] him and The Mother [Men] Wondering {were} at the [things] being spoken about him and blesses them Simeon and [He] says to Mary the mother [of] him look! This lies to fall and standing (up) [of] many [men] in the israel and to sign being opposed and you but [of] you the life will pass Sword so ever may be revealed from many hearts Thoughts

Analytical-Literal Translation
Breakthrough Version

And His father and mother were amazed based on the *things* spoken about Him. And Simeon conferred prosperity on them and said to Mary, His mother, "Look, this *child* lies *here* for a fall and return back to life of many *people* in Israel and for an indicator to which opposition is expressed (a sword will also go through your very soul) in order that considerations from many hearts will be uncovered."

Charles Thompson NT

And while Joseph and the mother of the child were wondering at the things spoken concerning him, Simeon blessed them, and said to Mary his mother, Behold this child is destined for the fall and the rising again of many in Israel, and for an object of calumny (yea, a sword will pass through thy soul also) so that the ill grounded reasoning of many hearts will be revealed.

Concordant Literal Version

And His father and mother were marveling at that which is spoken concerning Him.

And Simeon blesses them and said to Miriam, His mother, "Lo! He is lying for the fall and rising of many in Israel, And for a sign contradicted."

Yet through your own soul also shall be passing a blade, So that reasonings of many hearts should be revealed."

Context Group Version

And his father and his mother were marveling at the things which were spoken concerning him; and Simeon esteemed them, and said to Mary his mother, Look, this [child] is set for the falling and the rising of many in Israel; and for a sign which is spoken against; and a sword shall pierce through your own life also; that thoughts out of many hearts may be revealed.

Disciples' Literal New T.

And His father and mother were marveling at the *things* being spoken about Him. And Simeon blessed them, and said to Mary His mother, "Behold— this *One* is appointed^[p] for^[q] the falling and rising of many in Israel, and for^[r] a sign being spoken-against^[s]— and indeed a sword will pierce the soul of you yourself— so that the thoughts of many hearts may be revealed".

^p. Luke 2:34 Or, destined.

^q. Luke 2:34 That is, for the purpose of causing a fall.

^r. Luke 2:34 That is, for the purpose of becoming a sign.

^s. Luke 2:34 Or, opposed, contradicted

Emphasized Bible

English Standard Version
Far Above All Translation

.
.
Joseph and his mother were amazed at the things said concerning him, but Simeon blessed them, and said to Mary his mother, "Behold, he is destined *to be an occasion of* falling and rising of many in Israel, and a sign spoken against, and a sword will cut through your own soul also, in order that the thoughts of many hearts may be revealed."

Green's Literal Translation
Interlinear Greek New T.
Literal New Testament
Modern English Version
Modern Literal Version

.
.
.
.
Joseph and His mother were amazed at those things which were spoken about Him. Then Simeon blessed them and said to Mary His mother, "Listen, this Child is destined to cause the fall and rising of many in Israel and to be a sign which will be spoken against, so that the thoughts of many hearts may be revealed. And a sword will pierce through your own soul also."

Modern KJV
New American Standard B.

.
And His father and mother were amazed at the things which were being said about Him. And Simeon blessed them and said to Mary His mother, "Behold, this Child is appointed for the fall and rise [Or *resurrection*] of many in Israel, and for a sign to be opposed— and a sword will pierce even your own soul—to the end that thoughts from many hearts may be revealed."

New European Version
New King James Version
Revised Young's Lit. Trans.

.
.
And Joseph and his mother were wondering at the things spoken concerning him, and Simeon blessed them, and said unto Mary his mother, 'Lo, this one is set for the falling and rising again of many in Israel, and for a sign spoken against -- (and also your own soul shall a sword pass through) -- that the reasonings of many hearts may be revealed.'

Third Millennium Bible
Thomas Haweis Translation
A Voice in the Wilderness
World English Bible
Young's Updated LT

.
.
.
.
.

The gist of this passage: Simeon speaks directly to Mary, telling her more things about her child. It is clear that not everything will be wonderful as a result of His birth—and this is the first time in this gospel that we are being made aware of that.

Luke 2:33			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἦν (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; nominative case	Strong's #3962
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἡ (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
mêtêr (μήτηρ) [pronounced <i>MAY-tare</i>]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; nominative case	Strong's #3384
thaumázô (θαυμάζω) [pronounced <i>thau-MAUd-zoh</i>]	<i>wondering, marveling, being struck with admiration or astonishment; the ones being struck with wonder</i>	masculine plural, present active participle; nominative case	Strong's #2296
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909

Luke 2:33			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τοῖς	<i>the; this, that</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
λαλέω (λαλέω) [pronounced lah-LEH-oh]	<i>that which was spoken [uttered], the things being said; utterances</i>	neuter plural, present passive participle; dative, locative or instrumental case	Strong's #2980
περί (περί) [pronounced per-EE]	<i>about, concerning, on account of, because of, around, near</i>	preposition	Strong's #4012
αὐτοῦ (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: His father and his mother were [both] marveling over the things spoken about Him,...

I have stated before, I think that there were many people who were drawn to the Christ-Child through a variety of means; and that we only read of a few of them in Luke.

Whether the things said are from Simeon or from others, we don't know. I suspect that Mary and Joseph have heard many things over these past few weeks, and have entertained quite a number of unexpected travelers and visitors. If God guided these people to Joseph and Mary, then it is reasonable to suppose that they said things related to the Christ-child.

This is far and above the old friend who drops by after your wife has given birth and he says, "That boy is gonna be something," not really having much else to say about a 10 lb. infant.

God, in various ways, revealed that Messiah was with us. Simeon, with these words, indicates that he knows this Child is Messiah. Joseph and Mary are quite blown away by all of this. The Bible uses the word marveled, which is the masculine plural, present active participle of *thaumázō* (θαυμάζω) [pronounced *thau-MAUd-zoh*], which means, *wondering, marveling, being struck with admiration or astonishment; the ones being struck with wonder*. Strong's #2296. The masculine plural refers to both Joseph and Mary. The present tense is linear aktionsart, meaning that they continue to be amazed or astonished at what Simeon has said.

Luke 2:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εὐλογέω (εὐλογέω) [pronounced you-lohg-EH-oh]	<i>active: to bless [man], to speak well of; to praise [God]; passive: to be blessed, to be happy; to be spoken well of; to be praised</i>	3 rd person singular, aorist active indicative	Strong's #2127

Luke 2:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
Sumeôn (Συμεών) [pronounced soom-eh-ONE]	<i>harkening; transliterated Simon, Simeon, Symeon, Shimon</i>	indeclinable proper noun; masculine singular	Strong's #4826

Translation: ...and Simeon blessed them.

Simeon blesses Mary and Joseph. Although Simeon begins by blessing Joseph and Mary, not everything that he says will sound like a blessing.

Simeon wishes Mary and Joseph and the child prosperity and blessing, as well as guidance.

Luke 2:33–34a **His father and his mother were [both] marveling over the things spoken about Him, and Simeon blessed them.**

Luke 2:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὼ (ἔπρω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314
Maria/Mariam (Μαρία/Μαριάμ) [pronounced mar-EE-ah/mar-ee-AHM]	<i>their rebellion; transliterated Mary, Miriam</i>	indeclinable proper noun/feminine	Strong's #3137
tên (τήν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
mêtêr (μήτηρ) [pronounced MAY-tare]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; accusative case	Strong's #3384

Luke 2:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: Then he [Simeon] spoke face to face with His [Jesus'] mother, Mary,...

Now, this is quite fascinating. In most cases, a man would speak to another man about his son; but Simeon speaks directly to Mary.

Bear in mind that Joseph is the step-father; but this is not necessarily something that Joseph and Mary are telling everyone. There was not some posted sign saying, "This is not Joseph's baby." This fact is recorded in Scripture; but nowhere do we read about Joseph saying, "She was already pregnant when we married, but by the Holy Spirit." Joseph knew this and Mary knew this; but I doubt seriously that this was ever a part of their conversation with others. How many people knew this and understood might not be any more than 2 or 4 (Mary and Joseph and possibly Elisabeth and Zacharias).

My point being, Simeon instinctively speaks to Mary rather than to Joseph, despite there being nothing external to guide him in that way. What is guiding him is the Holy Spirit. It is interesting that Simeon speaks to Mary, and interesting what he says to her directly.

Luke 2:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ιδού (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative	Strong's #3778
keimai (κείμεναι) [pronounced KI-mahee]	<i>to lay, to lie, to lay outstretched (literally or figuratively); to be (appointed, laid up, made, set)</i>	3 rd person singular, present (deponent) middle/passive indicative	Strong's #2749
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
ptosis (πτῶσις) [pronounced PTOH-sis]	<i>a falling, downfall; a fail</i>	feminine singular noun; accusative case	Strong's #4431
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 2:34c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anastasia (ἀνάστασις) [pronounced an-AS-tas-is]	<i>a standing up again, that is, a resurrection from death; or (figuratively) a (moral) recovery (of spiritual truth); raised to life again, a resurrection, a rise from the dead, that should rise, rising again</i>	feminine singular noun; accusative case	Strong's #386
polus, polos (πολύς, πολλός) [pronounced poll-OOS]	<i>many, much, large; often, mostly, largely</i>	masculine plural adjective; genitive/ablative case	Strong's #4183
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tô (τῷ) [pronounced toh]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
Israêl (Ἰσραήλ) [pronounced is-rah-ALE]	<i>he shall be a prince of God; transliterated Israel</i>	proper singular noun; masculine, Indefinite	Strong's #2474

Translation: ...[saying], "Listen, This One is appointed to a falling and rising again of many in Israel [or, to fall and rise again to the benefit of many in Israel];...

Because of the Christ-child, many in Israel would fall and many in Israel would be resurrected. Those who rejected Christ would fall. Jerusalem would be destroyed as a city in A.D. 70, and thousands of Jews would be killed in that battle. However, many others would also rise again—be resurrected, in the final resurrection.

Up to this point, everything spoken about the Messiah sounded good. God had sent His Messiah, and He would fulfill the many Scriptures which reference Him. But here, suddenly we are talking about those who rise and those who fall; indicating that some would be blessed by the Lord and some would be cursed.

Many times, a translation will help (or try to help) the reader understand the passage:

Breakthrough Version	And Simeon conferred prosperity on them and said to Mary, His mother, "Look, this <i>child</i> lies <i>here</i> for a fall and return back to life of many <i>people</i> in Israel...
Contemporary English V.	Then he blessed them and told Mary, "This child of yours will cause many people in Israel to fall and others to stand.
Understandable Version	Then Simeon [asked God to] bless them and said to Jesus' mother Mary, "Look, many Israelites will be caused to fall [i.e., into spiritual ruin] or rise [i.e., to spiritual renewal] because of Him.
Unlocked Dynamic B.	"Note what I say: Yahweh has determined that because of this child, many Israelite people will turn away from Yahweh, and many others will turn to Yahweh.

Interestingly enough, in two translations above and in many note cited, with have that the child would *cause* the fall and rising up of many; but that word *cause* is nowhere to be found.

There is an alternate way to translate this portion of v. 34: ...“Listen, This One is appointed to fall and rise again to the benefit of many in Israel;... This very much describes what will happen to Jesus Christ. He will fall (be crucified); but He will rise again. And this will be to the benefit of many (dative of advantage). In fact, this interpretation makes more sense than the *many of Israel* falling and rising. This seems to be implied with the final phrase in this verse, which appears to refer to Jesus and not to *the many*.

Luke 2:34d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
sêmeíon (σημεῖον) [pronounced <i>say-MY-on</i>]	<i>sign, mark, token, miracle</i>	neuter singular noun; accusative case	Strong's #4592
antilegô (ἀντίλεγω) [pronounced <i>an-TIHL-ehg-oh</i>]	<i>disputing, refusing; to answering [back, again], the one contradicting, the one denying; speaking</i>	neuter singular, present passive participle; accusative case	Strong's #483

Translation: ...and [He will be] for a sign [and] a disputation [perhaps, a sign of disputation].

This is a difficult phrase, but this phrase ends v. 34. Let's see how others dealt with it:

A Literal Translation ...and for a sign being spoken against...

Understandable Version And [He will be] a 'sign' [for people] to speak against.

Some translations take a little more liberty with their translation:

Contemporary English V. ...Many people will reject him,...

Free Bible Version He is a sign from God that many will reject,...

International Standard V. Also, he will be a sign that will be opposed.

Jonathan Mitchell NT ...and into a sign being constantly spoken in opposition to, and being repeatedly contradicted!

Jesus Himself is a sign to Israel; and all that He does will be a sign to Israel; but He will be spoken against, He will be opposed and rejected, and many will contradict what He says and does.

I would understand this to refer to the Christ child, that He would be both a sign and the center of the most fundamental disputes of life. Or, perhaps we should understand this to mean that, *He would be a sign of disputation*; that is, all Israel would not come together around Him, but that this would create division. Many in Israel would speak against the Lord.

Now, logically, if Jesus is the sign of disputation; then He would be the one appointed to fall and to rise once again. However, there are no translations which understand this verse in this way (not that I could find).

Both approaches are true; that is, Jesus will face a fall then a rising up; and the many of Israel will either fall or rise up, depending upon their attitude towards Jesus. Nevertheless, I am leaning towards those words describing Jesus and not the man. However, I can find no other translation to support that approach.

Luke 2:34b-d Then he [Simeon] spoke face to face with His [Jesus'] mother, Mary, [saying], "Listen, This One is appointed to a falling and rising again of many in Israel [or, to fall and rise again to the benefit of many in Israel]; and [He will be] for a sign [and] a disputation [perhaps, a sign of disputation].

Another way to translate v. 34 is:

Luke 2:34 And Simeon blessed them and said to Mary His mother, "Behold, this child is appointed for a fall and rising up, for the advantage (or disadvantage) of many in Israel, and [He is appointed] for a sign that is opposed...

Simeon has blessed Mary and Joseph, and then he speaks directly to Mary. One understanding is: (1) people would rise and fall in Israel based upon their attitude towards the Lord; He will be a sign that is opposed, disputed and rejected. Or, (2) it is Jesus Who would fall and then rise up; and this would be for the advantage of many in Israel (an advantage for those who would believe in Him).

There is the very interesting question, *Why does Simeon say this to Mary specifically?* Who is more concerned about her child and his place in the world? The woman; the mother. She often loves her child in a way that she did not even know that she could; and the harm that befalls him hurts her as well. And, obviously, Simeon is guided by the Spirit, and in that power, he is warning her that this will happen.

It often appears as though someone decided, *this verse is long enough*, and then just cut it off. No idea why these verses are divided where they are.

Simeon has something very important to say to Mary, designed for her and her alone:

Luke 2:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
sou (σου) [pronounced <i>sow</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
autês (αὐτῆς) [pronounced <i>ow-TAYC</i>]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846
tên (τὴν) [pronounced <i>tayn</i>]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
psuchê (ψυχή) [pronounced <i>psoo-KHAY</i>]	<i>breath [of life]; [eternal, immortal, rational, living] soul; life, vitality, spirit; the seat of feelings, desires, affections;</i>	feminine singular noun; accusative case	Strong's #5590
dierchomai (διέρχομαι) [pronounced <i>dee-AIR-khom-mai</i>]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	3 rd person singular, future (deponent) middle indicative	Strong's #1330

Luke 2:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hromphaia (ὄμφοια) [pronounced hrom-FAH-yah]	<i>a large sword; properly a long Thracian javelin, also a kind of long sword wont to be worn on the right shoulder; a long and broad cutlass (any weapon of the kind, literally or figuratively)</i>	feminine singular noun; nominative case	Strong's #4501

Translation: Furthermore, a large sword will go through Your soul;...

This was particularly difficult to translate. I think that Simeon was addressing the Christ-child, Who is *of hers* (belonging to Mary). The sword to strike His soul would be the judgment on the cross for our sins.

What Simeon is saying here is rather difficult to determine. What sword are we talking about and how will it divide Mary's soul?

I believe that these words were meant specifically for Mary, Jesus' mother; and that her experience regarding her Son would be, at times, as a sword going through her heart. She will know Jesus as no one else knows Him; and the anger and hatred expressed towards Him will pierce Mary's heart as well. We can only imagine that this describes how she felt at the cross (Mary was there at the cross).

Simeon tells Mary that there is a reason for this; there is a reason that her Son would be off times rejected.

Luke 2:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hopōs (ὅπως) [pronounced HOP-ocē]	<i>how, that; what (-ever); how, that is, in the manner that; because, how, (so) that, to, when</i>	particle	Strong's #3704
άν (ὅν) [pronounced ahn]	<i>whomever, whichever, whatever</i>	particle often found with the relative pronoun	Strong's #302
Is there a combined meaning here?			
apokaluptō (ἀποκαλύπτω) [pronounced ap-ok-al-OOP-toē]	<i>to uncover, lay open what has been veiled or covered up; disclose, make bare; to make known, make manifest, disclose what before was unknown</i>	3 rd person plural, aorist passive subjunctive	Strong's #601
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
polus, polos (πολύς, πολλός) [pronounced poll-OOS]	<i>many, much, large; often, mostly, largely</i>	feminine plural adjective; genitive/ablative case	Strong's #4183
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine plural noun, genitive/ablative case	Strong's #2588

Luke 2:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dialogismos (διαλογισμός) [pronounced <i>dee-al-og-is-MOSS</i>]	<i>a discussion, (an internal) consideration; or (an external) debate, dispute; doubtful (-ing); imagination, reasoning, thought</i>	masculine plural noun, nominative case	Strong's #1261

Translation: ...when disputes [or, thoughts] are revealed from the many hearts.”

Perhaps I should have translated this *thoughts* rather than *disputes*. It is the thoughts of all will be revealed. This is confirmed in other passages as well.

What is the importance or the significance of revealing the thoughts of a person? The key is this—our salvation is accomplished in our souls—in our minds. Charlie Brown might get baptized and go to church every Sunday; but Lucy Van Pelt does not. However, if Lucy believed in Jesus Christ and Charlie did not, then Lucy is saved (despite not have any outward manifestations that testify to her salvation).

God has made salvation something that can occur 100% on the inside. We can be saved and *no one* around us can see it happening. You may be at an evangelistic meeting and you hear the gospel. You do not have to raise your hand, or look up at the pastor, or come forward. But, what you do have to do is believe in Jesus Christ.

Now, in this context, that is not exactly what Simeon is saying. He is saying that there will be some strong opposition to Jesus, so strong that it will pierce Mary's own heart; but this has a purpose, to reveal the thinking of those who are positive or negative towards the Lord. They will by their actions reveal what is in their hearts.

Luke 2:35 Furthermore, a large sword will go through Your soul; when disputes [or, thoughts] are revealed from the many hearts.”

Let's look at this portion of our passage, as it all fits together.

Luke 2:34d–35 ...and for a sign that is opposed (and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed.”

Jesus is going to be a sign, but He will face stiff opposition; and this overt opposition will be a sword piercing Mary's heart, as He is her Son. But she is to take comfort in the fact that this is all done for a reason, that the thinking of many will be revealed, based upon their interaction with the Lord.

Luke 2:33–35 Joseph and Mary were both astonished about the things said about the Christ child; while Simeon blessed them. Then Simeon spoke directly to Mary, Jesus' mother, saying, “Listen, because of This One, many in Israel will fall and rise up again; He will be for a sign and for disputations. Furthermore, a large sword will go through Your soul; when these disputations are revealed in so many hearts.”

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Anna the Prophetess Gives Thanks for the Lord in the Temple

This is a fascinating narrative about Anna the prophetess, as it is not really clear as to the exact nature of interaction that she had with Joseph, Mary and/or the Christ-infant—if any.

At this point in the narrative, we are apparently still in the Temple and Mary and Joseph have brought Jesus there, on day 41, in accordance with the Mosaic Law. They first have run into Simeon, who prophesies about Mary's Son. But at the Temple, at the same time, apparently, is Anna.

What follows is what I believe to be one the strangest narratives recorded in the gospels. It would be easy to read through this narrative, and then suddenly say, "What? That's it?"

This narrative is only 3 verses long and 2 of these verses are devoted to Anna's backstory. Furthermore, it is not even clear whether Anna has any face-time with Mary or Joseph or the Christ Child at all.

And was Anna a prophetess, a daughter of Phanuel, from a tribe of Asher. She is advancing in days many, living with a husband years seven from the virginity of her. And she [was] a widow to years eighty-four, who was not standing off from the Temple, fasting and praying, worshiping night and day. And she to this hour is standing; she is giving thanks to the God and she speaks about Him to all to those looking for redemption [in] Jerusalem.

Luke
2:36–38

Anna was a prophetess, the daughter of Phanuel, from the tribe of Asher. She is advanced in age [lit., *many years*], living [with her] husband seven years from her virginity. She was a widow, 84 years [old], who would not depart from the Temple, [where she] was fasting and praying, [and] worshiping [God] night and day. And she is at this time standing [there], giving thanks to God. She speaks about Him to all of those looking for redemption in Jerusalem.

Anna, the daughter of Phanuel, of the tribe of Asher, was a prophetess. She was quite advanced in age, having lived with her husband for only 7 years past her virginity. She was an 84 year-old widow who would not depart from the Temple, where she was continually fasting and praying, and worshiping God night and day. At the time the Mary and Joseph enter into the Temple courtyard, Anna is there, giving thanks to God. She speaks about God to anyone who has come to Jerusalem in search of redemption.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **And was Anna a prophetess, a daughter of Phanuel, from a tribe of Asher. She is advancing in days many, living with a husband years seven from the virginity of her. And she [was] a widow to years eighty-four, who was not standing off from the Temple, fasting and praying, worshiping night and day. And she to this hour is standing; she is giving thanks to the God and she speaks about Him to all to those looking for redemption [in] Jerusalem.**

Revised Douay-Rheims
Douay-Rheims 1899 (Amer.) **. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she, at the same hour, coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel.**

V. Alexander's Aramaic T.
James Murdock's Syriac NT **. And Hanna, a prophetess, the daughter of Phanuel, of the tribe of Asher, she also was aged in days, and, from her maidenhood, had lived seven years with her husband, and was a widow of about eighty and four years, and departed not from the temple, but worshipped by day and by night with fasting and prayer ; and she too stood up, in that hour, and gave thanks to the Lord, and spoke of him to every one that waited for the redemption of Jerusalem.**

Original Aramaic NT And Hannah the Prophetess, daughter of Phanuel from the tribe of Asher, she was also in her old age, and had lived with her husband seven years after her virginity. And she had been a widow about She was also standing in it at that hour and she gave thanks to THE LORD JEHOVAH and was speaking about him with everyone who was waiting for the redemption of Jerusalem. I think some of the text was cut in e-sword.

Plain English Aramaic Bible Lamsa Peshitta (Syriac) .
 . And Hannah the prophetess, the daughter of Phanuel, of the tribe of Asher, was of a great age; and she had lived seven years with her husband from the days of her virginity. Then she became a widow for about eighty-four years, and she never left the temple, and with fasting and prayer she worshipped day and night. She also stood up at that hour, and gave thanks to the Lord, and spoke concerning him to every man who was looking forward to the salvation of Jerusalem.

Updated Brenton (Greek) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And there was one, Anna, a woman prophet, the daughter of Phanuel, of the family of Asher (she was very old, and after seven years of married life She had been a widow for eighty-four years); she was in the Temple at all times, worshipping with prayers and going without food, night and day. And coming up at that time, she gave praise to God, talking of him to all those who were waiting for the freeing of Jerusalem.

Bible in Worldwide English Anna, a woman prophet of God, was there too. Her fathers name was Phanuel. She was of the tribe of Asher. She was very old. She had been married and lived with her husband for seven years. Then her husband died. Now she had been alone for eighty-four years. She did not leave the temple, but worshipped day and night. She talked with God and fasted «did not eat food for a time». While Simeon was talking to Mary, Anna also came along and thanked God. She talked about Jesus to all the people who were waiting for the one who would set Jerusalem free.

Easy English A very old lady called Anna was there in the Great House of God, too. She often spoke messages that the Holy Spirit gave to her. She was the daughter of Phanuel. She belonged to the family of Asher. She had lived with her husband for 7 years and then he had died.

Asher was one of the sons of Jacob. We can read about the 12 sons of Jacob in Genesis, from chapter 26 to chapter 50.

After that, she had lived alone until she was 84 years old. Now she never left the Great House of God. She stayed there day and night to pray to God. Often she went without food so that she could pray better.

At that moment, Anna came to where Mary and Joseph were standing. When Anna saw the baby, she began to thank God for him. Then she began to speak about him to other people. Many people were waiting for God to make Jerusalem free. These were the people that she was speaking to.

Easy-to-Read Version–2001 Anna, a prophetess, was there at the temple. She was from the family of Phanuel in the Asher family group. Anna was very old. She had been married for seven years. Then her husband died and she lived alone. She was now 84 years old. Anna was always at the temple; she never left. She worshiped God by fasting and praying day and night. Anna was there when Joseph and Mary came to the temple. She praised God and talked about Jesus to all the people who were waiting for God to free Jerusalem.

Easy-to-Read Version–2006 Anna Sees Jesus

Anna, a prophetess, was there at the Temple. She was from the family of Phanuel in the tribe of Asher. She was now very old. She had lived with her husband seven years before he died and left her alone. She was now 84 years old. Anna was always at the Temple; she never left. She worshiped God by fasting and praying day and night.

Anna was there when Joseph and Mary came to the Temple. She praised God and talked about Jesus to all those who were waiting for God to free Jerusalem.

God's Word™

Anna's Prophecy

Anna, a prophet, was also there. She was a descendant of Phanuel from the tribe of Asher. She was now very old. Her husband had died seven years after they were married, and she had been a widow for 84 years. Anna never left the temple courtyard but worshiped day and night by fasting and praying. At that moment she came up to Mary and Joseph and began to thank God. She spoke about Jesus to all who were waiting for Jerusalem to be set free.

Good News Bible (TEV)

There was a very old prophet, a widow named Anna, daughter of Phanuel of the tribe of Asher. She had been married for only seven years and was now eighty-four years old.[a] She never left the Temple; day and night she worshiped God, fasting and praying. That very same hour she arrived and gave thanks to God and spoke about the child to all who were waiting for God to set Jerusalem free.

The Message

Anna the prophetess was also there, a daughter of Phanuel from the tribe of Asher. She was by now a very old woman. She had been married seven years and a widow for eighty-four. She never left the Temple area, worshiping night and day with her fastings and prayers. At the very time Simeon was praying, she showed up, broke into an anthem of praise to God, and talked about the child to all who were waiting expectantly for the freeing of Jerusalem.

Names of God Bible
NIRV

There was also a prophet named Anna. She was the daughter of Penuel from the tribe of Asher. Anna was very old. After getting married, she lived with her husband seven years. Then she was a widow until she was 84. She never left the temple. She worshiped night and day, praying and going without food. Anna came up to Jesus' family at that moment. She gave thanks to God. And she spoke about the child to all who were looking forward to the time when Jerusalem would be set free.

New Life Version

Anna Gives Thanks for Jesus

Anna was a woman who spoke God's Word. She was the daughter of Phanuel of the family group of Asher. Anna was many years old. She had lived with her husband seven years after she was married. Her husband had died and she had lived without a husband eighty-four years. Yet she did not go away from the house of God. She served God day and night, praying and going without food so she could pray better. At that time she came and gave thanks to God. She told the people in Jerusalem about Jesus. They were looking for the One to save them from the punishment of their sins and to set them free.

New Simplified Bible

Anna the daughter of Phanuel, of the tribe of Asher was a very old prophetess. She had been a widow eighty-four years. She never left the temple. She worshipped and fasted with supplications day and night. Even up to that time she gave thanks to God and spoke to all who were looking for the redemption of Jerusalem.

The Spoken English NT

The Prophet Anna Praises God for Jesus

There was a prophet named Anna there too. She was Phanuel's daughter, from the tribe of Asher. She was well up there in years.^{dd} She'd married young and lived with a husband for seven years,^{ee} then^{ff} she was a widow until she was eighty-four.^{gg} She'd never leave the Temple. She used to serve God night and day with fasting and prayers. Right then^{hh} she came up and began praising God. And she was talking about Jesus to everyone who was hoping for Jerusalem to be set free.ⁱⁱ

^{dd}.

Lit. "She was advanced in many days."

^{ee}.

Lit. "She lived with a husband seven years after her girlhood/virginity."

- ff. Lit. "And."
 gg. Or "she was a widow for eighty-four years" (making her about a hundred years old).
 hh. Lit. "And in that same hour."
 ii. Lit. "for the redemption of Jerusalem" (Isa. 52:9).

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study
 Contemporary English V.

The prophet Anna was also there in the temple. She was the daughter of Phanuel from the tribe of Asher, and she was very old. In her youth she had been married for seven years, but her husband died. And now she was eighty-four years old. Night and day she served God in the temple by praying and often going without eating. At that time Anna came in and praised God. She spoke about the child Jesus to everyone who hoped for Jerusalem to be set free.

The Living Bible

Anna, a prophetess, was also there in the Temple that day. She was the daughter of Phanuel, of the Jewish tribe of Asher, and was very old, for she had been a widow for eighty-four years following seven years of marriage. She never left the Temple but stayed there night and day, worshiping God by praying and often fasting.

She came along just as Simeon was talking with Mary and Joseph, and she also began thanking God and telling everyone in Jerusalem who had been awaiting the coming of the Savior[f] that the Messiah had finally arrived.

New Berkeley Version
 New Century Version

Anna Sees Jesus

There was a prophetess, Anna, from the family of Phanuel in the tribe of Asher. Anna was very old. She had once been married for seven years. Then her husband died, and she was a widow for eighty-four years. Anna never left the Temple but worshiped God, going without food and praying day and night. Standing there at that time, she thanked God and spoke about Jesus to all who were waiting for God to free Jerusalem.

New Living Translation

The Prophecy of Anna

Anna, a prophet, was also there in the Temple. She was the daughter of Phanuel from the tribe of Asher, and she was very old. Her husband died when they had been married only seven years. Then she lived as a widow to the age of eighty-four. [Or *She had been a widow for eighty-four years.*] She never left the Temple but stayed there day and night, worshiping God with fasting and prayer. She came along just as Simeon was talking with Mary and Joseph, and she began praising God. She talked about the child to everyone who had been waiting expectantly for God to rescue Jerusalem.

The Passion Translation
 Unlocked Dynamic Bible

There was also in the temple courtyard a prophetess named Anna who was very old. Her father Phanuel was a member of the tribe of Asher. She had been married for seven years and then her husband died. After that, she lived eighty-four more years as a widow. She was always serving in the temple area and worshiped Yahweh night and day. She often fasted and prayed. At that very moment, Anna came up to them and began thanking Yahweh for the baby. Then she spoke about Jesus to many people who were expecting Yahweh to redeem Jerusalem.

William's New Testament

There was also a prophetess there, Hannah, a daughter of Phanuel, who belonged to the tribe of Asher. She was very old; from girlhood she had lived seven years with a husband, and now had been a widow eighty years. She never left the temple, but continued to worship all day and all night with fastings and prayers. Just at that time she came up and began to give thanks to God and to speak about the child to all who were expecting the deliverance of Jerusalem.

Partially literal and partially paraphrased translations:

American English Bible	There was also the Prophetess AnNa (a daughter of the tribe of Asher). This woman was well up in years and had only been married for seven years from her virginity. She was now an eighty-four-year-old widow who was always at the Temple, serving there day and night, fasting, and praying. And in that same hour, she stood up and gave thanks to God as she talked about [the child] to all those who were awaiting JeruSalem's release by ransom.
Beck's American Translation Common English Bible	Anna's response to Jesus There was also a prophet, Anna the daughter of Phanuel, who belonged to the tribe of Asher. She was very old. After she married, she lived with her husband for seven years. She was now an 84-year-old widow. She never left the temple area but worshipped God with fasting and prayer night and day. She approached at that very moment and began to praise God and to speak about Jesus to everyone who was looking forward to the redemption of Jerusalem.
International Standard V	Now Anna, a prophetess, was also there. She was a descendant of Phanuel from the tribe of Asher. She was very old, having lived with her husband for seven years after her marriage, and then as a widow for 84 years. She never left the Temple, but continued to worship there night and day with times of fasting and prayer. Just then she came forward and began to thank God and to speak about Jesus [Lit. <i>him</i>] to everyone who was waiting for the redemption of Jerusalem.
Len Gane Paraphrase A. Campbell's Living Oracles New Advent (Knox) Bible	 There was besides a prophetess named Anna, daughter to one Phanuel, of the tribe of Aser (a woman greatly advanced in age, since she had lived with a husband for seven years after her maidenhood, and had now been eighty-four years a widow) who abode continually in the temple night and day, serving God with fasting and prayer. She too, at that very hour, came near to give God thanks, and spoke of the child to all that patiently waited for the deliverance of Israel.
NT for Everyone	There was also a prophetess called Anna, the daughter of Phanuel, of the tribe of Asher. She was of a great age, having been widowed after a seven-year marriage, and was now eighty-four. She never left the Temple, but worshipped with fasting and prayer night and day. She came up at that moment and gave thanks to God, and spoke about Jesus to everyone who was waiting for the redemption of Jerusalem.
20 th Century New Testament	There was also a Prophetess named Hannah, a daughter of Phanuel and of the tribe of Asher. She was far advanced in years, having lived with her husband for seven years after marriage, And then a widow, till she had reached the age of eighty-four. She never left the Temple Courts, but, fasting and praying, worshiped God night and day. At that moment she came up, and began publicly to thank God and to speak about the child to all who were looking for the deliverance of Jerusalem.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND THERE WAS A PROPHETESS, ANNA THE DAUGHTER OF PHANUEL, OF THE TRIBE OF ASHER. SHE WAS ADVANCED IN YEARS AND HAD LIVED WITH her HUSBAND SEVEN YEARS AFTER HER VIRGINITY, †(<i>In the Scriptures, marriage is the act of a female losing her virginity, or having sex with the next man after Jesus accepts a divorce or departure.</i>) AND THEN AS A WIDOW TO THE AGE OF EIGHTY-FOUR. SHE NEVER LEFT THE TEMPLE, SERVING NIGHT AND DAY WITH FASTINGS AND PRAYERS.
---------------------	--

AT THAT VERY HOUR SHE CAME UP AND WAS GIVING THANKS TO THEOS (*The Alpha & Omega*), AND CONTINUED TO SPEAK OF HIM TO ALL THOSE WHO WERE LOOKING FOR THE REDEMPTION OF JERUSALEM.

Awful Scroll Bible

Also there was Anna, a female exposer-to-light-beforehand, a daughter of Phanuel, of the branch of Asher, this-same having much from-within days stepped-ahead, from her virginity being lived with a husband seven years, even this-same was a widow as to eighty four years, who herself remains not standing-away-from the sacred place, serving, being-not-ate, and herself imploring night and day. Now this-same standing-before, that moment herself sustains to consider-together-over-against the Lord, even retains to speak about Him, to all they themselves welcoming-by the redemption from-within Jerusalem.

Christian Standard Bible

Anna's Testimony

There was also a prophetess, Anna, a daughter of Phanuel, of the tribe of Asher. She was well along in years, having lived with her husband seven years after her marriage,^[q] and was a widow for eighty-four years.^[r] She did not leave the temple, serving God night and day with fasting and prayers. At that very moment,^[s] she came up and began to thank God and to speak about him to all who were looking forward to the redemption of Jerusalem.^[t]

^[q] 2:36 Lit years from her virginity

^[r] 2:37 Or she was a widow until the age of eighty-four

^[s] 2:38 Lit very hour

^[t] 2:38 Other mss read in Jerusalem

Conservapedia Translation

And a prophetess, Anna, the daughter of Phanuel of the tribe of Aser, was quite elderly, having been married for seven years after her virginity¹. She was an 84 year old widow, who had not strayed from her faith, and served God with fastings and prayers² night and day. And she gave thanks to the Lord and spoke of him to everyone who looked for redemption in Jerusalem.

¹ The original Greek descriptor for Anna is clearly in the feminine, which makes "prophetess" a more accurate and true translation. Avoid the feminist erasure of "virginity".

² We should maintain the strength of terms used in the original Greek and not use the word "customs" in place of "fastings and prayers"

The Disciple's Bible
Evangelical Heritage V.

Anna, a prophetess, was there. She was a daughter of Phanuel, of the tribe of Asher. She was very old. She had lived with her husband for seven years after her marriage, [*Literally after her virginity*] and then she was a widow of eighty-four years. She did not leave the temple complex, since she was worshipping with fasting and prayers night and day. Standing nearby at that very hour, she gave thanks to the Lord. She kept speaking about the child to all who were waiting for the redemption of Jerusalem [*Some witnesses to the text read in Jerusalem.*].

Ferrar-Fenton Bible

Anna, the Prophetess.

And there was Anna, a prophetess, daughter of Phanuel, of the tribe of Asher (she was burdened with age, having lived with a husband seven years from the time of her girihood, and had been awidow for about eighty- four years), who did not leave the temple, but worshipped day and night with fasting and prayer. And coming up at that very moment, she gave thanks to God ; and spoke about Him to all who were waiting for thc release of Jerusalem.

Free Bible Version

Anna the prophetess also lived in Jerusalem. She was the daughter of Phanuel of the tribe of Asher, and she was very old. She had been married for seven years, and then she had been widowed. She was eighty-four years old. She spent her time at the Temple in worship, fasting and praying. She came up to them right at that moment, and began praising God. She spoke about Jesus to all those who were looking forward to the time when God would set Jerusalem free.

God's Truth (Tyndale)	And there was a Prophetess, one Anna, the daughter of Phanuel of the tribe of Aser: which was of a great age, and had lived with an husband seven years from her virginity. And she had been a widow about four score and four years, which went never out of the temple, but served God with fasting and prayer night and day. And the same came forth that same hour, and praised the Lord, and spoke of him to all that looked for redemption in Herusalem (Jerusalem).
Jubilee Bible 2000 Montgomery NT NIV, ©2011	. . There was also a prophet, Anna, the daughter of Penuel, of the tribe of Asher. She was very old; she had lived with her husband seven years after her marriage, and then was a widow until she was eighty-four. [Or <i>then had been a widow for eighty-four years.</i>] She never left the temple but worshiped night and day, fasting and praying. Coming up to them at that very moment, she gave thanks to God and spoke about the child to all who were looking forward to the redemption of Jerusalem.
Peter Pett's translation Riverside New Testament Leicester A. Sawyer's NT	. . And there was Anna, a prophetess, a daughter of Phanuel, of the tribe of Asher; she was far advanced in years, having lived with a husband seven years from her virginity; and she had been a widow eighty-four years, and departed not from the temple, serving God night and day with fastings and prayers. And she coming by at that time, praised God, and spoke of him [<i>the child</i>] to all who expected a redemption in Jerusalem.
Tree of Life Version	Now Anna, a daughter of Phanuel of the tribe of Asher, was a prophetess. She was well advanced in age, having lived with a husband only [Lit. <i>from her virginity</i>] seven years and then as a widow until age eighty-four. She never left the Temple, serving night and day with fasting and prayers. And coming up at that very instant, she began praising God and speaking about the Child to all those waiting for the redemption of Jerusalem. cf. Isa. 43:1-3; 49:26.
Unlocked Literal Bible Urim-Thummim Version	. . And there was one Anna, a prophetess, the daughter of Phanuel, from the tribe of Asher: she was of a great age, and had lived with a husband 7 years from her virginity. And she was a widow of 84 years old, that departed not from the Temple, but served Elohim with fastings and prayers night and day. And she coming in that instant gave thanks likewise to the LORD, and spoke of him to all them that looked for a ransom in Jerusalem.
Weymouth New Testament	There was also Anna, a prophetess, the daughter of Phanuel, belonging to the tribe of Asher. She was of a very great age, having had after her maidenhood seven years of married life, and then being a widow of eighty-four years. She was never absent from the Temple, but worshipped, by day and by night, with fasting and prayer. And coming up just at that moment, she gave thanks to God, and spoke about the child to all who were expecting the deliverance of Jerusalem.
Whiston's Primitive NT Wilbur Pickering's New T.	. Anna Also there was a prophetess Anna, a daughter of Phanuel, of the tribe of Asher—she was of a great age, having lived with a husband seven years from her virginity and having been a widow for about eighty-four years ¹⁷ —who did not depart from the temple, serving God with fastings and petitions night and day. Well she, having come up at that very moment, started praising the Lord, ¹⁸ and kept on speaking of Him to all those in Jerusalem who were looking for redemption. (¹⁷) If she married at 15 she would have been about 105 at the time. (¹⁸) Instead of 'the Lord', less than 1% of the Greek manuscripts, of objectively inferior quality, have 'God' (to be followed by NIV, NASB, LB, TEV, etc.).

Wikipedia Bible Project Anna the prophetess was there. (She was the daughter of Phanuel, from the tribe of Asher, and was very old. She'd been married for seven years, and then had lived as a widow until eighty-four. She was always in the temple, serving there with fasting and prayer). Right then she came in and was praising God, talking about Jesus to everyone who was waiting for Jerusalem to be liberated.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) There was also a prophetess named Anna, daughter of Phanuel, of the tribe of Asher. After leaving her father's home, she had been seven years with her husband, and since then she had been continually about the Temple, serving God as a widow night and day in fasting and prayer. She was now eighty-four. Coming up at that time, she gave praise to God and spoke of the child to all who looked forward to the deliverance of Jerusalem.

The Heritage Bible And Anna was a prophetess, daughter of Phanuel, out of the tribe of Aser; she was walking forward in many days, having lived with a husband seven years from her virginity; 1 Tim 5:5 And she was a widow of eighty-four years, who absolutely did not remove from the temple, officially ministering with fastings and petitions night and day. And she standing in the very hour, confessed with praise to the Lord, and spoke about him to all those receiving to themselves redemption in Jerusalem.

New American Bible (2002) There was also a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived seven years with her husband after her marriage, and then as a widow until she was eighty-four. She never left the temple, but worshiped night and day with fasting and prayer. And coming forward at that very time, she gave thanks to God and spoke about the child to all who were awaiting the redemption of Jerusalem.

New American Bible (2011)

New English Bible—1970

New Jerusalem Bible

There was a prophetess, too, Anna the daughter of Phanuel, of the tribe of Asher. She was well on in years. Her days of girlhood over, she had been married for seven years before becoming a widow. She was now eighty-four years old and never left the Temple, serving God night and day with fasting and prayer. She came up just at that moment and began to praise God; and she spoke of the child to all who looked forward to the deliverance of Jerusalem.

New RSV

Revised English Bible—1989

There was also a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was a very old woman, who had lived seven years with her husband after she was first married, and then alone as a widow to the age of eighty-four. She never left the temple, but worshipped night and day with fasting and prayer. Coming up at that very moment, she gave thanks to God; and she talked about the child to all who were looking for the liberation of Jerusalem.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

There was also a prophet named Hannah Bat-P'nu'el, of the tribe of Asher. She was a very old woman — she had lived with her husband seven years after her marriage and had remained a widow ever since; now she was eighty-four. She never left the Temple grounds but worshipped there night and day, fasting and praying. She came by at that moment and began thanking God and speaking about the child to everyone who was waiting for Yerushalayim to be liberated.

exeGeses companion Bible

And there is Hannah, a prophetess
the daughter of Peni El of the scion of Asher
- she is advanced in many days:
who lived with a man seven years from her virginity;

and she is a widow of about eighty-four years who departs not from the priestal precinct, but liturgizes Elohim with fastings and petitions night and day.

And standing by that hour she homologizes likewise to Adonay, and speaks concerning him to all in Yeru Shalem who await redemption.

Hebraic Roots Bible

And there was Anna, a prophetess, a daughter of Phanuel, of the tribe of Asher. She was advanced in many days, having lived seven years with a husband from her virginity; and she was a widow of eighty four years, who did not depart from the sanctuary, serving night and day with fastings and prayers. And coming on at the very hour, she gave thanks to YAHWEH, and spoke concerning Him to all those in Jerusalem eagerly expecting redemption.

Israeli Authorized Version
Orthodox Jewish Bible
The Scriptures 1998

And there was Ḥannah, a prophetess, a daughter of Penu'ël, of the tribe of Ashër. She was advanced in years, and had lived with a husband seven years from her maidenhood, and she was a widow of about eighty-four years, who did not leave the Set-apart Place, but served Elohim with fastings and prayers night and day. And she, coming in at that moment, gave thanks to הוהי, and spoke of Him to all who were waiting for redemption in Yerushalayim.

Expanded/Embellished Bibles:

The Amplified Bible

There was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was very old, and had lived with her husband for seven years after her marriage, and then as a widow to the age of eighty-four. She did not leave the [area of the] temple, but was serving *and* worshipping night and day with fastings and prayers. She, too, came up at that very moment and *began* praising *and* giving thanks to God, and continued to speak of Him to all who were looking for the redemption *and* deliverance of Jerusalem.

An Understandable Version

And there was a woman prophet named Anna, the daughter of Phanuel, from the tribe of Asher [*i.e., she was a descendant of one of Jacob's son*]. (She was very old, having lived with her husband for [*only*] seven years after being married, and has been a widow [*all these years*], and is now eighty-four years old.) She has never left the Temple, but worships [*God*] by fasting [*i.e., going without food and/or water for religious reasons*] and praying night and day. She came forward at that very time and thanked God [*in prayer*] and spoke about the child [*Jesus*] to everyone [*in the Temple area*] who was expecting the redemption of the people of Jerusalem [*i.e., their liberation from sin*].

The Expanded Bible

Anna Sees Jesus

There was a prophetess, ·Anna, [^L Hannah] ·from the family [^L the daughter] of Phanuel ·in [who was from] the tribe of Asher. She was very old and had once been married for seven years. Then her husband died, and she was a widow ·for [or to the age of] eighty-four years. She never left the Temple but worshiped God, ·going without food [fasting] and praying day and night. ·Standing there [or Coming up to them] at that time, she ·thanked [praised; blessed] God and spoke about ·Jesus [^L him] to all who were waiting for ·God to free [^L the redemption/deliverance of] Jerusalem.

Jonathan Mitchell NT

And now there was Anna, a prophetess (a woman with light ahead of time), [the] daughter of Phanuel (or: Penuel), from out of [the] tribe of Asher – she having walked forward during many days (= was well advanced in years), living with a

husband [for] seven years from her virginity (may = after her marriage, or, after her girlhood),

and then she [was] a widow until [now being] eighty-four years [old] (or: was a widow for eighty-four years) – who continued not withdrawing (or: departing; standing away; putting herself away) from the temple courts and grounds, repeatedly doing public sacred service in fastings and by petitions (or: prayer requests) night and day.

And so, taking a stand on [the scene] in that same hour, she began – in [Simeon's] place – saying similar things to God (or: she began responding in like words while standing in the place for God; or: she continued in [His] presence making confessions in God) and continued speaking about Him [either: God; or: the Child] to all the folks habitually having a view toward welcoming, granting access to, and receiving a liberation of Jerusalem (or: a release by payment of a ransom for Jerusalem; [with other MSS: a redemption in Jerusalem]).

Kretzmann's Commentary
NET Bible®

The Testimony of Anna

There was also a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was very old,¹⁰⁷ having been married to her husband for seven years until his death. She had lived as a widow since then for eighty-four years.¹⁰⁸ She never left the temple, worshiping with fasting and prayer night and day.¹⁰⁹ At that moment,¹¹⁰ she came up to them¹¹¹ and began to give thanks to God and to speak¹¹² about the child¹¹³ to all who were waiting for the redemption of Jerusalem.¹¹⁴

^{107tn} Her age is emphasized by the Greek phrase here, “she was very old in her many days.”

^{108tn} Grk “living with her husband for seven years from her virginity and she was a widow for eighty four years.” The chronology of the eighty-four years is unclear, since the final phrase could mean “she was widowed until the age of eighty-four” (so BDAG 423 s.v. ἔως 1.b.α). However, the more natural way to take the syntax is as a reference to the length of her widowhood, the subject of the clause, in which case Anna was about 105 years old (so D. L. Bock, Luke [BECNT], 1:251-52; I. H. Marshall, Luke, [NIGTC], 123-24).

^{109sn} The statements about Anna worshiping with fasting and prayer night and day make her extreme piety clear.

^{110tn} Grk “at that very hour.”

^{111tn} Grk “And coming up.” Here καί (kai) has not been translated because of differences between Greek and English style. The participle ἐπιστῆσα (epistasa) has been translated as a finite verb due to requirements of contemporary English style.

^{112tn} The imperfect ἐλάλει (elalei) here looks at a process of declaration, not a single moment. She clearly was led by God to address men and women about the hope Jesus was. The testimony of Luke 1—2 to Jesus has involved all types of people.

^{113tn} Grk “him”; the referent (the child) has been specified in the translation for clarity.

^{114tc} A few mss (1216 pc) read Ἰσραὴλ (Israhel, “Israel”) or ἐν τῷ Ἰσραὴλ (en tw Israhel, “in Israel”), but this reading does not have enough ms support to be considered authentic. More substantial is the reading ἐν Ἱερουσαλῆμ (en Ierousalm, “in Jerusalem”; found in A D L Θ Ψ 0130 ̅13 33 ̅), though the preposition was almost surely added to clarify (and perhaps alter) the meaning of the original. The simple Ἱερουσαλῆμ, without preposition, is found in κ B W ̅1 565* lat co.

The Pulpit Commentary
P. Kretzmann Commentary
Syndein/Thieme

And, there was also a prophetess, Anna the daughter of Phanuel - of the tribe of Asher. She was very old, having lived with her husband seven years after her virginity {parthenia - meaning her marriage}, and then as a widow eighty-four years. She never left the temple, worshiping with fasting and prayer night and day

{nesteia - is translated 'fast'. What it means is to replace the normal activities of life - eating, drinking, social life, business on and on with intense concentration in spiritual activities - here in prayer but is also used when that time is taken in intense study of the Word}.

She came up at that very moment and began to give thanks to God, and continued to speak of Him to all who were looking for the redemption of Jerusalem.

Translation for Translators

Luke 2:36-38

Anna praised God for Jesus and told others about him.

There was also in *the Temple courtyard* a very old woman named Anna. She was a prophetess. Her father Phanuel was a member of the tribe of Asher. After she had been married seven years, her husband died. After that, she lived until she was eighty-four years old, and she was still a widow. She stayed in the Temple *area* all the time, night and day, worshipping God. She often *abstained from food/fasted* as she prayed. *While Joseph and Mary and the baby were still in the Temple, Anna came to them. She thanked God for the baby.* Then she spoke about Jesus to many people who were expecting *God to send the Messiah* [MTY] to set *the people* of [MTY] Jerusalem free *from their enemies*.

The Voice

At that very moment, an elderly woman named Anna stepped forward. Anna was a prophetess, the daughter of Phanuel, of the tribe of Asher. She had been married for seven years *before her husband died* and a widow to her current age of 84 years. She was deeply devoted to the Lord, constantly in the temple, fasting and praying. When she approached *Mary, Joseph, and Jesus*, she began speaking out thanks to God, and she continued spreading the word about Jesus to all those who shared her hope for the rescue of Jerusalem.

Literal, almost word-for-word, renderings:

Accurate New Testament

and was Anna Forecaster Daughter {of} phanuel from tribe {of} asher She {was} Having Advanced in days many Living with man years seven from the virginity [of] her and She {was} Widow until years eighty four Who not stood (apart) [from] the temple [by] fasting* and [by] requests Serving night and day and She [in] the hour Standing professed {some things} [to] the god and [She] spoke about him [to] all the [men] awaiting redemption {of} jerusalem.

Analytical-Literal Translation

And *[there]* was Anna, a prophetess, a daughter of Phanuel, of the tribe of Asher, this *[woman]* having advanced in many days, having lived with a husband seven years from her virginity [*i.e., her husband died seven years after they were married*], and she *[was]* a widow of about eighty-four years [or, then *[as]* a widow *[until]* she was about eighty-four years *[old]*], who was not departing from the temple, sacredly serving night and day with fastings and petitions. And she, at that very hour, having come up, began giving thanks to the Lord, and she was speaking about Him to all the ones waiting for *[or, expecting]* redemption in Jerusalem.

Breakthrough Version

And Anna was a female preacher, Phanuel's daughter from Asher's family line. She was far advanced in years (literally, having walked on in many days) after living with a husband for seven years after her puberty. And she was a widow up to eighty-four years who was not staying away from the temple grounds ministering with times of going without food and with pleas, night and day. And when she in the same hour stood over them, she was responding by acknowledging God and speaking about Him to all of the people waiting for Jerusalem's release payment.

Charles Thompson NT

There was also one Anna, a prophetess, a daughter of Phanuel, of the tribe of Aser. She was far advanced in years. Having lived seven years with a husband from her virgin state, she was now a widow, about eighty four years old, who departed not from the temple, performing religious service, with fasting and prayers, night and day. She coming up at that instant, did, in a responsive strain, give thanks to the

Lord; and she spake of him to all those in Jerusalem who were expecting a deliverance.

Concordant Literal Version And there was Hannah, a prophetess, a daughter of Penuel, out of the tribe of Asher (she is advanced in her many days, living with a husband seven years from her virginity, and she is a widow till she is eighty-four years) who does not withdraw from the sanctuary, with fasts and petitions offering divine service night and day." And in the same hour, standing by, she made a response to God, and spoke concerning Him to all who are anticipating redemption in Jerusalem."

Context Group Version And there was one Anna, a prophetess, the daughter of Phanuel, from the tribe of Asher (she was of a great age, having lived with a man seven years from her virginity, and she had been a widow even to eighty-four years), who did not depart from the temple, bowing down in deference with fasts and requests night and day. And coming up at that very hour she recognized [her] indebtedness to God, and spoke of him to all those that were looking for the ransom of Jerusalem.

Disciples' Literal New T. **Anna The Prophet Thanks God For the Child**

And there was Anna— a prophet, a daughter of Phanuel, from *the* tribe of Asher. This *one* was advanced in *her* many days, having lived with a husband seven years from her virginity, and herself *being* a widow up-to [Or, *until*. That is, until her 84th year; or, for 84 years after becoming a widow] eighty four years, who was not departing from the temple, serving [Or, *worshipping*] night and day *with* fastings and prayers. And having come-upon *them* at the very hour, she was returning-thanks to God, and was speaking about Him to all the ones waiting for *the* redemption of Jerusalem.

Emphasized Bible And there was one Anna, a prophetess, daughter of Phanuel, of the tribe of Asher;—the same, advanced in many days; having lived with a husband seven years from her virginity, and, she, had been a widow for as long as eighty-four years,—who left not the temple, with fastings and supplications, rendering divine service night and day;— and, in that very hour, coming near, she began to give thanks unto God, and to speak concerning him unto all who were waiting for the redemption of Jerusalem.

English Standard Version .
Far Above All Translation .
Green's Literal Translation .
Interlinear Greek New T. .
Literal New Testament .
Modern English Version .
Modern Literal Version .

And there was a prophetess, Anna, the daughter of Phanuel, out of the tribe of Asher (she had advanced in many days, having lived with a husband seven years from her virginity, and she had been a widow approximately eighty four years), who did not withdraw from the temple, giving-divine service with fasts and supplications night and day. And standing up in that same hour, she was fully-professing the Lord and was speaking concerning him to all those who were waiting for the redemption in Jerusalem.

Modern KJV .
New American Standard B.

And there was a prophetess, Anna [Or *Hannah*] the daughter of Phanuel, of the tribe of Asher. She was advanced in years [Lit *days*] and had lived with her husband seven years after her marriage [Lit *virginity*], and then as a widow to the age of eighty-four. She never left the temple, serving night and day with fastings and prayers. At that very moment [Lit *hour*] she came up and began giving thanks to God, and continued to speak of Him to all those who were looking for the redemption of Jerusalem.

New European Version .
New King James Version

Anna Bears Witness to the Redeemer

Now there was one, Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher. She was of a great age, and had lived with a husband seven years from her virginity; and this woman was a widow of about eighty-four [NU *until she was eighty-four*] years, who did not depart from the temple, but served God with fastings and prayers night and day. And coming in that instant she gave thanks to the Lord [NU *God*], and spoke of Him to all those who looked for redemption in Jerusalem. And there was Anna, a prophetess, daughter of Phanuel, of the tribe of Asher, she was much advanced in days, having lived with an husband seven years from her virginity, and she is a widow of about eighty-four years, who did depart not from the temple, with fasts and supplications serving, night and day, and she, at that hour, having come in, was confessing, likewise, to the Lord, and was speaking concerning him, to all those looking for redemption in Jerusalem.

Revised Young's Lit. Trans.

- Third Millennium Bible .
- Thomas Haweis Translation .
- A Voice in the Wilderness .
- World English Bible .
- Young's Updated LT .

The gist of this passage:

Joseph and Mary also run into a prophetess, an elderly widow, who remained in the Temple area all of the time. She apparently speaks of the Christ-child and/or to Joseph and Mary.

Luke 2:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἦν (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
Anna (ἄννα) [pronounced <i>AN-nah</i>]	<i>grace; transliterated Anna</i>	proper noun/feminine singular; nominative case	Strong's #451
prophētis (προφήτις) [pronounced <i>prof-AY-tis</i>]	<i>a prophetess, female foreteller or an inspired woman</i>	feminine singular noun; nominative case	Strong's #4398
thugatêr (θυγάτηρ) [pronounced <i>thoo-GAT-air</i>]	<i>a daughter; a female descendant; a female child</i>	feminine singular noun; nominative case	Strong's #2364
Phanouêl (Φανουήλ) [pronounced <i>fan-oo-ALE</i>]	<i>the face of God; transliterated Phanuel, Penuel</i>	indeclinable proper noun; masculine singular	Strong's #5323
ek (ἐκ) [pronounced <i>ehk</i>]	<i>out of, out from, from, by, of</i>	preposition	Strong's #1537
phulê (φυλή) [pronounced <i>foo-LAY</i>]	<i>tribe, an offshoot; race or clan, kindred</i>	feminine singular noun; genitive/ablative case	Strong's #5443

Luke 2:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Asêr (Α΄σήρ) [pronounced as-AYR]	<i>blessed; transliterated Asher, Aser</i>	indeclinable proper noun, masculine singular	Strong's #768

Translation: Anna was a prophetess, the daughter of Phanuel, from the tribe of Asher.

I believe that Mary and Joseph, for many years, kept running into people and having odd out-of-the-ordinary experiences.

One of the people that they ran into was Anna, who was a prophetess. Perhaps she was able to speak of the future; perhaps not; but she was considered inspired. She is the daughter of Phanuel (this is like giving your surname), who was from the tribe of Asher.

First off, that the tribe of Asher is mentioned at all is quite amazing. This means that, even though the northern tribes were carried away under the 5th stage of national discipline, some of these tribes persisted, living in Judæa or in other places in that general region. They had maintained their tribal identity; and I would assume, they knew where their forerunners had been and the various places that they had lived (most of those living in the northern kingdom had been expelled; but it is clear that there are many living in the northern kingdom at this time who are Jewish). After all, Jesus performs most of His miracles and does most of His teaching to those in the northern kingdom (which does not appear to have the same national unity as is found in ancient Judæa).

The tribe of Asher has an interesting heritage. Recall that the northern tribes had been disbursed and removed from the land centuries before, and Asher was one of those tribes. Although there may have been a few Jews who remained in the northern kingdom after the dispersion, most of them had been evicted from the land; and most of them, carried into slavery, subject to those who had conquered them (the Assyrians, as led by Tiglath-Pileser III (Pul) and Shalmaneser V).

Regardless of what has taken place, this woman is from the tribe of Asher and, since this is Scripture (and given that she is a prophetess), we may assume that this is true.

Luke 2:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autê (αὐτή) [pronounced ow-TAY]	<i>she, her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; nominative case	Strong's #846
probainô (προβαίνω) [pronounced prob-AH-ee-no]	<i>walking forward, going forwards, going on; the one advancing (literally or in years); being of a great age, going farther (on), being well stricken</i>	feminine singular, perfect active participle; nominative case	Strong's #4260
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722

Luke 2:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hêmerai (ἡμέραι) [pronounced hay-MEH- raɪ]	days; time; years, age, life	feminine plural noun; dative, locative or instrumental case	Strong's #2250
polus, polos (πολύς, πολλός) [pronounced poll-OOS]	many, much, large; often, mostly, largely	feminine plural adjective; dative, locative or instrumental case	Strong's #4183

Translation: She is advanced in age [lit., many years],...

Anna is an older woman, said to be advanced in years.

Luke 2:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
zaō (ζάω) [pronounced DZAH-oh]	living, being alive; having lived; the one enjoying life; one who is breathing	feminine singular, aorist active participle; nominative case	Strong's #2198.
meta (μετά) [pronounced meht-AH]	with, among, in the company of, in the midst of	preposition with the genitive/ablative case	Strong's #3326
anêr (άνήρ) [pronounced ah-NAIR]	man, male; adult male; husband, betrothed; [a group of] men and women [generic use]	masculine plural noun; genitive/ablative case	Strong's #435
etos (έτος) [pronounced EHT-oss]	year, years	neuter plural noun; accusative case	Strong's #2094
hepta (έπτά) [pronounced hep-TAH]	seven	indeclinable singular noun	Strong's #2033
apó (άπό) [pronounced aw-PO]	from, away from, by	preposition or separation or of origin	Strong's #575
tês (τής) [pronounced tayc]	of the; from the	feminine singular definite article; genitive and ablative cases	Strong's #3588
parthenia (παρθενία) [pronounced par-then- EE-ah]	virginity, maidenhood	feminine singular noun; genitive/ablative case	Strong's #3932
autês (αὐτῆς) [pronounced ow- TAYC]	her, hers; of her; from her; same	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: ...living [with her] husband seven years from her virginity.

What this appears to mean is, she lived with her husband only for a short time—seven years. Apparently, he passed away after that.

I believe what is being said about this woman, Anna, is that she was a virgin when she married and she and her husband lived for 7 years together before he died. Since then, she has been a widow; now being 84. She has known a man, but it was many, many decades ago.

Luke 2:36 **Anna was a prophetess, the daughter of Phanuel, from the tribe of Asher. She is advanced in age [lit., many years], living [with her] husband seven years from her virginity.**

What is being emphasized here is not that she was a virgin at marriage or that she remained so while married. This simply tells us that she married when she was young; her husband died soon after they married (7 years later); and she has not remarried since then.

It was very common in that era for a woman and a man to know no other person intimately. In fact, it was the intimate relationship which essentially defined two people as married.

Luke 2:37a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
αὐτή (αὐτή) [pronounced <i>ow-TAY</i>]	<i>she, her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; nominative case	Strong's #846
χήρα (χήρα) [pronounced <i>KHAY-rah</i>]	<i>widow; lacking a husband</i>	feminine singular noun; nominative case	Strong's #5503
ἕως (ἕως) [pronounced <i>HEH-occe</i>]	<i>to, as far as, till, until; even until; even; up to; while</i>	a conjugation, preposition and adverb of continuance	Strong's #2193
ἔτος (ἔτος) [pronounced <i>EHT-oss</i>]	<i>year, years</i>	neuter plural noun; genitive/ablative case	Strong's #2094
ογδοῦκοντα (ὀγδοήκοντα) [pronounced <i>og-do-AY-kon-tah</i>]	<i>eighty; ten times eight; fourscore</i>	indeclinable singular noun	Strong's #3589
τέσσαρες/τέσσαρα (τέσσαρες/τέσσαρα) [pronounced <i>TEHS-sar-es; TEHS-sar-ah</i>]	<i>four</i>	neuter plural adjective; genitive/ablative case	Strong's #5064

Translation: She was a widow, 84 years [old],...

She was a widow and she was 84 years old at this time. Although it is possible to interpret this that we are speaking 84 years after her husband passed, that would put her into her 90's or even 100's. So I think this simply references her actual age.

She has remained unmarried for many decades after her brief marriage.

Luke 2:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
aphistêmi (ἀφίστημι) [pronounced af-IS-tay-mee]	<i>to stand off from, to remove, that is, (actively) instigate to revolt; (reflexively) to desist, to desert; to depart, to draw (fall) away, to refrain, to withdraw self</i>	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #868
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
hieron (ἱερόν) [pronounced hee-er-OM]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; genitive/ablative case	Strong's #2411

Translation: ...who would not depart from the Temple,...

She refused to depart from the Temple. Now, as noted before, she is not physically in the Temple, but she is in one of the many meeting places adjacent to the Temple. She lived there. She has been living there for about 60 years.

She spent a great deal of time at the Temple. In fact, for some period of time, she has just stayed there, relying, I assume, on the assistance of others.

Again, she is not inside the Temple proper, but she is on the Temple grounds, in the Temple courtyard. Based upon what we will read, she does not appear to living on Temple grounds 24/7; but she is there so often, it does not appear that she ever leaves.

Luke 2:37c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nêsteia (νηστεία) [pronounced nays-TIH-uh]	<i>obstinance from food, a fast, a fasting</i>	feminine plural noun; dative, locative or instrumental case	Strong's #3521

Luke 2:37c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
deêsis (δέησις) [pronounced <i>DEH-ay-sis</i>]	<i>prayer, petition, request, supplication; a seeking, asking, entreating, entreaty to God or to man; a need, indigence, want, privation, penury</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1162
latreuô (λατρεύω) [pronounced <i>lat-RYOO-oh</i>]	<i>servicing [ministering] (to God), rendering religious homage; doing the service; worshiping; worshiper</i>	feminine singular, present active participle; nominative case	Strong's #3000
nux (νύξ) [pronounced <i>noox</i>]	<i>night, midnight</i>	feminine singular noun; accusative case	Strong's #3571
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; accusative case	Strong's #2250

Translation: ...[where she] was fasting and praying, [and] worshiping [God] night and day.

Anna remained at the Temple, day and night, fasting and prayer and worshiping God. Again, she never goes into the actual Temple, but is in an adjacent area (and some of these areas might be covered).

Luke 2:37 She was a widow, 84 years [old], who would not depart from the Temple, [where she] was fasting and praying, [and] worshiping [God] night and day.

Did she live inside the Temple grounds? Based upon v. 37, that appears to be the case. However, that impression is modified by what follows.

Luke 2:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
autê (αὐτή) [pronounced <i>ow-TAY</i>]	<i>she, her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; nominative case	Strong's #846
tê (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Luke 2:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōra (ώρα) [pronounced HO-rah]	day, hour, instant, season, time	feminine singular noun; dative, locative or instrumental case	Strong's #5610
ephistēmi (ἐφίτημι) [pronounced eternity future-ISS-tay-mee]	standing [before, by, near, over], taking a stand; being present; coming [to, upon, near; assaulting]	feminine singular, aorist active participle; nominative case	Strong's #2186
anthomologeomai (ἀνθολογέομαι) [pronounced anth-om-ol-og-EH-om-ahee]	to confess in turn, to respond in praise; to give thanks	3 rd person singular, imperfect (deponent) middle/passive indicative	Strong's #437
tō (τῷ) [pronounced toh]	in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun; dative, locative or instrumental case	Strong's #2316

Translation: And she is at this time standing [there], giving thanks to God.

This is a verse where we need to consider it and compare it to previous verses. If one only reads v. 37, it would appear that this woman lived outside of the Temple (within the Temple courtyard walls). However, here, she is coming up. This suggests that, it *appears* as though she is always within the Temple walls; but that she did go home from time to time.

Mary and Joseph come into this area, and she is there, standing and giving thanks to God (I have made the assumption that she is walking into that area).

Luke 2:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong's #2532
lalēō (λαλέω) [pronounced lah-LEH-oh]	to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized	3 rd person singular, imperfect active indicative	Strong's #2980
peri (περί) [pronounced per-EE]	about, concerning, on account of, because of, around, near	preposition	Strong's #4012
αυτου (αὐτοῦ) [pronounced ow-TOO]	his, of him; for him, to him; same	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Luke 2:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pasin (πᾶσιν) [pronounced PAHS- ihn]	<i>to all [things]; in the whole; by everything</i>	masculine plural adjective, locative, dative and instrumental cases	Strong's #3956
tois (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
prosdechomai (προσδέχομαι) [pronounced pros- dekh'-om-ahee]	<i>admitting (to intercourse, hospitality, credence) or, by implication: waiting (with confidence or patience); accepting, allowing, looking [for]</i>	masculine plural, present (deponent) middle/passive participle; dative, locative or instrumental case	Strong's #4327
lutrôsis (λύτρωσις) [pronounced LOO- troh-sis]	<i>a purchase, ransom, ransoming, redemption; deliverance [especially from the penalty of sin]</i>	feminine singular noun; accusative case	Strong's #3085
Hierousalêm (Ἱερουσαλήμ) [pronounced hee-er- oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: She speaks about Him to all of those looking for redemption in Jerusalem.

To anyone looking for redemption in Jerusalem, she speaks to them.

She would speak of God and of His Messiah to all those around the Temple who were also waiting for the redemption of Jerusalem.

God speaks of the redemption of Jerusalem in Isa. 52:9 *Break forth together into singing, you waste places of Jerusalem, for the LORD has comforted His people; He has redeemed Jerusalem.* (ESV; capitalized)

Prophetically, there would be a time when the Lord must redeem Israel; and the Lord must comfort His people (meaning, obviously, that they need His comfort).

Luke 2:38 *And she is at this time standing [there], giving thanks to God. She speaks about Him to all of those looking for redemption in Jerusalem.*

What seems to be the case is, this woman is often on the Temple grounds; and she speaks about God to those waiting for Jerusalem to be purchased/redeemed by God.



Presenting Jesus in the Temple (an artistic rendition); from [Word Press](#); accessed January 3, 2020.

I do not know who painted this or even for certain if Anna is the woman in the corner.

Now, believe it or not, that is the entire narrative about Anna. Let's look at it as a whole:

Luke 2:36–38 Anna, the daughter of Phanuel, of the tribe of Asher, was a prophetess. She was quite advanced in age, having lived with her husband for only 7 years past her virginity. She was an 84 year-old widow who would not depart from the Temple, where she was continually fasting and praying, and worshiping God night and day. At the time the Mary and Joseph enter into the Temple courtyard, Anna is there, giving thanks to God. She speaks about God to anyone who has come to Jerusalem in search of redemption.

I am assuming from this that Anna and Mary and Joseph (with the Christ Child) are all in the Temple courtyard together.

The implication I take from this is, Anna spoke to Mary and Joseph. Or, she is speaking to others in the Temple area about the infant Jesus. Or is she speaking of the Messiah to come, not really knowing about Mary and Joseph and the Christ child?

This is an odd little narrative because we do not have any more than implied direct contact between Anna and Mary and Joseph; and we do not know what she said to them (assuming that she said anything).

We do not really know anything about what Anna said, what she did, or what was resolved or what occurred after this meeting.

Here is how this strikes me. Mary is telling Luke all that happened, and she says, "And I will never forget going onto the Temple property and there was this woman named Anna. She just sticks in my mind. I don't even remember exactly what she said, except that it was about the redemption in Jerusalem. I do remember hearing some things about her."

Jesus is that redemption in Jerusalem.

The person that all were waiting for the redeem Jerusalem is the LORD Jesus. She is giving thanks for the Redeemer of Israel. It is not clear that she came into contact with Joseph and Mary; or if they heard this; or if someone simply reported it. Nevertheless, Luke eventually heard it.

There are several artist representations of Anna and Simeon with Mary and Joseph and the Child.

Anna and Simeon with the Christ Child (a painting); from [Word Press](#); accessed January 3, 2020.



Like the other painting, it is unclear who did this originally.

And as they completed all things according to the Law [of the] Lord, they returned to the Galilee, to a city of theirs Nazareth.

Luke
2:39

[Once] they completed all [the requirements] of the Law of the Lord, they returned to Galilee, to their city [called] Nazareth.

After they completed all of the requirements of the Mosaic Law, they returned to their city Nazareth, which was in the Galilee province.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And as they completed all things according to the Law [of the] Lord, they returned to the Galilee, to a city of theirs Nazareth.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And when they had accomplished all things, according to the law of the Lord, they returned to Galilee, to their city Nazareth.
Original Aramaic NT	And when they had finished everything according to that which is in the law of THE LORD JEHOVAH, they returned to Galilee to Nazareth their city.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And when they had done everything according to the law of the Lord, they returned to Galilee, to their own city Nazareth.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when they had done all the things which were ordered by the law of the Lord, they went back to Galilee, to Nazareth, the town where they were living.
Bible in Worldwide English	The parents did everything that the law of the Lord said they should do. Then they went back to Galilee to their own town, Nazareth.
Easy English	When Mary and Joseph had finished obeying all the rules, they returned home. They went back to the town called Nazareth in Galilee.
Easy-to-Read Version–2001	.
Easy-to-Read Version–2006	Joseph and Mary Return Home Joseph and Mary finished doing all the things that the law of the Lord commanded. Then they went home to Nazareth, their own town in Galilee.
God's Word™	After doing everything the Lord's Teachings required, Joseph and Mary returned to their hometown of Nazareth in Galilee.
Good News Bible (TEV)	.
The Message	.
Names of God Bible	.
NIRV	Joseph and Mary did everything the Law of the Lord required. Then they returned to Galilee. They went to their own town of Nazareth.
New Life Version	They Return to Nazareth When Joseph and Mary had done everything the Law said to do, they went back to Nazareth in Galilee.
New Simplified Bible	.

The Spoken English NT

Joseph and Mary Return to Nazareth with Jesus

When Joseph and Mary finished doing everything that the Sovereign One's Law requires, they went back to Galilee, to their town, Nazareth.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study .
 Contemporary English V. .
 The Living Bible .
 New Berkeley Version .
 New Century Version

Joseph and Mary Return Home

When Joseph and Mary had done everything the law of the Lord commanded, they went home to Nazareth, their own town in Galilee. The little child grew and became strong. He was filled with wisdom, and God's goodness was upon him. V. 40 is included for context.

New Living Translation .
 The Passion Translation .
 Unlocked Dynamic Bible

After Joseph and Mary had finished doing everything required of them by the laws of the Lord, they returned to their own town, Nazareth, in the district of Galilee.

William's New Testament

Now when they had completed everything that was in accordance with the law of the Lord, they returned to Galilee, to their own town of Nazareth.

Partially literal and partially paraphrased translations:

American English Bible

Then, after [JoSeph and Mary] did everything that Jehovah's Law required, they went back to their home in Nazareth of Galilee.

Beck's American Translation .

Common English Bible .

International Standard V

The Return to Nazareth

After doing everything required by the Law of the Lord, Joseph and Mary [Lit. *they*] returned to their hometown of Nazareth in Galilee.

Len Gane Paraphrase .

A. Campbell's Living Oracles .

New Advent (Knox) Bible

And now, when all had been done that the law of the Lord required, they returned to Galilee, and to their own town of Nazareth.

20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Awful Scroll Bible

Now as they entirely- concluded -together, that according to the Precepts of the Lord, they turn-back-by to Galilee, to their own city Nazareth.

Christian Standard Bible

The Family's Return to Nazareth

When they had completed everything according to the law of the Lord, they returned to Galilee, to their own town of Nazareth.

Conservapedia Translation .

The Disciple's Bible .

Evangelical Heritage V. .

Free Bible Version .

God's Truth (Tyndale)

And as soon as they had performed all things according to the law of the Lord, they returned into Galile to their own city Nazareth.

Jubilee Bible 2000 .

Montgomery NT .

NIV, ©2011 .

NT for Everyone	.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Tree of Life Version	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	.
Whiston's Primitive NT	.
Wilbur Pickering's New T.	Back to Natsareth When they had completed everything, according to the law of the Lord, they went back to Galilee, to their own town, Natsareth.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When the parents had fulfilled all that was required by the law of the Lord, they returned to their town, Nazareth in Galilee.
The Heritage Bible	.
New American Bible (2002)	.
New American Bible (2011)	<i>The Return to Nazareth.</i> When they had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee, to their own town of Nazareth.
New English Bible–1970	<i>The Return to Nazareth</i> (Nazareth) When they had done everything prescribed in the law of the Lord, they returned to Galilee to their own town of Nazareth.
New Jerusalem Bible	.
New RSV	.
Revised English Bible–1989	When they had done everything prescribed in the law of the Lord, they returned to Galilee to their own town of Nazareth.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When Yosef and Miryam had finished doing everything required by the <i>Torah of Adonai</i> , they returned to the Galil, to their town Natzeret.
exeGesés companion Bible	And when they complete/shalam all according to the torah of Yah Veh, they return to Galiyl, to their own city Nazareth.
Hebraic Roots Bible	.
Israeli Authorized Version	And when they had performed all things according to the Torah of YY , they returned into Galil, to their own city Natzeret.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	And when they had accomplished all matters according to the Torah of יהוה, they returned to Galil, to their city Natsareth.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Return to Nazareth And when they had done everything [in connection with Jesus' birth] according to the Law of the Lord, they went back to Galilee, to their own city, Nazareth.
An Understandable Version	So, when Joseph and Mary had completed everything required by the law of the Lord, they returned to their [current home] town of Nazareth, in Galilee.
The Expanded Bible	Joseph and Mary Return Home

Jonathan Mitchell NT When Joseph and Mary had done everything the law of the Lord commanded, they went home to Nazareth, their own town in Galilee [Matt. 2:22–23].
 And so, when they finished (ended) all the things corresponding to the Lord's [= Yahweh's] Law, they returned into the Galilee [district], into their own town, Nazareth.

Kretzmann's Commentary .
 NET Bible® .
 The Pulpit Commentary So¹¹⁵ when Joseph and Mary¹¹⁶ had performed¹¹⁷ everything according to the law of the Lord,¹¹⁸ they returned to Galilee, to their own town¹¹⁹ of Nazareth.

^{115tn} Here *kai* (*kai*) has been translated as “so” to indicate the conclusion of the topic.
^{116tn} Grk “when they”; the referents (Joseph and Mary) have been specified in the translation for clarity.

^{117tn} Or “completed.”

^{118sn} On the phrase the law of the Lord see Luke 2:22-23.

^{119tn} Or “city.”

P. Kretzmann Commentary .
 Syndein/Thieme .
 Translation for Translators

Luke 2:39-40

Jesus grew up in Nazareth.

After Joseph and Mary had finished performing the rituals that «the Lord/God» required *the parents of a first son* to perform, they returned to their own town, Nazareth, in Galilee district.

The Voice After fulfilling their sacred duties according to the law of the Lord, Mary and Joseph returned *with Jesus* to their own city of Nazareth in the province of Galilee.

Literal, almost word-for-word, renderings:

Accurate New Testament and as [They] complete all the [things] in the law [of] lord [They] return to the galilee to city [of] themselves nazareth.

Analytical-Literal Translation .
 Breakthrough Version .
 Context Group Version .
 Disciples' Literal New T.

The Family Returns To Nazareth In Galilee

And when they finished all the things according to the Law of the Lord, they returned to Galilee— to their own city, Nazareth.

Emphasized Bible .
 English Standard Version .
 Far Above All Translation .
 Green's Literal Translation

And as they finished all things according to the Law of the Lord, they returned to Galilee, to Nazareth their city.

Interlinear Greek New T. .
 Literal New Testament

AND WHEN THEY HAD COMPLETED ALL THINGS ACCORDING TO THE LAW OF [THE] LORD THEY RETURNED TO GALILEE, TO CITY THEIR [OWN], NAZARETH.

Modern English Version

The Return to Nazareth

When they had performed everything according to the law of the Lord, they returned to Galilee, to their own city of Nazareth.

Modern Literal Version .
 Modern KJV .
 New American Standard B. .
 New European Version .
 New King James Version

The Family Returns to Nazareth

So when they had performed all things according to the law of the Lord, they returned to Galilee, to their own city, Nazareth.

Revised Young's Lit. Trans.	And when they finished all things, according to the Law of the Lord, they turned back to Galilee, to their city Nazareth;...
Third Millennium Bible	.
Thomas Haweis Translation	.
A Voice in the Wilderness	.
World English Bible	When they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city, Nazareth.
Young's Updated LT	.

The gist of this passage: Once they had completed their religious obligations, then Joseph and Mary returned home.

Luke 2:39a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; about; in such a way; even as</i>	comparative particle	Strong's #5613
With the aorist, this can mean <i>when, after</i> ; with the present and imperfect, it can mean <i>while, when; as long as</i> ; with the subjunctive, it can mean <i>when, as soon as</i> .			
teleō (τελέω) [pronounced <i>tel-EH-o</i>]	<i>to complete, to execute, to conclude, to end, to discharge (a debt); to accomplish, to make an end, to expire, to fill up, to finish, to go over, to pay, to perform</i>	3 rd person plural, aorist active indicative	Strong's #5055
panta (πάντα) [pronounced <i>PAHN-ta</i>]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956
katá (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the</i>	masculine singular definite article in the accusative case	Strong's #3588
nomos (νόμος) [pronounced <i>NOHM-oss</i>]	<i>[Mosaic] law; establishment code; custom, precept, injunction</i>	masculine singular noun; accusative case	Strong's #3551
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962

Translation: [Once] they completed all [the requirements] of the Law of the Lord,...

Joseph and Mary took the Christ-child to the Temple as instructed by the Mosaic Law (originally, this would have been the Tabernacle).

When a Hebrew couple had a new child—the first child—there were at least two rituals which had to be performed—the Child’s circumcision and the redemption of the firstborn. Mary and Joseph have fulfilled these obligations of the Law.

Luke 2:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
epistrephō (ἐπιστρέφω) [pronounced ep-ee-STREF-o]	<i>to turn to, to return, to turn [come] back; to cause to return, to bring back; to turn oneself [back, around]</i>	3 rd person plural, aorist active indicative	Strong’s #1994
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong’s #1519
tên (τὴν) [pronounced tayn]	<i>the, to the</i>	feminine singular definite article; accusative case	Strong’s #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Galilaia (Γαλιλαία) [pronounced gal-il-ī-yah]	circuit, circle; transliterated <i>Galilee</i>	feminine proper noun/location; genitive/ablative case	Strong’s #1056

Translation: ...they returned to Galilee,...

They return to the Galilee region.

Galilee is the larger area or the region where they lived.

Luke, although he presents the most thorough and chronological gospel, he leaves out many things (which is true of any biography). Joseph and Mary both fled to Egypt for a time (apparently until Herod the Great died, which would have been when the Lord was perhaps 2 years old). There is also visit from the Magi when Jesus is an infant. Luke does not record any of this; but Matthew does.

In between v. 39a and 39b, Joseph takes his family to Egypt, while Herod the Great is still alive.

This will be discussed in more detail as compared to the Lukian account at the end of v. 39.

The ESV; capitalized is used below. I may want to remove this.

The Trip to Egypt Interlude (Matthew 2:7–23)	
Scripture	Text/Commentary
Mat 2:7 Then Herod summoned the wise men secretly and ascertained from them what time the star had appeared.	

The Trip to Egypt Interlude (Matthew 2:7–23)

Scripture	Text/Commentary
Matt. 2:8 And he sent them to Bethlehem, saying, "Go and search diligently for the child, and when you have found him, bring me word, that I too may come and worship him."	
Matt. 2:9–11 After listening to the king, they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy. And going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh.	
Matt. 2:12 And being warned in a dream not to return to Herod, they departed to their own country by another way.	
Matt. 2:13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him."	
Matt. 2:14–15 And he rose and took the child and his mother by night and departed to Egypt and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, "Out of Egypt I called my son."	
Matt. 2:16 Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men.	
Matt. 2:17–18 Then was fulfilled what was spoken by the prophet Jeremiah: "A voice was heard in Ramah, weeping and loud lamentation, Rachel weeping for her children; she refused to be comforted, because they are no more."	
Matt. 2:19–20 But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead."	
Matt. 2:21 And he rose and took the child and his mother and went to the land of Israel.	

The Trip to Egypt Interlude (Matthew 2:7–23)

Scripture

Text/Commentary

Matt. 2:22–23 But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. And he went and lived in a city called Nazareth, so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene.

There are two common questions asked: what did Joseph and Mary do with the expensive gifts? How were they able to travel to Egypt? The first question answers the second. Furthermore, Joseph, being a carpenter, would have been able to take those skills with him in Egypt.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 2:39c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; accusative case	Strong's #4172
heautōn (ἐαυτῶν) [pronounced heh-ow-TOHN]	<i>off/for themselves</i>	3 rd person masculine plural reflexive pronoun; genitive/ablative case	Strong's #1438
Nazareth/Nazaret (Ναζαρέθ/Ναζαρέτ) [pronounced nad-zar-EHTH/nad-zar-EHT]	<i>the guarded one; transliterated Nazareth, Nazaret</i>	indeclinable proper noun/location	Strong's #3478

Translation: ...to their city [called] Nazareth.

They return to Nazareth.

Nazareth is the city in which the Lord will be raised. This is why He is called a Nazarene in several places (Matt. 2:23 Mark 14:67).

Luke 2:39 [Once] they completed all [the requirements] of the Law of the Lord, they returned to Galilee, to their city [called] Nazareth.

Why Luke leaves some things out, we really do not know. Was he simply not told about this? Or, did he not feel that he has more to offer than what is found? Matthew gives a pretty detailed account of Joseph and Mary fleeing to Egypt. The same is true of the visit of the wise men (found in Matt. 2:1–12).

When writing a biography, there will be information and narratives which are left out. In some cases, this is just a matter of practicality. There is a 5-volume set of books all about Lyndon B. Johnson, a former president of the

United States. If you want to know about Johnson, it is likely that it can be found in those books. Nevertheless, even with that massive set of books, there are some very significant events which have been left out (I am thinking about one in particular, which is something that Johnson was rumored to have said).

I would think that Luke primarily wrote his gospel on the basis of direct interviews which he had with eyewitnesses (from what we have studied, Luke clearly had contact with Mary or someone close to Mary). He probably read the book of Matthew and he was probably aware of the Magi and Egypt; but chose not to include those narratives because no one spoke to him directly on those incidents, so he had nothing to add to Matthew's account (I am speculating here). Furthermore, he may not have, in all of his interviews, spoken to anyone who told him about this trip to Egypt.

In this lesson, we will consider the Matthew and Luke accounts together.

Contradictions/Disparities between Matthew and Luke:

At this point, we may want to consider the narratives of Matthew and Luke, because no less than one Christopher Hitchens, who was named after the Lord, makes this bold claim: that Matthew and Luke *flatly contradict each other on the 'Flight to Egypt'*.³⁰ The first thing which might occur to you is, *what trip to Egypt?* And that is Hitchens' point—Matthew speaks of an escape to Egypt and Luke does not.

First and most obvious point to make: each gospel has some unique narratives and teachings of Jesus. This does not mean that they contradict each other; it just means that, for whatever reason, one gospel writer speaks of the trip to Egypt—that no other gospel writer writes about—and another gospel writer speaks of Anna at the Temple (which no other gospel writer mentions). Having unique passages is not indicative of a contradiction. Whereas, I believe that Luke had access to the books of Matthew and Mark, this does not mean that he was compelled to include every narrative found in their books in his own. In fact, he may have been predisposed to include material not covered by the other two gospels.

Secondly, we should review the perspectives offered by Matthew and Luke. Matthew concentrates on fulfilled prophecy, and he views the Lord's early life much from the perspective of Joseph. In Matthew, we see Joseph's reaction Mary being pregnant; we are told about Joseph's dream where he is warned to go to Egypt; and we have Joseph's genealogical line—information not found in any other gospel.

Luke, when speaking of the Lord's childhood and before, focuses upon Mary: Mary is visited by an angel, Mary goes to Elisabeth's home, and Mary's genealogical line is presented (these events are all unique to the book of Luke). Furthermore, Luke appears to have gathered his material from the two gospels in existence and from direct interviews of eyewitnesses. When it suits Luke, he may include information found in Matthew or Mark; but his intent was not simply to combine and duplicate those gospels. The answer to, why Luke includes some particular narratives from Matthew and not others—that might be a more complex question. Every biographer has to determine how much to keep and what to leave out. Perhaps in some instances, Luke felt that he had nothing to add to an incident found in Matthew, and did not include it for that reason.

We have been studying Luke for a considerable amount of time. Let us briefly examine the Matthew narrative of the infancy of Jesus:

Matt. 2:1–2 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, "Where is He Who has been born king of the Jews? For we saw His star when it rose and have come to worship Him."

³⁰ From <http://christianthinktank.com/infancyoff.html> accessed October 15, 2018. Originally from Hitchens' book, *God is not Great* (2007).

These wise men may be asking the priests at the Temple these questions. This star that they are following is no longer visible—possibly because it is daytime—and this places the wise men in the very center of Jewish religious activity. They are in Jerusalem.

The way that this is written suggests that the Magi are not Jewish, but that they are aware of the prophecies of the Jewish Scriptures; and they are interested in these prophecies (suggesting positive volition on their part). We have several similar interests expressed by gentiles in various places in the Old Testament.

Matt. 2:3–6 When Herod the king heard this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. They told him, "In Bethlehem of Judea, for so it is written by the prophet: " 'And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel.' " (Micah 5:2)

The wise men apparently do not go to the palace to talk to Herod; he apparently hears about them and about their questions (Herod seems to have had information gatherers planted all over Jerusalem, which would not be abnormal for a political leader to have).

We also read that *all Jerusalem [is troubled] with him*;... Jesus divides people; there are those who seek Him and those who are troubled by Him. I assume that Herod is concerned because he has sons who will inherit his kingdom. In any case, it is interesting that there are some in Jerusalem who are troubled by these wise men searching out the king of the Jews—and those who are troubled appear to be the chief priests and scribes. All of this suggests a rather complex relationship between Herod and these men, as well as a questionable relationship between the chief priests and scribes and their professed faith.

The chief priests and scribes know about the Messianic prophecies, and they do know where He will be born (which is the issue at hand).

Matt. 2:7–8 Then Herod summoned the wise men secretly and ascertained from them what time the star had appeared. And he sent them to Bethlehem, saying, "Go and search diligently for the child, and when you have found Him, bring me word, that I too may come and worship Him."

Interestingly enough, the wise men are still there in Jerusalem. The explanation may simply be that it is daytime, so there is no star to follow. Herod apparently has men keeping tabs on them, while they are in Jerusalem. Furthermore, all that is described in these verses may have taken place over a relatively short period of time (a few hours).

We have the interesting phrase, *and he [Herod] sent them to Bethlehem...* Herod appears to take from the chief priests and scribes that the Messiah would be born in Bethlehem. I would guess that the Magi understood to go that way because of the star.

The magi appear to have been in Jerusalem, waiting for the night, to follow the star—but they are interrupted from their travels by Herod calling them in. Let me speculate that Herod called in the Magi secretly, not revealing this to the chief priests and scribes. Why would he do this? I believe at this point, Herod had already decided to kill the child; so he does not want to have this interfered with by the Jewish religious establishment.

What Herod said to the magi about worshiping the child was a lie. He sent them to Bethlehem, but with the intention of killing the Child they had come to see. Perhaps Herod said, "I therefore give you leave to go to Bethlehem. **Go and search diligently for the child, and when you have found Him, bring me word, that I too may come and worship Him.**"

Matt. 2:9–11a After listening to the king, they went on their way. And behold, the star that they had seen when it rose went before them until it came to rest over the place where the Child was. When they saw the star, they rejoiced exceedingly with great joy. And going into the house they saw the Child with Mary His mother, and they fell down and worshiped Him.

Although it says here that the magi *went into the house*; however, in Luke, Jesus is in a stable, sleeping in a repurposed feeding trough. How is this explained? A portion of the living area in Jerusalem and surrounding areas was outside and took place in a courtyard. When entering through the gate of many houses in that region, you would be in the courtyard, and there would be the stable right off to one's right. Going through the gate was considered *entering into a house*, even though you are not literally inside of the house itself.

There is a very common house set up in Australia where the first door you go through is a gate, which leads you into an entry courtyard—which, very often, is made completely private by a high fence and gate which is around it. My point being, there is this general concept of coming into a courtyard first, goes back 2000 years ago, which has its evolutionary result in Australia (and elsewhere).

In any case, the magi find the Christ Child, and they worship Him and give Him gifts. I would have assumed that Herod had them followed, but he apparently did not.

Matt. 2:11b Then, opening their treasures, they offered Him gifts, gold and frankincense and myrrh.

I heard a preacher the other day on the radio, and he experienced something that many of us experience—he read a verse in the Bible, and suddenly, a word or a phrase just jumped out at him: *gold!* Then he wondered aloud, “What did Mary and Joseph do with the gold?” Matthew will actually answer the preacher's question (at least by implication).

Matt. 2:12 And being warned in a dream not to return to Herod, they [the Magi] departed to their own country by another way.

The timing here is a little tricky. Herod has spoken to the magi; and apparently, it has already been determined that the Savior has been born in Bethlehem (Herod hears that from the scribes and priests). Herod allows some time for the Magi to worship the Lord. But then the magi return, intentionally bypassing Herod. At some point, Herod becomes suspicious. I would think that all of this takes place in less than a week—perhaps over a period of 3 or 4 days. So, the magi must have come to Jesus after His circumcision and close to the time when He was taken to the Temple.

In other words, about the time when Herod realizes that the magi are not going to drop in and tell him where the Savior is, Mary and Joseph would have been on the move themselves, traveling from Bethlehem to Jerusalem (which are 2 miles apart, if memory serves). Then, at some point—maybe they had returned to Bethlehem; maybe they were about to return to Bethlehem—this happens:

Matt. 2:13–15 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy Him.” And he rose and took the Child and His mother by night and departed to Egypt and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt I called My Son.” (Hosea 11:1)

Matthew also tells us what happened after they got the gold. An angel told them to go to Egypt, as Herod was about to search for the Christ child to kill Him. Herod would have been near the end of his life, and he had struggled to hold onto power over his kingdom. He was going to divide up his kingdom for his sons and he surely did not want someone to come along and take this kingdom from them.

Meanwhile, Joseph and Mary have taken their Child and are on the road to Egypt. Now, if they are traveling apparently without even a tent, how are they able to have the wherewithal to go to Egypt and stay for a time? They had gold and other valuables which could be used in trade. They have gifts and offerings for their Child (I would guess many of which are not recorded in Scripture).

Matt. 2:16–18 Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men. Then was fulfilled what was spoken by the prophet Jeremiah: "A voice was heard in Ramah, weeping and loud lamentation, Rachel weeping for her children; she refused to be comforted, because they are no more." (Jer. 31:15)

Near the end of his life, Herod the Great, eaten up by various diseases, was heartless and ruthless. Few men could have been capable of such despicable evil. And all of it was simply a end-of-life attempt to hold onto power, even though death was on the horizon for him.

Interestingly enough, 1500 or so years earlier, the male children were not allowed to live in nation Egypt, when Moses was born. They were also being slaughtered as per an edict of the leader of the land, Pharaoh. Moses was saved by being placed into a basket which was set afloat in the Nile. Moses was an infant at this time, and the current would take him into the hands of Pharaoh's daughter.

Matt. 2:19–21 But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Rise, take the Child and His mother and go to the land of Israel, for those who sought the Child's life are dead." And he rose and took the Child and His mother and went to the land of Israel.

While all of this was taking place, Joseph and his family were staying in Egypt. Herod's slaughter of the children would have taken place in the last year of his life. God may have taken Herod out specifically for these actions.

Once again, an angel of the Lord appears to Joseph in a dream, and tells him that it is safe to return to Israel.

As an aside, do you not find it interesting that an angel appears to Joseph and not to Mary; and tells Joseph what to do next? A family has a hierarchy, and the husband/father is at the top of the hierarchy. So the angel appears to him; and then he tells the family what will be done next.

Matt. 2:22–23 But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. And he went and lived in a city called Nazareth, so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene³¹. (ESV; capitalized; throughout)

You may have noticed in this chapter in Matthew, Jesus prophetically was said to come from Bethlehem (Micah 5:2 Matt. 2:3–6); but that God would call His Son out of Egypt (Hosea 11:1 Matt. 2:14–15); and finally that Jesus would be a Nazarene (no OT passage Matt. 2:22–23). In Luke, there is a prophet and a prophetess who are named. Could one of them or someone else with the gift of prophecy have stood at Jerusalem and said during this general time period, "And He will be called a Nazarene"?

In any case, this is a fascinating set of fulfillments found in Matt. 2.

We have been studying the Luke narrative, so I won't repeat it here. However, clearly, the narratives of this period of time in the life in the infant Jesus are quite different.

³¹ We do not have such a passage preserved in the Old Testament Scriptures.

Let's boil down these narratives to some basic events:

These are bullet-points that we have already studied, taken from Luke:

A general time frame is given; during the days of Herod.

Joseph and Mary are from Nazareth.

(No mention of Joseph being concerned about her pregnancy.)

They travel to Bethlehem.

Jesus is born in Bethlehem

Shepherds visit Jesus in Bethlehem.

Joseph/Mary/Jesus go into Jerusalem for various Jewish rituals.

(No mention of the Magi—the wise men—or of the family's flight to Egypt.)

Sometime after the various rituals, they return to Galilee, to live in their own city of Nazareth.

Let's consider a similar list from Matthew:

A general time frame is given; during the days of Herod.

Joseph and Mary are introduced without reference to Bethlehem or Nazareth.

Mary is with child and Joseph is concerned (Matt. 1:18–25).

Jesus is born in Bethlehem.

(No mention of Shepherds.)

(No mention of family trip to Jerusalem for obligatory Jewish rituals.)

Visit of the Magi (who have previously spoken to Herod.)

There is clear animosity coming from Herod the Great towards a Jewish Savior. This suggests that he believed these prophecies.

Flight to Egypt, to escape the ill-intent of Herod.

The Family settles in Galilee in the city of Nazareth.³²

The Christian Think Tank then adds this information:

But notice that Luke does NOT indicate a short trip from Nazareth to Jerusalem (for ritual purposes) at all. Neither M nor L have such a trip in their respective narrative,... But also notice that both authors are only reporting some of the events—they share the key elements (i.e., Jesus born in royal city of Bethlehem, Jesus ends up in a despised town of Nazareth), and they each select a subset of the history for their particular point (e.g., Luke has the ritual-trip to emphasize the law-biding character of the family and the acceptance of Jesus by godly Jews; Matthew has the Flight/Secret-Return story to emphasize the early rejection of—or indifference to— Jesus by the Jewish leadership).

Pretty much, all that we need to do is to shuffle these two narratives together. The end result may or may not be completely accurate—perhaps event A follows event B rather than precedes it—but this shuffling of events eliminates contradictions.

Joseph and Mary have backgrounds and they are from Nazareth.

At some point, it is apparent that Mary is pregnant, and Joseph then considers putting her away quietly. However, an angel of the Lord appears to Joseph and tells him to marry her and that the child was conceived by the Holy Spirit (Matt. 1:18–21). This is a fulfillment of Biblical prophecy (Matt. 1:22–23). Note how the first passage focuses on Joseph and the second records a fulfillment of prophecy.

³² Taken in part from <http://christianthinktank.com/infancyoff.html> accessed October 15, 2018. Some editing.

Jesus' birth takes place during the days of Herod.

Joseph and Mary, as a couple, travel to Bethlehem to fulfill an edict of Herod. While they are in Bethlehem, Jesus is born.

Jesus is first worshiped by the shepherds; and later worshiped by the Magi (aka the wise men). I do not believe that they would have all been there on the same night. Given the timing, which we have already discussed, the Magi may have come there perhaps a month later. It is very likely that other groups of people came to worship Jesus, who are not named in either gospel.

The Jewish ceremonies described in Luke take place in between these two gatherings or after them. Throughout this time, various people come and interact with Mary, Joseph and the infant Jesus (two of them are specifically named in Luke).

After the Lord's circumcision, after the redemption offered for the firstborn, Joseph and Mary are about to return home to Nazareth. An angel of the Lord warns Joseph to take his family to Egypt; so he does.

We have no idea what takes place in Egypt; but I would not be surprised if Egyptians came up to them randomly just as the people in and around Jerusalem and Bethlehem had. There is no reason to discount that some evangelization took place in Egypt as a result of them being there.

The angel tells Joseph they can return—and so they do. They avoid traveling through Jerusalem.

The family then goes to Nazareth to raise up Jesus there.

This series of events, taken from both gospels, make perfect sense when put together in this way; and allows for both gospels to be absolutely true without contradiction. The only way a contradiction can occur is, someone decides to read into the gospels their own additional thoughts. If one reads these last few verses of Luke and understands this to mean that Jesus as an infant was brought to Jerusalem to observe certain rituals, and then *immediately, without doing anything else*, the family returns to Nazareth, then we would have a contradiction. However, in order to have a contradiction, something must be added to one of the narratives to make them contradict one another.

We now return to the Lukian narrative.

We know that Mary and Joseph have spent time in Jerusalem at the Temple and that Mary gave birth to Jesus in Nazareth. We have been told about some isolated incidents of interactions between various people and the infant Child. We do not know how often this or that group came to worship the infant; or how many individuals knew Who the Lord was while He was an infant. However, we have studied each recorded interaction (more briefly for those in the book of Matthew). Now it has come time for Mary and Joseph to leave the Jerusalem area.

Luke 2:39 After they completed all of the requirements of the Mosaic Law, they returned to their city Nazareth, which was in the Galilee province.

As we have already studied, Joseph and Mary did everything according to the Mosaic Law, including the redemption of their firstborn. Then, because of a warning, they went to Egypt to live for a time (according to Matt. 2). At this point in the Luke narrative, they return to the Galilee area to the city of Nazareth. They had completed their ritual requirements, then they were guided by an angel of God to go to Egypt. They have now been given the okay to return to their own city in the Galilee region. During this return, they were warned not to go through Jerusalem (most of this information comes from Matt. 2).

And the Child grew and He was strengthened, being filled with wisdom; and [the] grace of God was upon Him.

Luke
2:40

And the Child kept growing and He was strengthened, having been filled with wisdom. Furthermore, the grace of God of was upon Him.

The Child grew physically and spiritually. He was strengthened in His spirit, having been filled with wisdom. Furthermore, the grace of God was on Him .

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And the Child grew and He was strengthened, being filled with wisdom; and [the] grace of God was upon Him.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the child grew, and waxed strong, full of wisdom; and the grace of God was in him.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And the child grew, and was strengthened in spirit, and was filled with wisdom; and the grace of God was upon him.
Original Aramaic NT	But The Boy was growing and being strengthened in spirit and he was filled with wisdom and the grace of God was upon him.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	The boy grew and became strong in spirit, filled with wisdom; and the grace of God was upon him.
Updated Brenton (Greek)	.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the child became tall and strong and full of wisdom, and the grace of God was on him.
Bible in Worldwide English Easy English	The child grew. He became strong and very wise. And God blessed him. There the child grew. God was good and kind to him and God made him strong. He could then understand many things.
Easy-to-Read Version–2001	The little boy (Jesus) was growing. He became stronger and wiser. God's blessings were with him.
Easy-to-Read Version–2006	The little boy Jesus was developing into a mature young man, full of wisdom. God was blessing him.
God's Word™	.
Good News Bible (TEV)	The child grew and became strong; he was full of wisdom, and God's blessings were upon him.
The Message	There the child grew strong in body and wise in spirit. And the grace of God was on him.
Names of God Bible NIRV	.
New Life Version	And the child grew and became strong. He was very wise. He was blessed by God's grace. The Child grew and became strong in spirit. He was filled with wisdom and the loving-favor of God was on Him.
New Simplified Bible	The child grew and became strong. He was filled with wisdom and was blessed by Go.

The Spoken English NT And the little boy grew, and got strong-getting full of wisdom. And God's grace was on him.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study .
 Contemporary English V. The child Jesus grew. He became strong and wise, and God blessed him.
 The Living Bible There the child became a strong, robust lad, and was known for wisdom beyond his years; and God poured out his blessings on him.

New Berkeley Version .
 New Century Version .
 New Living Translation There the child grew up healthy and strong. He was filled with wisdom, and God's favor was on him.

The Passion Translation .
 Unlocked Dynamic Bible As the child grew up, he became strong and very wise, and Yahweh was very pleased with him.

William's New Testament And the child continued to grow and gain in strength; He continued to increase in wisdom, and the spiritual blessing of God was on Him.

Partially literal and partially paraphrased translations:

American English Bible So the little boy grew to become strong and filled with wisdom, as God continued to show favor upon him.

Beck's American Translation .

Common English Bible **Jesus as a child in Nazareth**
 When Mary and Joseph had completed everything required by the Law of the Lord, they returned to their hometown, Nazareth in Galilee. The child grew up and became strong. He was filled with wisdom, and God's favor was on him. V. 39 is included for context.

International Standard V Meanwhile, the child continued to grow and to become strong. He was filled with wisdom, and God's favor rested upon him.

Len Gane Paraphrase .

A. Campbell's Living Oracles And the child grew, and acquired strength of mind, being filled with wisdom, and adorned with a divine gracefulness.

New Advent (Knox) Bible And so the child grew and came to his strength, full of wisdom; and the grace of God rested upon him. 'Grace'; or perhaps 'favour', as in 52, below.

20th Century New Testament .

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .

Awful Scroll Bible Moreover the Child continues to grow, and keeps to become strengthened in Breath, occurring to be filled with Wisdom, indeed the Grace of God was upon Him.

Christian Standard Bible .

Conservapedia Translation .

The Disciple's Bible .

Evangelical Heritage V. .

Ferrar-Fenton Bible .

Ferrar-Fenton Bible **Return to Nazareth**
 And when they had completed all in accordance with the law of the Lord, they returned to Galilee, to their own town of Nazareth; where the Child grew, and was strengthened in spirit, being filled with wisdom, and the favour of God rested upon Him. V. 39 is included for context.

Free Bible Version The child grew strong, and was very wise. God's blessing was with him.

God's Truth (Tyndale)	.
Jubilee Bible 2000	And the child grew and was comforted of <i>the</i> Spirit, filled with wisdom and the grace of God was upon him.
Montgomery NT	.
NIV, ©2011	.
NT for Everyone	.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Tree of Life Version	.
Unlocked Literal Bible	.
Urim-Thummim Version	And the child grew up and strengthened in Spirit, filled with Wisdom (Sophia) : and the Grace of Elohim was upon him.
Weymouth New Testament	.
Whiston's Primitive NT	.
Wilbur Pickering's New T.	And the Child kept growing and being strengthened in spirit, ¹⁹ being filled ²⁰ with wisdom; yes, the grace of God was upon Him. <small>(¹⁹) Less than half a percent of the Greek manuscripts, of objectively inferior quality, omit 'in spirit' (to be followed by NIV, NASB, LB, TEV, etc.). (²⁰) Both 'strengthened' and 'filled' are in the passive voice; like John, only more so, Jesus had outside help.</small>
Wikipedia Bible Project	The little boy grew up fit and strong, and very wise, with God's blessing on him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	There the child grew in stature and strength and was filled with wisdom: the grace of God was upon him.
The Heritage Bible	And the child grew, and became mighty in spirit, [apparently the meaning is Jesus' human spirit, but it could be just as correctly translated in Spirit, referring to the Holy Spirit. Regardless it means that He became strong in His human spirit by the power of the Holy Spirit.] being filled with wisdom, and the grace of God was upon him.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	And as the child grew to maturity, he was filled with wisdom; and God's favour was with him.
New RSV	.
Revised English Bible–1989	The child grew big and strong and full of wisdom; and God's favour was upon him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	And the child grows, empowered in spirit, filled with wisdom: and the charism of Elohim is upon him.
Hebraic Roots Bible	.
Israeli Authorized Version	And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of Elohim was upon him.
Orthodox Jewish Bible	.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And the Child continued to grow and become strong [in spirit], filled with wisdom; and the grace (favor, spiritual blessing) of God was upon Him.
----------------------------	---

An Understandable Version The Expanded Bible	. The little child grew and became strong. He was filled with wisdom, and God's goodness [favor; grace] was upon him.
Jonathan Mitchell NT	So the little Boy kept on growing, progressively increasing and steadily becoming strong by [the] Breath-effect (or: in spirit; with a [positive] attitude), being progressively filled with wisdom – and God's grace and favor continued being upon Him.
Kretzmann's Commentary NET Bible®	. And the child grew and became strong, ¹²¹ filled with wisdom, ¹²² and the favor ¹²³ of God ¹²⁴ was upon him. ^{121tc} Most mss (A Θ Ψ Ε1, 13 33 L) read πνεύματι (pneumati, "in spirit") after "became strong," but this looks like an assimilation to Luke 1:80. The better witnesses (κ B D L N W pc lat co) lack the word. ^{122sn} With the description grew and became strong, filled with wisdom Luke emphasizes the humanity of Jesus and his growth toward maturity. ^{123tn} Or "grace." ^{124sn} On the phrase the favor of God see Luke 1:66.
The Pulpit Commentary P. Kretzmann Commentary Syndein/Thieme	. . {The Pattern/'Prototype Life' Jesus Christ Left for All Church Age Believers} And the child/infant {paidion - referring to Jesus Christ} kept on growing and kept on receiving 'strength in self-discipline' {krataioo} . . . filled {pleroo} with wisdom {sophia - bible doctrine resident in His human soul} . . . and the grace {charis} of God kept on being upon Him. {Note: Pleroo is the verb meaning to 'fill up a deficiency'. Here it is our understanding of divine viewpoint that is deficient. The intake of doctrine fills that deficiency. In other verses, pleroma refers to one with an 'edification complex of the soul'. See also Romans 8:4.} {Note: Paul tells us to imitate Paul as he imitated Christ. How did Paul imitate Christ? Both 'kept on growing'. This had a double meaning. Not only did the child Jesus Christ grow physically but this verse also tells us His Humanity kept on 'filling the deficiency' of bible doctrine in His human soul. He learned doctrine though much faster and much earlier in life then the rest of us. But this is the pattern. First comes the intake of divine viewpoint, then later, once the wisdom is in place, then is the application to life's experiences. And, throughout the process, the grace of God kept on being on Him - the same with all believers who are growing in the grace and knowledge of our Lord and Savior Jesus Christ (the bible IS the Mind of Christ).}
Translation for Translators	As the child grew up, he became strong and very wise, and God was very pleased with him.
The Voice	There Jesus grew up, maturing in physical strength and increasing in wisdom, and the grace of God rested on Him.

Literal, almost word-for-word, renderings:

Accurate New Testament	The but Child (Young) grew and [It] was strengthened Being Filled [with] wisdom and Favor [of] god was to it.
Analytical-Literal Translation Breakthrough Version	. .
Charles Thompson NT	And the child grew and became strong in spirit, being filled with wisdom, and there was a divine gracefulness upon him.
Concordant Literal Version	Now the little Boy grows up and was staunch in spirit, being filled with wisdom, and the grace of God was on Him."
Context Group Version Disciples' Literal New T.	. And the Child was growing and becoming strong, while being filled <i>with</i> wisdom. And <i>the</i> grace of God was upon Him.

Emphasized Bible

English Standard Version

.
 And the child grew and became strong, filled with wisdom. And the favor of God was upon him.

Far Above All Translation

.

Green's Literal Translation

.

Interlinear Greek New T.

.

Literal New Testament

.

Modern English Version

.

Modern Literal Version

.

Modern KJV

.

New American Standard B.

.
 The Child continued to grow and become strong, increasing in [Lit *becoming full of*] wisdom; and the grace of God was upon Him.

New European Version

.

New King James Version

.

NT (Variant Readings)

.
 And the child grew, and became strong [in spirit], filled with wisdom: and the grace of God was upon him.

Revised Young's Lit. Trans.

.
 ...and the child grew and was strengthened in spirit, being filled with wisdom, and the grace of God was upon him.

Third Millennium Bible

.
 And the Child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him.

Thomas Haweis Translation

.
 And the child grew, and became endued with great powers of spirit, filled with wisdom; and the grace of God was upon him.

A Voice in the Wilderness

.

World English Bible

.
 The child was growing, and was becoming strong in spirit, being filled with wisdom, and the grace of God was upon him.

Young's Updated LT

.

The gist of this passage:

Jesus grew physically and spiritually as a child; God's grace being upon Him.

Luke 2:40a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
<i>paidarion</i> (παιδάριον) [pronounced <i>pi-DA-ree-on</i>]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, spec</i>	neuter singular noun, nominative case	Strong's #3813
<i>auxanô</i> (αὐξάνω) [pronounced <i>owx-AN-oh</i>]	<i>to grow, to increase, to enlarge</i>	3 rd person singular, imperfect active indicative	Strong's #837

Translation: *And the Child kept growing...*

To grow is the 3rd person singular, imperfect active indicative of the Greek word *auxanô* (αὐξάνω) [pronounced *owx-AN-oh*], which means, *to grow, to increase, to enlarge*. The imperfect tense is action which began in the past and continues on into the future—the perfect description of any growing child. This might well have been translated, *and the child kept on growing*.

Quite obviously, all children grow; but the emphasis here is going to be upon the Lord's spiritual growth. Even though, as God, there would be no reason for spiritual growth, in Jesus' humanity, He had to grow in the human spirit just like anyone else. Jesus is going to learn spiritual information (as well as information about the world around Him), which will bring us to a Biblical conundrum: *how does the omniscient Son of God learn anything? Why would He need to?* Nevertheless, the next phrase reads:

Luke 2:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
krataioō (κραταιώω) [pronounced <i>krat-ah-YO-oh</i>]	to strengthen, make strong; to empower; to be made strong, to increase in strength, to grow strong	3 rd person singular, imperfect passive indicative	Strong's #2901
Some manuscripts of <i>in spirit</i> here.			
plêroō (πληρώω) [pronounced <i>play-ROH-oh</i>]	<i>being filled with, being fulfilled; being completed [finished, accomplished]</i>	neuter singular, present passive participle; nominative case	Strong's #4137
sophia (σοφία) [pronounced <i>sohf-EE-ah</i>]	<i>wisdom [spiritual, human, cosmic]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4678

Translation: ...and He was strengthened, having been filled with wisdom.

This is how spiritual growth is achieved; it is by the increase of divine wisdom in the soul. Or, as R. B. Thieme, Jr. often put it, *by the intake of Bible doctrine*.

Again, the imperfect tense for the main verb indicates an ongoing process begun in the past and continued into the present.

You will note that both verbs are in the passive voice, indicating that the subject, Jesus Christ, received the action of the verb. He did not make Himself strong; He did not fill Himself with wisdom; both of these are grace processes which require the person to utilize grace provisions. As a child, Jesus ate food and he did activities that children might do which involved His muscles (which could have included learning His father's trade). These processes are designed by God for a child to naturally grow. Jesus did not make Himself taller; nor did He have much to say about his body type. He accepted the diet at home and the natural growth function of His body—as happens to every child.

Similarly, God provided a way for Jesus to learn wisdom, which would have been, presumably, going to the synagogue and hearing the Word of God spoken and taught. Whereas, we have Bibles and can teach the Word of God to our own children; the ownership of a private Bible would have been nonexistent in a common household during the time of Jesus (although there were some private libraries). However, many families went to their local synagogue where they heard both the reading of Scripture and explanations for what was read. A responsible parent would then bring this home and teach it to their children.

I do not know if one could go into the synagogue and request a specific scroll (much as we can do in the libraries of today). This seems unlikely to have occurred in any synagogue. They believed that the Scriptures were inspired; they believed them to be the Word of God. They would have had limited access to all of the Scriptures (that is, the Old Testament); and they would have had limited copies.

Although it is our understanding that, when a new copy of the book of Samuel was provided through the scribal system, that the old copy was promptly destroyed. It is not impossible that some of these were not always destroyed or that imperfect copies were not always destroyed. Furthermore, there were translations made of the Old Testament—in the Greek, for instance—and these copies would have been maintained and replaced by something other than the scribal system. My point is, it is reasonable to think that some copies of Scripture to end up in private libraries—the Greek manuscripts for certain, but why not a few Hebrew imperfect manuscripts?

That all being said, this would not have been the likely place for Jesus to have received His teaching. The synagogue would have been the place for Him to learn.

The exact specifics of the Lord's spiritual growth, from a human standpoint, may be guessed at. Mary was well-versed in the Scriptures, as we have previously studied. Recall that when she spoke to her relative Elizabeth, much of what she said had parallels throughout the Old Testament. Joseph himself was obviously open to divine revelation (I believe that there are at least 3 dreams mentioned in Scripture where God speaks to him). So, my assumption would be that both of them taught Jesus; and that His appetite for spiritual information was insatiable. No doubt, Jesus began going to the synagogue at a very early age—perhaps as early as age 3 or 4. Obviously, He would have gone with His mother. We know today that a child may begin to learn how to read at age 3; so I would speculate that Jesus began to actively seek out spiritual information around that age.

But, we have this problem, an apparent contradiction. How can Jesus, as God, be omniscient; and yet, here, He is clearly learning? These two seemingly contradictory facts needs to be reconciled in some way, or we have to question the orthodox tenet that Jesus is God.

This takes us to a study of the concept of *kenosis*.

What is the kenosis? (from Got Questions)

Question: "What is the kenosis?"

Answer: The term kenosis refers to the doctrine of Christ's "self-emptying" in His incarnation. The word comes from the Greek of Philippians 2:7, which says that Jesus "emptied Himself, by taking the form of a servant, being born in the likeness of men" (ESV; capitalized). The word translated "emptied" is a form of *kenoō* (κενῶω) [pronounced *keh-n-oh-oh*], from which we get the word *kenosis*.

Notice that Philippians 2:7 does not specify what the Son of God "emptied" Himself of. And here we must be careful not to go beyond what Scripture says. Jesus did not empty Himself of His divine attributes—no such attributes are mentioned in the verse, and it is obvious in the gospels that Jesus possessed the power and wisdom of God. Calming the storm is just one display of Jesus' divine power (Mark 4:39).¹ In coming to earth, the Son of God did not cease to be God, and He did not become a "lesser god." Whatever the "emptying" entailed, Jesus remained fully God: "in Christ all the fullness of the Deity lives in bodily form" (Colossians 2:9).

It is better to think of Christ's "emptying" of Himself as a laying aside of the privileges that were His in heaven. Rather than stay on His throne in heaven, Jesus "made himself nothing" (as the NIV translates Philippians 2:7). When He came to earth, "he gave up his divine privileges" (NLT). He veiled His glory, and He chose to occupy the position of a slave.

The kenosis was a self-renunciation, not an emptying Himself of deity. Nor was it an exchange of deity for humanity. Jesus never ceased to be God during any part of His earthly ministry. He did set aside His heavenly glory. He also voluntarily refrained from using His divinity to make His way easier. During His earthly ministry, Christ completely submitted Himself to the will of the Father (John 5:19).

As part of the kenosis, Jesus sometimes operated within the limitations of humanity. God does not get tired or thirsty, but Jesus did (John 4:6; 19:28). God knows all things, but it seems that, at least once, Jesus voluntarily surrendered the use of His omniscience (Matthew 24:36). Other times, Jesus' omniscience was on full display

What is the kenosis? (from Got Questions)

(Luke 6:8; John 13:11; 18:4).²

There are some false teachers who take the concept of kenosis too far, saying that Jesus gave up all or some of His divine nature when He came to earth. This heresy is sometimes referred to as the kenosis theory, but a better term is kenoticism or kenotic theology, to distinguish it from biblical understanding of the kenosis.

When it comes to the kenosis, we often focus too much on what Jesus gave up. The kenosis also deals with what Christ took on. Jesus added to His divine nature a human nature as He humbled Himself for us. Jesus went from being the glory of glories in heaven to being a human being who was put to death on the cross. Philippians 2:7–8 declares, **“Taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, He humbled Himself and became obedient to death—even death on a cross!”** In the ultimate act of humility, the God of the universe became a human being and died for His creation.

The kenosis is the act of Christ taking on a human nature with all of its limitations, except with no sin. As one Bible scholar wrote, “At His incarnation He remained ‘in the form of God’ and as such He is Lord and Ruler over all, but He also accepted the nature of a servant as part of His humanity” (J. J. Müller, *The Epistles of Paul to the Philippians and to Philemon*, p. 82).

¹ I would disagree with God Questions that this is necessarily a function of Jesus’ Deity. There are many miraculous things which the Lord did. However, there were many seemingly miraculous things that Moses did, and we know that Moses himself did not do any of the miracles which are recorded in the book of Exodus. Therefore, there is no reason to assume that everything (or anything) that the Lord did came from His Deity. That is, He may have said the words which appeared to still the waters (in this particular illustration), but that does not mean that He Himself actually did the miracle.

² It is also possible that the Lord, in His humanity, continued to experience the limitations of humanity; and that God the Holy Spirit revealed some information to Him. We will discuss these things in more detail when we come to them.

From <https://www.gotquestions.org/kenosis.html> accessed January 3, 2020 (slightly edited).

Additional resource material: <https://gbible.org/doctrines-post/doctrine-of-kenosis/> (Robert R. McLaughlin, who is an excellent teacher)

The first and second chapters of Colossians deal with this general concept of kenosis. We read in Col. 1:17 **And He is before all things, and in Him all things hold together.** We may translate that final phrase, *by Him, all things are held together.* So how does Jesus hold the entire universe together and yet, as a child, He is still learning and growing spiritually?

I can explain this by analogy. We all have bodies and we all have free will. If I choose to, I can blink my eyes; I can close my eyes and shut down my visual access to the world. But, can I stop my heart from beating or stop my blood from flowing, if even for a few seconds? No. There are certain things that our body does automatically—on autopilot if you will—that we have no control over. So, whereas, I can lift up or move my hand; I cannot stop sensory information from being transmitted from my hand to my brain—when I touch something, I can feel it—particularly if that object is hot or cold.

I believe that, in a similar fashion, the Lord’s Deity and His function as a Member of the Godhead was put on autopilot. Jesus, even as a child, is holding all the universe together; but not as an act of conscious volition but as an automatic function of His Deity. From before I was born right up to this moment, my heart has been beating. Even though it is a part of my body, I do not have volitional control over it. Now, I can run and my heart will speed up, and I can lay down and sleep, and it slows down. But my volition is involved only in the actions which I take; my volition in and of itself does not speed up or slow down my heart. I believe this is, more or less, how the Lord’s Deity functions. I believe that Jesus had, at any time, the power to access His Deity and all that implies; but that He chose not to throughout most or all of His life on earth. Did Jesus *never* access His Deity during his 33 or so years on earth? At this point, I am not able to answer this question; and given what we know, that might even be an unimportant question.

Luke 2:40a-b **And the Child kept growing and He was strengthened, having been filled with wisdom.**

In the previous lesson, we studied the Doctrine of Kenosis, which is the voluntary emptying of the Lord of His Deity. There are certainly discussions to be had as to just how far He went when it came to setting His Deity aside. One might argue that He never accessed His Deity when here on earth; and others will point to Scriptures where His Deity appears to be on display. At this point, I think that such a discussion misses the point.

Let me give the example of the plagues which God did to Egypt, at the hand of Moses. There is some discussion on whether these plagues are complete miracles or if there was a natural progression which took place. Did God create the frogs out of nothing, or did they appear suddenly, as a result of natural processes? Quite frankly, I don't know, even though I lean towards every plague in Exodus being a natural phenomenon (perhaps excepting the final two plagues). But, in the great scheme of things, this argument yields us little by way of spiritual growth (by *little*, I mean *nothing at all*). Since the Exodus, there have been similar things take place throughout the world—maybe not at the same scale as happened at the hand of Moses—but a large enough event so that we can at least concede that *maybe* what God did in Egypt was orchestrate a great many natural events to end up with plagues that devastated all of Egypt. We don't know for certain; and our spiritual growth is not engaged, no matter how passionate the argument that we form, either for or against the plagues being miraculous.

In the passage that we have been studying, Jesus grows in knowledge; which leads us to the conundrum, *how can He grow in knowledge if He is divine?* If Jesus is Divine, then He is also omniscient. How does omniscience learn anything?

If you have been under good Bible teaching, you know that God never learns anything. He is never surprised by something which we say or do. He knew what we would do in eternity past, and, when necessary, He made perfect provision for it.

We studied one piece of the puzzle, which is the Doctrine of Kenosis, where Jesus has emptied Himself of His right and ability to access His divine nature. Instead, He is operating within the plan of God the Father. Only if God the Father allows Jesus to make use of His Deity, may the Lord access that aspect of His Being.

Jesus is made up of two natures—human and divine—where these natures are not mixed. One nature is not modified by the other, nor does one nature of one change the other in any way. This is known as the Hypostatic Union.

There are several pastors who have done excellent work on this topic. I will quote this particular approach, and provide additional links at the end.

The ESV; capitalized is used throughout (some exceptions).

Doctrine of the Hypostatic Union (from Maranatha Church)

- I. Definition of terms
 - A. **Hypostatic** is a term taken from the Greek noun *hupostasis* (ὑπόστασις) [pronounced *hoo-POE-staw-sihç*], which refers to the union of the two natures (the original Greek word, found 5x in the Bible, does not mean this). Strong's #5287. When used of Christ, the English term signifies the union of His two natures, the divine and the human, in His person
 - B. **Incarnation** is the term which refers to the act whereby the eternal Son of God "became flesh". It also refers to the whole experience of His human life. It also embraces the fact that Christ bears His humanity forever. The term can be traced to the Latin version of John 1:14. The closest Greek equivalent is *en sarki* (ἐν σαρκί) [pronounced *ehn-sahrk-EE*], which means, *in the flesh*. 1John 4:2
 - C. **Condescension** means a voluntary descent from one's rank or dignity in relations with an inferior. The verb *condescend* means to descend to a less formal or dignified level. It is used of the willingness of God the Son to assume or to take on the nature of man. Philip. 2:6 (to be studied in more depth later) presents the fact of His condescension.

Doctrine of the Hypostatic Union (from Maranatha Church)

- D. **Kenosis** comes from the Greek verb kenoō (κενόω) [pronounced *kehr-OH-oh*], which means, *to empty*. It is found in Philip. 2:7, and refers to the manner in which Christ chose to restrict the use of His divine attributes during His humiliation.
- E. **Humiliation** is the term which refers to the action of Christ's humanity by which He voluntarily agreed to submit Himself to the sufferings and limitations associated with His life on earth, including His death on the Cross. Philip. 2:8
- II. The three phases of Christ's existence include...
 - A. His eternal preexistence as the Son of God, which is affirmed in Scripture. John 1:1,14 8:58 17:5 Philip. 2:6 Col.1:16,17 Rev.1:8
 - B. His humiliation as the God-Man, extending from His birth to His death. Heb.5:7
 - C. His exaltation by means of His resurrection and ascension as the glorified God-Man into the eternal future. Jesus will remain in this form forever. 1Thess.4:17 1Tim.6:14–16
 - 1. The fact that a Member of the Godhead will choose to remain in this form forever is quite powerful as a concept.
 - 2. This is done, along with the bearing of our sins, in order to provide us with eternal life.
 - 3. Most of us are fully aware of our own shortcomings, lusts and our own rebellings against God—so that God would do this on our behalf is a divine love which can only be imagined.
- III. The humanity of Christ in the hypostatic union. Philip. 2:8a **And being found in appearance as a man**
 - A. The doctrine of the true humanity is as indispensable to Christian faith as is the doctrine of His deity (see **Doctrine of the Deity of Christ**).
 - B. The evidence for His human body is seemingly even more compelling than the evidence for His deity.
 - C. According to the Scriptures, Christ was born of the virgin Mary, fulfilling in this notable historical event of His incarnation all that would normally be expected of a human birth.
 - D. The Scriptures also testify that His body possessed flesh and blood. Heb.2:14 1John 4:2,3
 - E. The life of Christ subsequent to His birth in Bethlehem reveals the same normal human development and growth, Luke 2:52 **And Jesus kept increasing in wisdom and stature, and in favor with God and men.**
 - F. He experienced in His life similar feelings and limitations as other human beings and His physical movements were such as correspond to a genuine human nature and human body.
 - G. He, according to Scriptures, was able to suffer pain, thirst, hunger, fatigue, pleasure, rest, death, and resurrection.
 - H. Both before and after His resurrection, He could be seen and felt. His human body was tangible to human touch. John 20:24-29
 - I. His true humanity is also recognized in scripture by the human titles which were given to Him, such as "Son of Man", "the Man Christ Jesus", "the Son of David", etc.
 - J. The Scripture also declares that He possessed a rational human soul and spirit. Matt. 26:38 John 13:21
 - K. For those who accept the Bible as authoritative, there can be no question that Jesus Christ was in all reality true humanity.
- IV. The union of the divine and human natures.
 - A. The evidence from both the deity and true humanity of Christ makes it evident that these two widely differing sets of attributes were brought together into a personal union, which will continue forever.
 - B. Though sometimes Christ spoke and operated in the sphere of His humanity, and in other cases in the sphere of His deity, in all cases what He did and what He was could be attributed to His one person.
 - C. Even though it is evident that there were two natures in Christ, He is never considered a dual personality. He is not a schizophrenic.
 - D. The normal pronouns such as *I*, *You*, and *He* are used of Him.
 - E. The hypostatic union of the human and the divine natures in Christ is given explicit treatment in at least seven passages. Philip. 2:6-11 John 1:14 Rom.1:25 9:5 1Tim.3:16 Heb.2:14 1John 1:13
 - F. These passages make it evident that the eternal Son of God took upon Himself a complete human

Doctrine of the Hypostatic Union (from Maranatha Church)

- nature and became a man.
- G. The act of the incarnation was not a temporary arrangement that ended with His death.
 - H. His earthly body, which died on the Cross, was transformed into a resurrection body suited for His glorious presence in heaven. We will have a body like His at our resurrection. Philip. 3:21
 - I. The continuance of His humanity is reflected in such verses as Matt. 26:64; His post resurrection appearances, Matt. 28:9; and His bodily ascension into heaven.
 - J. The human name Jesus is associated with the final judgment. Philip. 2:10
- V. The relationship of the two natures.
- A. The two natures are united without any loss of any essential attributes, and the two natures maintain their separate identities.
 - B. Through the incarnation, the two natures were inseparably united in such a way that there was no mixture or loss of their separate identity, and without loss or transfer of any property or attribute from one nature to the other.
 - C. The union thus consummated in a personal or hypostatic union, in that Christ is one person, not two.
 1. The closest parallel that we have to this is, each one of us is a product of our mother and our father.
 2. The genetic makeup of our father and the genetic makeup of our mother are combined to make one person.
 3. Obviously, this is less than a perfect analogy, given that the parental attributes are clearly intermixed.
 - D. It should be clear that the divine attributes must necessarily belong to the corresponding divine nature and that human attributes belong to the corresponding human nature. Furthermore, the attributes of both the human and the divine nature belong to the person of Christ.
 - E. Because the attributes of either nature belong to Christ, Christ is *theo-anthropic* in person, but it is inaccurate to refer to His natures as being *theo-anthropic* as there is no mixture of the divine and human to form a third new substance.
 1. *Theo-anthropic* (or, *theanthropic*) comes from two Greek words:
 2. *Anthrôpos* (ἄνθρωπος) [pronounced *ANTH-row-pos*], which means, *man*. Strong's #444.
 3. *Theos* (θεός) [pronounced *theh-OSS*], which means, *God*. Strong's #2316.
 - F. The human nature always remains human; the divine nature always remains divine.
 - G. Christ is, therefore, both God and man, no less God because of His humanity and no less human because of His deity.
 - H. The two natures of Christ cannot lose or transfer a single attribute.
 - I. During the incarnation (the phase of His hypostasis from His birth to death), no attribute of the divine nature was changed, though there was a change in the manifestation of His deity.
 - J. This is sometimes referred to as the *kenosis* doctrine or the *self-emptying* of Christ. I have suggested that the necessary functions of the Lord's essence occurred much in the same way that our various bodily functions occur (e.g., our heart beat, blood flow, digestion, etc.). The brain automatically regulates these aspects of our bodies, apart from human volition. Let me suggest that, this is how the Deity of Jesus Christ functioned. He continued to *hold the universe together* (Col. 1:17 Heb. 1:3); but there was no (human) volition required to make this happen. One might argue that there is no volition, as we understand it to be, as it relates to the function of Deity. However, the humanity of our Lord clearly had volition.
 - K. It is clear that Christ, while on earth, following His incarnation, did not manifest the pre-incarnate glory of God except on rare occasions (i.e., transfiguration). Nevertheless, He surrendered no attributes.
 - L. This union should not be viewed as deity possessing humanity or humanity being indwelt by deity.
 - M. This union of the two natures was not one of sympathy alone or merely a harmony of will and operation (liberal view).
 - N. Jesus, when He spoke, could be speaking from His Deity, from His humanity or from His hypostatic union:

Doctrine of the Hypostatic Union (from Maranatha Church)

1. John 8:58 **Jesus said to them, "Truly, truly, I say to you, before Abraham was, I am."** This is true of His deity only.
 2. John 19:28 **After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst."** Only Jesus' humanity can thirst.
 3. John 6:62 **Then what if you were to see the Son of Man ascending to where He was before?** This passage describes Christ according to His human nature, but the predicate of ascending up where He was before could have reference only to the divine nature. John 14:6 **Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through Me."** Our salvation is based upon the hypostatic union of our Lord (although, quite obviously, we do not possess any sort of sophisticated understanding of the Hypostatic Union at salvation).
- VI. The doctrine of His kenosis as related to the hypostatic union.
- A. This concept addresses what was involved in the condescension and humiliation of Christ in becoming man.
 - B. How could the eternal God take upon Himself human limitations while retaining His eternal deity?
 - C. The proper interpretation of Philip. 2:5–11 deals with this subject.
 - D. Some have interpreted the significance of His self-emptying (i.e., kenosis) in the sense He gave up part of His deity to become man.
 - E. In opposition to all kenotic views which deny His deity during the incarnation, it must be pointed out that God cannot change His nature by an act of His will any more than any other being can. Just as you cannot will yourself to be taller or shorter; Jesus cannot will Himself to be divested of His Deity.
 - F. What Jesus can do is not make use of His power; just as we may simply shut our eyes, no longer making use of our vision.
 - G. This is inherent in the divine attribute of immutability which is expressly affirmed of Christ, Heb. 13:8 **Jesus Christ is the same yesterday and today and forever.** This is, quite obviously, not true of His humanity.
 - H. Further, a loss in attributes would mean in effect that Christ was not God at all, which is contradicted by innumerable Scriptures and specifically by the gospel of John (see [Doctrine of the Deity of Christ](#)).
 - I. The humiliation of Christ was the veiling of His pre-incarnate glory.
 - J. It was necessary to give up the outer appearance of God in order to take upon Himself the form of man, Philip. 2:6 **...Who, although He existed in the form of God, did not regard equality with God a thing to be grasped.**
 - K. In answer to the prayer of Christ to the Father (John 17:5), the eternal manifestation was restored in connection with His resurrection and ascension.
 - L. The glory was still evident as seen in His transfiguration. Jesus was able to access His glory as God only as the plan of God required.
 - M. Second, during the incarnation, Christ did not surrender the attributes of omnipresence, omnipotence, and omniscience, but He did embark on a discipline to submit to a voluntary nonuse of these attributes. An analogy we might understand is, we can limit the function of our sight either by being in a room without light or by closing both eyes.
 - N. Christ did not exercise His divine attributes to make His way easier, but they had abundant display in His miracles.
 1. Let me footnote this point. We really do not know whether the miracles done at the hand of the Lord came from His Deity or not.
 2. It is very possible that, most or all of the Lord's miracles were done by God the Father or God the Holy Spirit; and Jesus essentially pointed towards these acts (much as Moses did when God placed the 10 plagues upon Egypt).
 - O. When Jesus commanded the waves to be still and caused Lazarus to be raised from the tomb, this was not necessarily a function of His Deity. God the Father could be the One effecting what Jesus called for.

Doctrine of the Hypostatic Union (from Maranatha Church)

- P. Many of the Lord's miracles were performed in the power of the Holy Spirit. Matt. 12:28 Luke 4:14–18
- Q. The act of kenosis as stated in Philip. 2 may therefore be properly understood to mean that Christ did not surrendered any attribute of deity, but that He did voluntarily restrict their independent use in keeping with His purpose of living among men and under their limitations.
- R. Given the Lord's self-limitation, does this mean that His Deity was not a part of any miracle which He did? I could not say one way or the other; but I would submit to you that this is likely a non-issue.
1. When I refer to something as a non-issue, this is something which God the Holy Spirit has chosen not to reveal in Scripture.
 2. If something is not revealed clearly in Scripture, then this is not something which we need to know during our time on earth.
- VII. The relationship of the two natures to the self-consciousness of Christ.
- A. When did He, within His humanity, become aware that He was God?
 - B. As His human nature developed and with its self-consciousness, He, as a man, became aware of His uniqueness.
 - C. This, of necessity, must have occurred early on, even as a very young boy.
 - D. He had both a divine and human self-consciousness, and these were never in conflict, and He sometimes spoke and acted from one or the other.
 - E. This is also a difficult concept, and a parallel which I can provide is when we, as growing human beings, have God-consciousness. There is a day when a child—often between the ages of 3 and 5—begins to ask a lot of questions. This may take place all at once. *Why is that? What is that?* What these questions inevitably lead to is, consciousness of God. That is what the child is asking about, even though he does not know it. The parent can explain things in terms of God; the parent can tell the kid to shut up and stop asking so many questions; and the parent can give the child false information (refusing to cite the Person of God). Jesus would have possibly reached God-consciousness and Self-consciousness simultaneously. I would not be surprised if, when hearing some prophecies from the book of Isaiah, say, "That's Me!" (both of the Lord's parents would have been familiar with the prophecies in Isaiah)
- VIII. The relationship of the two natures to the volition of Christ.
- A. Each nature had its corresponding will.
 - B. The human will of Christ was subject to real temptation, Heb.4:15 **For we do not have a high priest who is unable to sympathize with our weaknesses, but One Who in every respect has been tempted as we are, yet without sin.**
 - C. The divine will of Christ was not subject to temptation. James1:1
 - D. Because Divine will is, in fact, sovereignty, it is difficult for our minds to understand it. God does not will Himself to be intrinsically good as we might will ourselves to walk from point A to point B.
 - E. The question among orthodox theologians is not whether the humanity of Christ was really tempted, but whether, as a man, He was capable of sinning.
 - F. All agree that He remained sinless and had no sin nature, but there is a division over whether He could have sinned or not.
 - G. If Christ could tap into His deity and have infinite power to resist temptation, then He is not really on an equal standing with those He is supposed to sympathize with.
 - H. Infinite power to resist temptation is called impeccability, while the ability to sin through temptation is called peccability.
 - I. With regard to all angels and all of mankind from Adam, temptability presumes peccability. Why should the humanity of Christ be the exception?
 - J. If, for instance, Christ was tempted at the end of the forty days, but could not have sinned, then He was not our equal in temptation.
 - K. In Gethsemane, it was His human will which was tempted to avoid the Cross. Matt. 26:39
 - L. To argue that since Christ is now impeccable in heaven, therefore He must have been impeccable while on earth does not follow, since believers are peccable on earth but impeccable in heaven

Doctrine of the Hypostatic Union (from Maranatha Church)

- (elect angels also seem to have gone from peccability to impeccability).
- M. To argue that God would not have risked the whole plan of grace on the peccability of Christ ignores the doctrine of foreknowledge.
 - N. Certainly the humanity of Christ, possessing no sin nature, had all the resources not to sin short of a total inability to sin no matter what.
 - O. The deity of Christ did not, in any fashion, override His human volition in the face of temptation by giving Him infinite power to resist.
 - P. There is no passage in Scripture which declares that He could not sin, only that He did not sin. 1John 3:5 2Cor.5:21
 - Q. So why postulate that which is not the pattern for other free moral agents? (I have not seen a compelling reason or passage).
- IX. The interpretation of Philip. 2:5–8:
- A. Philip 2:5 **Have this mind among yourselves, which is yours in Christ Jesus,...** V.5 exhorts believers to have the same mental attitude as was in the God-Man.
 - B. Philip 2:6 **...Who, though He was in the form of God, did not count equality with God a thing to be grasped,...** V.6 presents the example with reference to Christ's deity as seen in the condescension phase "**who, although He existed in the form of God** (this addresses His eternal preexistence as the second person and the pre-incarnate glory of that existence, John 17:5) **did not regard equality with God a thing to be grasped** (His deity specifically did not so regard itself as being above entering into an incarnate state. This is the condescension of Christ)".
 - C. Philip 2:7 **...but emptied Himself, by taking the form of a servant, being born in the likeness of men.** V.7 presents the example from His humanity. **...but emptied Himself** (this refers to a decision over the course of His life on earth not to exercise the independent use of His divine attributes to make His way easier and so circumvent the sufferings and limitations of the incarnation), **taking the form of a bondservant** (His deity agreed not only to associate with an inferior, but with one who was from the lower classes), **and being made in the likeness of men** (Christ looked just like true humanity).
 - D. Philip 2:8 **And being found in human form, He humbled himself by becoming obedient to the point of death, even death on a cross.** V.8 continues the example as viewed from His humanity: **And being found in appearance as a man** (His contemporaries recognized Him to be a normal man like themselves), **He humbled Himself by becoming obedient to the point of death, even death on a cross** (the humiliation of Christ constituted His willingness to undergo whatever was necessary to provide salvation for mankind, including the shame associated with the Cross).
 - E. Philip. 2:9–11 **Therefore God has highly exalted Him and bestowed on Him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.** Vv.9-11 constitute the reward for His condescension and humiliation.
 - F. **He existed in the form of God [i.e., He shared God's very nature], but did not consider [remaining] equal with God something [to continue] to hold onto. Instead, He gave up what He had and took on the form [i.e., the nature] of a slave, becoming like a man, [and even] His appearance was found to be like a man's. He humbled Himself [by] becoming obedient [to God] to the point of death, even death on a cross. Therefore, God also exalted Him to the highest position and gave Him the name [i.e., "Lord." See verse 11], which is superior to every [other] name. [This was] so that, in [honor of] the name of Jesus, everyone's knee in heaven, on earth and under the earth [i.e., all rational creatures] should bow [i.e., before God], and that everyone's mouth should confess that Jesus Christ is Lord, to the glory of God the Father. (Philip. 2:6–11; AUV)**
 - G. The Doctrine of the Hypostatic Union clearly involves a great mystery that we must accept by faith, 1Tim.3:16 **And by common confession great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Beheld by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.**

Some of these men used the information which they learned from R. B. Thieme, Jr.; and some developed this doctrine from scratch. R. B. Thieme, Jr. may have learned much of what he taught from L. S. Chafer.

Links to the Doctrine of the Hypostatic Union

Robert McLaughlin Maranatha Church Got Questions? Stan Murrell	https://gbible.org/doctrines-post/doctrine-hypo-static-union/ http://www.versebyverse.org/doctrine/hypostaticunion.html https://www.gotquestions.org/hypostatic-union.html https://stanmurrell.files.wordpress.com/2012/10/doctrine-of-hypostatic-union.pdf
James Allen	http://www.aliveandpowerful.com/pdf/Doc%20of%20Hypostasis-Kenosis.pdf
Wm Wenstrom, Jr.	https://www.wenstrom.org/downloads/written/doctrines/christology/hypostatic_union.pdf
Herman Mattox	https://www.springvalleybiblechurch.org/Audio/Colossians/notes/2016-09-11Sunday_Morning.pdf

These are all very reputable and accurate sources and pastor teachers.

Luke 2:40a-b **And the Child kept growing and He was strengthened, having been filled with wisdom.**

Our study of this verse has led us into the doctrines of Kenosis and the Hypostatic Union. How do we briefly describe what Luke is saying here? God the Son *chose* to set aside His attributes of Deity and to grow physically, mentally and spiritually just as any other believing child would.

Luke 2:40c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
charis (χάρις) [pronounced <i>KHAHR-iç</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; nominative case	Strong's #5485
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; genitive/ablative case	Strong's #2316
ἦν (ἦν) [pronounced <i>ayn</i>]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
αὐτό (αὐτό) [pronounced <i>ow-TOH</i>]	<i>him, his, it; same</i>	3 rd person neuter singular pronoun; accusative case	Strong's #846

Translation: Furthermore, the grace of God of was upon Him.

The word *favor* here is *charis* (χάρις) [pronounced *KHAHR-ic*], which means, *grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks*. I prefer translating it *grace*. Strong's #5485.

God the Father watched over Jesus and provided Him with logistical grace, protection and guidance.

Jesus, in His humanity, acted like the humanity of anyone else. He had to grow physically; His brain developed and grew; He had to grow spiritually. In His Deity, Jesus was omniscient; but in His humanity, He had to learn Bible doctrine. When functioning as a man in this world, Jesus accessed the doctrine in His human spirit, doctrine that He had learned from the Word of God.

Furthermore, Jesus used the same grace assets that we do when it comes the spiritual growth. We are given the filling of the Spirit when we name our sins to God (obviously, Jesus never lost the filling of the Spirit). Then we are able to hear and understand Bible doctrine as it is being taught by a well-qualified pastor; and we are able to make the free will choice to believe that we are being taught. This results in spiritual growth. Jesus grew in His humanity in exactly the same way that we do.

Luke 2:40 And the Child kept growing and He was strengthened, having been filled with wisdom. Furthermore, the grace of God of was upon Him.

As Jesus grows, He becomes strong, and He is filled with wisdom, having God's grace upon Him. This is one of the few passages on Jesus growing up as a young boy. However, the emphasis is upon His being filled with wisdom, which is Bible doctrine in the soul that functions as a part of a person's daily life.

R. B. Thieme, Jr. had an excellent approach to this. He taught that Jesus Christ test drove the spiritual life of the Church Age. He was the first Person to have a spiritual life with all of the spiritual operating assets which we as believers enjoy today. He began with the filling of the Holy Spirit and the teaching of God's Word. One primary difference is, Jesus lived during the Age of Israel; and because of this, many believe that His life was a separate dispensation, the dispensation of the Hypostatic Union. He was still under the Law; Israel was God's client nation; but the Church Age was on the horizon. So Jesus had all of the spiritual assets which we have today, but He grew by learning the Old Testament (we have both the Old and New Testaments to grow by).

Luke 2:40 The Child grew physically and spiritually. He was strengthened in His spirit, having been filled with wisdom. Furthermore, the grace of God was on Him .

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A 12-Year-Old Jesus Speaks with the Scholars at the Temple

Even though I had no problem dividing this passage up into sentences, some translations divided the sentences up differently; and some of them treated this passage as an extended sentence. Therefore, I took all 5 verses together.

And travel the parents of Him according to a day towards Jerusalem for the Feast Day of the Passover. And when He has become years twelve, were going up of them according to the custom of the feast day. And completing the days in the turning back of them, to remain behind Jesus the child in Jerusalem. And have not known the parents of Him, but supposing Him to be in the caravan. They have gone a day [on the] road, they seek Him out in the relatives and in the acquaintances. And not finding [Him], they turn back towards Jerusalem, seeking Him.

Luke
2:41–45

His parents [customarily] traveled to Jerusalem according to the Feast of Passover. When He had become 12 years old, they were going up [to Jerusalem] according to the schedule [lit., *custom, manner*] of the feast day. When the days [of the Passover] were completed, [and] when they [began to] return [home], Jesus, the lad, stayed behind in Jerusalem. The parents were unaware of this, supposing Him to be [somewhere] in the caravan. Having gone a day [‘s journey on the] road, they looked for Him among the relatives and among [their] acquaintances. When they did not find [Him], they returned to Jerusalem, to find Him.

Jesus' parents traveled each year to the Passover Feast. One time, when Jesus was 12, they went up to Jerusalem, according to the schedule of the Passover. They were in Jerusalem for the specified number of days, and then they returned hom, not realizing that Jesus—yet still a young man—remained behind in Jerusalem. They had simply assumed that He was in this caravan that they were with. They had traveled a full day, when they began to look for Him among their relatives and acquaintances. When they did not find Him, they returned to Jerusalem in order to look for Him.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And travel the parents of Him according to a day towards Jerusalem for the Feast Day of the Passover. And when He has become years twelve, were going up of them according to the custom of the feast day. And completing the days in the turning back of them, to remain behind Jesus the child in Jerusalem. And have not known the parents of Him, but supposing Him to be in the caravan. They have gone a day [on the] road, they seek Him out in the relatives and in the acquaintances. And not finding [Him], they turn back towards Jerusalem, seeking Him.

Revised Douay-Rheims

Douay-Rheims 1899 (Amer.) . And his parents went every year to Jerusalem, at the solemn day of the pasch, And when he was twelve years old, they going up into Jerusalem, according to the custom of the feast, And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him.

V. Alexander's Aramaic T.

James Murdock's Syriac NT

. And his people went up to Jerusalem every year, at the feast of the passover. And when he was twelve years old, they went up to the feast, as they were accustomed. And when the days were completed, they returned: but the child Jesus remained at Jerusalem, and Joseph and his mother knew not [of it]; for they supposed he was with his companions. And when they had travelled a day's journey, they sought him among their people, and [inquired] of every one that knew them. And they did not find him. And they returned again to Jerusalem, searching for him.

Original Aramaic NT

And every year his people were going to Jerusalem at the feast of Passover. And when he was twelve years old, they went out to the feast* just as they had been accustomed; And when the days were past, they were returning, but The Boy Yeshua had remained in Jerusalem and Yoseph and his mother* did not know it. For they were thinking that he was with the children of their friends, and when they had come a journey of one day, they looked for him among their people and among whoever knew them, And they did not find him, and they returned again to Jerusalem and they were looking for him.

Plain English Aramaic Bible
Lamsa Peshitta (Syriac)

And his people went every year to Jerusalem during the feast of the passover. And when he was twelve years old, they went up to the feast, as they were accustomed. And when the feast days were over, they returned; but the boy Jesus remained in Jerusalem; and Joseph and his mother did not know it. They thought that he was with the children of their party; and when they went a day's journey, they sought for him among their own people and those who knew them. But they could not find him; so they returned again to Jerusalem, looking for him.

Updated Brenton (Greek)

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And every year his father and mother went to Jerusalem at the feast of the Passover. And when he was twelve years old, they went up, as their way was, to the feast; And when the days of the feast came to an end and they were going back, the boy Jesus was still in Jerusalem, but they had no knowledge of it: And in the belief that he was with some of their number, they went a day's journey; and after looking for him among their relations and friends, And seeing that he was not there, they went back to Jerusalem, to make search for him.

Bible in Worldwide English

Every year his parents went to Jerusalem for the Passover Feast «a special time to thank God». When Jesus was twelve years old, they went to Jerusalem for the feast as they always did. After the days of the feast were finished, they started home. But the boy Jesus stayed in Jerusalem. His parents did not know it. They thought he was coming with the rest of the people. They travelled one day. Then they looked for him among their family and friends. But they did not find him. So they went back to Jerusalem and looked for him.

Easy English

The boy Jesus visits the Great House of God

Every year, Mary and Joseph went to Jerusalem for the Passover week.

Passover week is a very special time for the Jews. A long time ago, they were slaves in a country called Egypt. The ruler would not let them leave Egypt. But God saved them. And he brought them to the country called Israel. So every year, the Jews remember this. They also eat special food. Their fathers ate this food when they left Egypt. We can read about the first Passover in Exodus, chapter 12.

When Jesus was 12 years old, his parents took him with them to Jerusalem. They went as usual for the Passover week. When the week finished, everyone left to return home. The boy Jesus stayed behind in Jerusalem, but his parents did not know this. They thought that he was with their group. So they travelled for a whole day. Then they began to look for him among their family and friends.

They could not find him, so they went back to Jerusalem. A portion of v. 45 is placed with the next passage for context.

Easy-to-Read Version–2001

Every year Jesus' parents went to Jerusalem for the Passover festival. When Jesus was twelve years old, they went to the feast like they always did. When the feast days were finished, they went home. But the boy Jesus stayed in Jerusalem.

His parents did not know about it. Joseph and Mary traveled for a whole day. They thought that Jesus was with them in the group. They began to look for him among their family and close friends. But Joseph and Mary did not find Jesus in the group. So they went back to Jerusalem to look for him there.

Easy-to-Read Version—2006 **Jesus as a Boy**

Every year Jesus' parents went to Jerusalem for the Passover festival. When Jesus was twelve years old, they went to the festival as usual. When the festival was over, they went home, but Jesus stayed in Jerusalem. His parents did not know about it. They traveled for a whole day thinking that Jesus was with them in the group. They began looking for him among their family and close friends, but they did not find him. So they went back to Jerusalem to look for him there.

God's Word™

Mary and Joseph Find Jesus with the Teachers in the Temple Courtyard

Every year Jesus' parents would go to Jerusalem for the Passover festival. When he was 12 years old, they went as usual.

When the festival was over, they left for home. The boy Jesus stayed behind in Jerusalem, but his parents didn't know it. They thought that he was with the others who were traveling with them. After traveling for a day, they started to look for him among their relatives and friends. When they didn't find him, they went back to Jerusalem to look for him.

Good News Bible (TEV)
The Message

They Found Him in the Temple

Every year Jesus' parents traveled to Jerusalem for the Feast of Passover. When he was twelve years old, they went up as they always did for the Feast. When it was over and they left for home, the child Jesus stayed behind in Jerusalem, but his parents didn't know it. Thinking he was somewhere in the company of pilgrims, they journeyed for a whole day and then began looking for him among relatives and neighbors. When they didn't find him, they went back to Jerusalem looking for him.

Names of God Bible
NIRV

The Boy Jesus at the Temple

Every year Jesus' parents went to Jerusalem for the Passover Feast. When Jesus was 12 years old, they went up to the feast as usual. After the feast was over, his parents left to go back home. The boy Jesus stayed behind in Jerusalem. But they were not aware of it. They thought he was somewhere in their group. So they traveled on for a day. Then they began to look for him among their relatives and friends. They did not find him. So they went back to Jerusalem to look for him.

New Life Version

They Return to Nazareth

When Joseph and Mary had done everything the Law said to do, they went back to Nazareth in Galilee. The Child grew and became strong in spirit. He was filled with wisdom and the loving-favor of God was on Him.

His parents went to Jerusalem every year for the special religious gathering to remember how the Jews left Egypt. When He was twelve years old, they went up to Jerusalem as they had done before. When the days of the special supper were over, they started back to their town. But the boy Jesus was still in Jerusalem. His parents did not know it. They thought Jesus was with the others of the group. They walked for one day. Then they looked for Him among their family and friends.

When they could not find Jesus, they turned back to Jerusalem to look for Him.

New Simplified Bible
The Spoken English NT

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study

Contemporary English V.	Every year Jesus' parents went to Jerusalem for Passover. And when Jesus was twelve years old, they all went there as usual for the celebration. After Passover his parents left, but they did not know that Jesus had stayed on in the city. They thought he was traveling with some other people, and they went a whole day before they started looking for him. When they could not find him with their relatives and friends, they went back to Jerusalem and started looking for him there.
The Living Bible	When Jesus was twelve years old, he accompanied his parents to Jerusalem for the annual Passover Festival, which they attended each year. After the celebration was over they started home to Nazareth, but Jesus stayed behind in Jerusalem. His parents didn't miss him the first day, for they assumed he was with friends among the other travelers. But when he didn't show up that evening, they started to look for him among their relatives and friends; and when they couldn't find him, they went back to Jerusalem to search for him there.
New Berkeley Version	.
New Century Version	.
New Living Translation	Jesus Speaks with the Teachers Every year Jesus' parents went to Jerusalem for the Passover festival. When Jesus was twelve years old, they attended the festival as usual. After the celebration was over, they started home to Nazareth, but Jesus stayed behind in Jerusalem. His parents didn't miss him at first, because they assumed he was among the other travelers. But when he didn't show up that evening, they started looking for him among their relatives and friends. When they couldn't find him, they went back to Jerusalem to search for him there.
The Passion Translation	.
Unlocked Dynamic Bible	.
William's New Testament	His parents were in the habit of going to Jerusalem every year at the feast of the Passover. And when He was twelve years old, they went up as usual to the feast and stayed the usual time. When they returned, the boy Jesus stayed behind in Jerusalem, but His parents were not aware of it. They supposed that He was somewhere in the caravan, and so they traveled a whole day before they began to make an anxious search for Him among His relatives and acquaintances. As they did not find Him, they returned to Jerusalem in anxious search for Him.

Partially literal and partially paraphrased translations:

American English Bible	Well each year, his parents would travel to JeruSalem for the Festival of the Passover. And when he was twelve years old, they again followed the custom of going to the festival. But after the festival days were over and as they were returning home, the boy Jesus stayed behind in JeruSalem... and his parents didn't notice it. So, assuming that he was somewhere in the company of all the people who were traveling with them, they were a day's journey away before they finally started searching for him among their relatives and friends. And when they couldn't find him, they returned to JeruSalem to look for him.
Beck's American Translation	.
Common English Bible	Jesus in the temple at Passover Each year his parents went to Jerusalem for the Passover Festival. When he was 12 years old, they went up to Jerusalem according to their custom. After the festival was over, they were returning home, but the boy Jesus stayed behind in Jerusalem. His parents didn't know it. Supposing that he was among their band of travelers, they journeyed on for a full day while looking for him among their family and friends. When they didn't find Jesus, they returned to Jerusalem to look for him.
International Standard V	Jesus Visits the Temple Every year Jesus'[w] parents would go to Jerusalem for the Passover Festival. When Jesus [Lit. <i>he</i>] was twelve years old, they went up to the festival as usual.

When the days of the festival [The Gk. *lacks of the festival*] were over, they left for home. The young man Jesus stayed behind in Jerusalem, but his parents did not know it. They thought that he was in their group of travelers. After traveling for a day, they started looking for him among their relatives and friends. When they did not find him, they returned to Jerusalem, searching desperately for him.

Len Gane Paraphrase

Now his parents went to Jerusalem every year at the Feast of the Passover. When he was twelve years old, they went up to Jerusalem according to the custom of the feast. After they had completed the days, as they returned, the child, Jesus, stayed behind in Jerusalem, but Joseph and his mother didn't know it, but they, thinking that he was in the group, went a day's journey, and they looked for him about relatives and friends. When they didn't find him, they returned to Jerusalem, looking for him.

A. Campbell's Living Oracles .

New Advent (Knox) Bible

Every year, his parents used to go up to Jerusalem at the paschal feast. And when he was twelve years old, after going up to Jerusalem, as the custom was at the time of the feast, and completing the days of its observance, they set about their return home. But the boy Jesus, unknown to his parents, continued his stay in Jerusalem. And they, thinking that he was among their travelling companions, had gone a whole day's journey before they made enquiry for him among their kinsfolk and acquaintances. When they could not find him, they made their way back to Jerusalem in search of him.

20th Century New Testament

Every year the child's parents used to go to Jerusalem at the Passover Festival. When Jesus was twelve years old, they went according to custom to Jerusalem, And had finished their visit; but, when they started to return, the boy Jesus remained behind in Jerusalem, without their knowing it. Thinking that he was with their fellow-travelers, they went one day's journey before searching for him among their relations and acquaintances; And then, as they did not find him, they returned to Jerusalem, searching everywhere for him.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

NOW HIS PARENTS WENT TO JERUSALEM EVERY YEAR AT THE FIESTA OF THE PASSOVER. AND WHEN HE BECAME TWELVE, THEY WENT UP THERE ACCORDING TO THE CUSTOM OF THE FIESTA; AND AS THEY WERE RETURNING, AFTER SPENDING THE FULL NUMBER OF DAYS, THE BOY JESUS STAYED BEHIND IN JERUSALEM. BUT HIS PARENTS WERE UNAWARE OF IT, BUT SUPPOSED HIM TO BE IN THE CARAVAN, AND WENT A DAY'S JOURNEY; AND THEY BEGAN LOOKING FOR HIM AMONG THEIR RELATIVES AND ACQUAINTANCES. WHEN THEY DID NOT FIND HIM, THEY RETURNED TO JERUSALEM LOOKING FOR HIM.

Awful Scroll Bible

Then His parents themselves sustain along the years, to proceed to Jerusalem, to the feast of the Passover. However as-when Himself becomes two- and -ten years old, they being walked-up-through to Jerusalem, according to the custom of the feast. Surely being completed the days, from-within they are to turn-back-by, the child Jesus remains-by from-within Jerusalem, and Joseph and His mother came not to know it. But being held is it as usual, for Him to be from-among they journey-with them, they went a journey of a day, and keep to seek- Him -up-through, from-among their kindred-together-with them, and from-among those they knew. However being not found Him, they turned-back-by to Jerusalem seeking Him.

Christian Standard Bible

In His Father's House

Every year his parents traveled to Jerusalem for the Passover Festival. When he was twelve years old, they went up according to the custom of the festival. After those days were over, as they were returning, the boy Jesus stayed behind in Jerusalem, but his parents [Other mss read *but Joseph and his mother*] did not

know it. Assuming he was in the traveling party, they went a day's journey. Then they began looking for him among their relatives and friends. When they did not find him, they returned to Jerusalem to search for him.

Conservapedia Translation
The Disciple's Bible
Evangelical Heritage V.

The Boy Jesus in the Temple Courts

Every year his parents traveled to Jerusalem for the Passover Festival. When he was twelve years old, they went up according to the custom of the Festival. When the days had ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it. Since they thought he was in their group, they went a day's journey. Then they began to look for him among their relatives and friends. When they did not find him, they returned to Jerusalem, searching for him.

Ferrar-Fenton Bible

The Lost Child

His parents, however, went yearly to Jerusalem to the festival of the Passover. And when He was twelve years old, they went to Jerusalem, as was customary, to the festival, And the time being completed, as they were returning, the Child Jesus stayed behind in Jerusalem. His parents, however, did not know it; but thinking that He was in the party, they proceeded a day's journey, and searched for Him among their relatives and friends. But failing to find Him, they returned to Jerusalem, searching for Him.

Free Bible Version
God's Truth (Tyndale)

And his father and mother went to Herusalem (Jerusalem) every year at the feast of *ester. And when he was twelve years old, they went up to Herusalem (Jerusalem) after the custom of the feast. And when they had fulfilled the days, as they returned home, the child Jesus bode still in Herusalem (Jerusalem) unknowing to his father and mother. For they supposed he had been in the company, and therefore came a days journey and sought him among their kinsfolk and acquaintance.

Jubilee Bible 2000
Montgomery NT

Now his parents were accustomed to go up to Jerusalem every year at the feast of the Passover. And when he was twelve years old they went up, as was customary, at the time of the feast After spending the full number of days they started home, but the boy Jesus remained behind in Jerusalem. Joseph and his mother did not know this, but supposed that he was in the company, and went a days journey. Then they hunted for him among his kinsfolk and acquaintance; and when they did not find him they returned to Jerusalem, making anxious inquiry for him.

NIV, ©2011
NT for Everyone

The Boy Jesus

Jesus' parents used to go to Jerusalem every year for the Passover festival. When he was twelve years old, they went up as usual for the festival. When the feast days were over, they began the journey back, but the boy Jesus remained in Jerusalem. His parents didn't know; they thought he was in the travelling party, and went a day's journey before looking for him among their relatives and friends. When they didn't find him, they went back to Jerusalem to look for him.

Peter Pett's translation
Riverside New Testament
Leicester A. Sawyer's NT
Tree of Life Version

The Boy Astonishes Jerusalem Scholars

Now His parents were going every year to Jerusalem for the Passover feast. [cf. Exod. 23:15; Lev. 23:4-8; Deut. 16:1-8.] When He became twelve years old, they were going up according to festival custom. As they headed home after completing the days, the boy Yeshua remained in Jerusalem, but His parents didn't know. Supposing He was in the caravan, they went a day's journey, then began looking

for Him among relatives and friends. When they did not find Him, they returned to Jerusalem to search for Him.

Unlocked Literal Bible
Urim-Thummim Version
Weymouth New Testament

.
.
Now His parents used to go up year by year to Jerusalem at the Feast of the Passover. And when He was twelve years old they went up as was customary at the time of the Feast, and, after staying the full number of days, when they started back home the boy Jesus remained behind in Jerusalem. His parents did not discover this, but supposing Him to be in the travelling company, they proceeded a day's journey. Then they searched up and down for Him among their relatives and acquaintances; but being unable to find Him they returned to Jerusalem, making anxious inquiry for Him.

Whiston's Primitive NT
Wilbur Pickering's New T.

.
A twelve-year-old Boy

Now every year His parents would go to Jerusalem to the feast of the Passover; so when He was twelve years old they went up to Jerusalem according to the custom of the feast. When they had fulfilled the days, as they were returning, the boy Jesus stayed behind in Jerusalem, but Joseph and His mother²¹ didn't know it. Supposing Him to be in the caravan, they went a day's journey and then started looking for Him among their relatives and acquaintances. Not finding Him, they returned to Jerusalem seeking Him.

⁽²¹⁾Instead of 'Joseph and His mother', perhaps 3% of the Greek manuscripts, have 'his parents' (to be followed by NIV, NASB, LB, TEV, etc.).

Wikipedia Bible Project

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Every year the parents of Jesus went to Jerusalem for the Feast of the Passover, as was customary. And when Jesus was twelve years old, he went up with them according to the custom for this feast. After the festival was over, they returned, but the boy Jesus remained in Jerusalem and his parents did not know it. They thought he was in the company and after walking the whole day they looked for him among their relatives and friends. V. 45 is placed with the next passage for context.

The Heritage Bible

And his parents went yearly into Jerusalem at the feast of the Passover. And when he became twelve years, they going up to Jerusalem according to the custom of the feast, And completing the days, in their returning, the boy Jesus remained behind in Jerusalem, and Joseph and his mother absolutely did not know. And supposing him to be in the company of travelers, went a day on the way, and they sought him among their relatives and among acquaintances. And not finding him, they turned back into Jerusalem seeking him.

New American Bible (2002)

New American Bible (2011)

New English Bible—1970

.
.
*The Boy Jesus in the Temple.**

* [2:41–52] This story's concern with an incident from Jesus' youth is unique in the canonical gospel tradition. It presents Jesus in the role of the faithful Jewish boy, raised in the traditions of Israel, and fulfilling all that the law requires. With this episode, the infancy narrative ends just as it began, in the setting of the Jerusalem temple.

Each year his parents went to Jerusalem for the feast of Passover, [Ex 12:24–27; 23:15; Dt 16:1–8] and when he was twelve years old, they went up according to festival custom. After they had completed its days, as they were returning, the boy Jesus remained behind in Jerusalem, but his parents did not know it. Thinking that he was in the caravan, they journeyed for a day and looked for him among their

relatives and acquaintances, but not finding him, they returned to Jerusalem to look for him.

New Jerusalem Bible .
 New RSV .
 Revised English Bible–1989

Now it was the practice of his parents to go to Jerusalem every year for the Passover festival; and when he was twelve, they made the pilgrimage as usual. When the festive season was over and they set off for home, the boy Jesus stayed behind in Jerusalem. His parents did not know of this; but supposing that he was with the party they travelled for a whole day, and only then did they begin looking for him among their friends and relations. V. 45 is placed with the next passage for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Every year Yeshua’s parents went to Yerushalayim for the festival of *Pesach*. When he was twelve years old, they went up for the festival, as custom required. But after the festival was over, when his parents returned, Yeshua remained in Yerushalayim. They didn’t realize this; supposing that he was somewhere in the caravan, they spent a whole day on the road before they began searching for him among their relatives and friends. Failing to find him, they returned to Yerushalayim to look for him.

exeGeses companion Bible

THE LADHOOD MINISTRY OF YAH SHUA

And his parents go to Yeru Shalem every year at the celebration of the pasach: and when he becomes twelve years, they ascend to Yeru Shalem after the custom of the celebration - and they fulfill/shalam the days. And as they return, the lad Yah Shua abides behind in Yeru Shalem; and Yoseph and his mother know it not: and they, presuming he is in the caravan, go a journey of a day; and they seek him among their kin and acquaintances: and when they find him not they return to Yeru Shalem, seeking him.

Hebraic Roots Bible

And His parents went into Jerusalem year by year at the Feast of the Passover. And when He was twelve years old, they, going up to Jerusalem according to the custom of the Feast, and fulfilling the days, in their returning, the Boy Yahshua stayed in Jerusalem. And Joseph and His mother did not know. But supposing Him to be in the company, they went a day on the way. And they looked for Him among the relatives and friends. And not finding Him, they returned to Jerusalem, looking for Him.

Israeli Authorized Version

Now his parents went to Yerushalayim every year at the Feast of the Passover. And when he was twelve years old, they went up to Yerushalayim after the custom of the Feast. And when they had fulfilled the days, as they returned, the child Y’shuw`a tarried behind in Yerushalayim; and Yosef and his mother knew not of it. But they, supposing him to have been in the company, went a day’s journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Yerushalayim, seeking him.

Orthodox Jewish Bible
 The Scriptures 1998

.
 .

Expanded/Embellished Bibles:*The Amplified Bible***Visit to Jerusalem**

Now His parents went to Jerusalem every year for the Passover Feast. And when He was twelve years old, they went up to Jerusalem, according to the custom of the Feast; and as they were returning [to ^UNazareth], after spending the required number of days [at the Feast], the boy Jesus remained behind in Jerusalem. Now His parents did not know this, but supposed Him to be in the caravan, and traveled a day's journey; and [then] they began searching [anxiously] for Him among their relatives and acquaintances. When they did not find Him, they went back to Jerusalem looking for Him [everywhere].

^UNazareth of Galilee was about 65 miles north of Jerusalem.

An Understandable Version

Now Jesus' parents went to Jerusalem every year to attend the Passover Festival. [Note: This was the annual Jewish festival commemorating Israel's deliverance from Egyptian bondage under Moses' leadership]. When Jesus was twelve years old, they [all] went up to the Festival as usual. And when they had completed [all] the days [of festivities], and were returning [home], the boy Jesus stayed behind in Jerusalem. Now His parents did not know this, so thinking He was in the caravan, they continued traveling for an entire day [before] they began looking for Him among their relatives and friends. And when they could not find Him, they returned to Jerusalem to look for Him.

The Expanded Bible

Jesus as a Boy

Every year Jesus' parents went to Jerusalem for the Passover Feast [festival; ^Cannual festival that celebrates God's rescue of Israel from Egypt; Ex. 12]. When he was twelve years old, they went to the feast [festival] as they always did [or according to Jewish custom]. After the feast days were over, they started home. The boy Jesus stayed behind in Jerusalem, but his parents did not know it. Thinking that Jesus was with them in the group, they traveled for a whole day. Then they began to look for him among their family and friends. When they did not find him, they went back to Jerusalem to look for him there.

Jonathan Mitchell NT

Now as was [their] custom, His parents regularly went their way – year by year – into Jerusalem during the Feast (or: festival) of the Passover. So when He came to be twelve years [old], after their finishing going up – according to the custom of the Feast (or: festival) – and upon finishing the days, during their process of returning the Boy Jesus continued to remain in Jerusalem.

Yet, inferring from custom for Him to be within the group journeying together (= in the caravan; company of fellow travelers), they went a day's way (= a day's journey on the road) and then began seeking Him back among the relatives and acquaintances.

Then upon not finding Him, they returned into Jerusalem, continuing in searching again for Him.

Kretzmann's Commentary
NET Bible®*Jesus in the Temple*

Now¹²⁵ Jesus'¹²⁶ parents went to Jerusalem¹²⁷ every¹²⁸ year for the feast of the Passover.¹²⁹ When¹³⁰ he was twelve years old,¹³¹ they went up¹³² according to custom. But¹³³ when the feast was over,¹³⁴ as they were returning home,¹³⁵ the boy Jesus stayed behind in Jerusalem. His¹³⁶ parents¹³⁷ did not know it, but (because they assumed that he was in their group of travelers)¹³⁸ they went a day's journey. Then¹³⁹ they began to look for him among their relatives and acquaintances.¹⁴⁰ When¹⁴¹ they did not find him, they returned to Jerusalem¹⁴² to look for him.

¹²⁵tn Here kai (kai) has been translated as "now" to indicate the transition to a new topic.

¹²⁶tn Grk "his"; the referent (Jesus) has been specified in the translation for clarity.

¹²⁸tn On the distributive use of the term κατά (kata), see BDF §305.

^{129sn} The custom of Jesus and his family going to Jerusalem every year for the feast of the Passover shows their piety in obeying the law (Exod 23:14-17).

^{130tn} Grk “And when.” Here καί (kai) has not been translated because of differences between Greek and English style.

^{131sn} According to the Mishnah, the age of twelve years old is one year before a boy becomes responsible for his religious commitments (m. Niddah 5.6).

^{132tc} Most mss, especially later ones (A Cvid Θ Ψ 0130 Ë1,13 33 Ì lat) have εἰς Ἱερουσόλυμα (eij) & ierosoluma, “to Jerusalem”) here, but the ms support for the omission is much stronger (κ B D L W 579 1241 pc co); further, the longer reading clarifies what they went up to and thus looks like a motivated reading.

^{133tn} Here καί (kai) has been translated contrastively in keeping with the context. This outcome is different from what had happened all the times before.

^{134tn} Grk “when the days ended.”

^{135tn} The word “home” is not in the Greek text, but has been supplied for clarity.

^{136tn} Grk “And his.” Here καί (kai) has not been translated because of differences between Greek and English style.

^{137tc} Most mss, especially later ones (A C Ψ 0130 Ë13 Ì it), read Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ (Iwshf kai Jh mhthr autou, “[both] Joseph and his mother”), a reading evidently intended to insulate the doctrine of the virgin conception of our Lord. But κ B D L W Θ Ë1 33 579 1241 pc lat sa read οἱ γονεῖς αὐτοῦ (Joi gonei autou, “his parents”) as in the translation. Such motivated readings as the former lack credibility, especially since the better witnesses affirm the virgin conception of Christ in Luke 1:34-35.

^{138sn} An ancient journey like this would have involved a caravan of people who traveled together as a group for protection and fellowship.

^{139tn} Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

^{140tn} Or “and friends.” See L&N 28.30 and 34.17.

^{141tn} Grk “And when.” Here καί (kai) has not been translated because of differences between Greek and English style.

^{142sn} The return to Jerusalem would have taken a second day, since they were already one day’s journey away.

The Pulpit Commentary
 P. Kretzmann Commentary
 Syndein/Thieme
 Translation for Translators

Luke 2:41-52

What Jesus did in the Temple when he was a boy.

Every year Jesus' parents went to Jerusalem to *celebrate* the Passover festival. So when Jesus was twelve years old, they went up *to Jerusalem* as they always did. When the celebration ended, his parents started to return home, but Jesus stayed in Jerusalem. *His parents* did not realize that *Jesus stayed there*. They thought that he was with the other people who were traveling with them. They walked all day. Then they started to look for him among their relatives and friends. They did not find him, so they returned to Jerusalem to search for him.

The Voice

Every year *during Jesus' childhood*, His parents traveled to Jerusalem for the Passover celebration. When Jesus was 12, He made the journey with them. They spent several days there, participating in the whole celebration. When His parents left for home, Jesus stayed in Jerusalem, but Joseph and Mary were not aware. They assumed Jesus was elsewhere in the caravan *that was traveling together*. After they had already traveled a full day's journey toward home, they began searching for Him among their friends and relatives. When no one had seen the boy, Mary and Joseph rushed back to Jerusalem and searched for Him.

Literal, almost word-for-word, renderings:

Accurate New Testament

and went The Parents [of] him in year to jerusalem [to] the feast [of] the pascha and when [He] becomes [One] [of] years twelve ascending them in the custom [of] the feast and completing the days in the+ to return them remains Jesus The Child in

Analytical-Literal Translation Breakthrough Version	<p>jerusalem and not know {it} The Parents [of] him Thinking but him to be in the caravan [They] come [of] day way and [They] sought him in the [men] related and [in] the [men] known and not Finding {him} [They] return to jerusalem Seeking him</p> <p>. And His parents were traveling each year to Jerusalem to the Passover Festival. And after He became twelve years old, as they walked up in line with the festival's custom and after completing the days, during the <i>time</i> for them to be returning, Jesus, the boy, <i>persisted to do what is right</i> in Jerusalem, and his parents did not know <i>it</i>. When they assumed Him to be among the group walking together on the road, they went a day's trip and were looking all over for Him among the relatives and the <i>people they knew</i>. And when they did not find <i>Him</i>, they returned to Jerusalem looking for Him.</p>
Concordant Literal Version	<p>And His parents went year by year into Jerusalem, to the festival of the Passover." And when He came to be twelve years old, at their going up into Jerusalem according to the custom of the festival, and finishing the days, at their return the Boy Jesus remains behind in Jerusalem, and His parents know it not, Now, inferring that He is in the caravan, they came a day's way, and they hunted Him among the relatives and those known to them." And, not finding Him, they return into Jerusalem, hunting Him."</p> <p>.</p>
Context Group Version Disciples' Literal New T.	<p>In Jerusalem At Age Twelve, Jesus Stays Behind When His Parents Leave For Home</p>
Emphasized Bible	<p>And His parents were going to Jerusalem yearly <i>for</i> the Feast of the Passover. And when He became twelve years <i>old</i>— they going up in accordance with the custom of the Feast, and having completed the days— during their returning, the boy Jesus stayed-behind in Jerusalem. And His parents did not know <i>it</i>, but having thought <i>that</i> He was in the caravan [Or, travel-group], they went a day's journey. And they were searching-for Him among the relatives and the acquaintances. And not having found <i>Him</i>, they returned to Jerusalem, searching-for Him.</p> <p>And his parents used to journey yearly into Jerusalem, at the feast of the passover. And, when he became twelve years, and they went up, according to the custom of the feast, and completed the days, and then were returning, the boy Jesus remained behind in Jerusalem,—and his parents noticed it not; but, supposing him to be in the company, went a day's journey, and then began to seek for him among their kinsfolk and acquaintances, and, not finding him, returned unto Jerusalem, seeking him.</p>
English Standard Version Far Above All Translation	<p>. So the child grew, and became strong in spirit, filled with wisdom; and <i>the</i> grace of God was on him, and his parents went to Jerusalem every year for the festival of the Passover. Then when he was twelve years <i>old</i>, they went up to Jerusalem according to the custom of the festival, and when they had spent the days <i>there</i>, as they returned, the boy Jesus remained in Jerusalem, but neither Joseph nor his mother knew <i>it</i>, but they supposed he was in the group of travellers, and went a day's journey and looked for him among <i>their</i> relatives and acquaintances, and when they did not find him, they went back to Jerusalem looking for him. V. 40 is included for context.</p>
Green's Literal Translation Interlinear Greek New T. Literal New Testament Modern English Version Modern Literal Version	<p>The Boy Jesus in the Temple</p> <p>Now His parents went to Jerusalem every year at the Feast of the Passover. When He was twelve years old, they went up to Jerusalem according to the custom of the</p>

feast. When the days of the feast were complete, as they returned, the Child Jesus remained behind in Jerusalem. And Joseph and His mother did not know of it. But supposing Him to be in their company, they went a day's journey. Then they searched for Him among their relatives and acquaintances. When they did not find Him, they returned to Jerusalem, searching for Him.

Modern KJV

New American Standard B. **Visit to Jerusalem**

Now His parents went to Jerusalem every year at the Feast of the Passover. And when He became twelve, they went up there according to the custom of the Feast; and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. But His parents were unaware of it, but supposed Him to be in the caravan, and went a day's journey; and they began looking for Him among their relatives and acquaintances. When they did not find Him, they returned to Jerusalem looking for Him.

New European Version

Jesus at twelve years old

And his parents went up every year to Jerusalem at the feast of the Passover. And when he was twelve years old, they went up according to the tradition of the feast. And when they had finished the days, as they were returning, the boy Jesus stayed behind in Jerusalem; and his parents knew it not. Supposing him to be in the company, they went a day's journey; and then they looked for him among their relatives and acquaintances. And when they did not find him, they returned to Jerusalem, seeking him.

New King James Version

The Boy Jesus Amazes the Scholars

His parents went to Jerusalem every year at the Feast of the Passover. And when He was twelve years old, they went up to Jerusalem according to the custom of the feast. When they had finished the days, as they returned, the Boy Jesus lingered behind in Jerusalem. And [I]Joseph and His mother did not know it; but supposing Him to have been in the company, they went a day's journey, and sought Him among their relatives and acquaintances. So when they did not find Him, they returned to Jerusalem, seeking Him.

NT (Variant Readings)

And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up [to Jerusalem] after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem: °and [Joseph and his mother] knew it not [°CT-and his parents knew it not;..]; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him.

Restored Holy Bible 6.0

[Finding in the Temple].

And His parents went to Jerusalem every year at the Festival of the Passover. And when He was twelve years old, they go up to Jerusalem according to the custom of the Festival.

And they having fulfilled the days, as they returned, the Child Jesus remained in Jerusalem; and Joseph and His mother did not know.

But they, supposing Him to be in the company, went a day's journey; and they sought Him among the relatives and the acquaintances.

And they not having found Him, they returned to Jerusalem, seeking Him.

Revised Young's Lit. Trans.

And his parents were going yearly to Jerusalem, at the feast of the passover, and when he became twelve years old, they having gone up to Jerusalem, according to the custom of the feast, and having finished the days, in their returning the child Jesus remained behind in Jerusalem, and Joseph and his mother did not know, and, having supposed him to be in the company, they went a day's journey, and were seeking him among the kindred and among the acquaintances, and not having found him, they turned back to Jerusalem seeking him.

Third Millennium Bible

Now His parents went to Jerusalem every year at the Feast of the Passover. And when He was twelve years old, they went up to Jerusalem according to the custom of the Feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it. But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintances. And when they found Him not, they turned back again to Jerusalem, seeking Him.

Thomas Haweis Translation .

A Voice in the Wilderness .

World English Bible .

Young's Updated LT .

The gist of this passage:

The parents of Jesus, who attend the Passover Festival each year, took Jesus there at age 12. When they return, they believe that Jesus is in the caravan, but He is not. They return to Jerusalem to look for Him.

In several instances, I changed some participles to main verbs and vice versa. This does not really change any of the details of the passage; and made more sense to me to do it this way.

Luke 2:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
πορευομαι (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>to traverse, to travel, to depart, to go way, to go forth</i>	3 rd person plural, imperfect (deponent) middle/passive indicative	Strong's #4198
hoi (οι) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
goneus (γονεύς) [pronounced <i>gon-YOOCE</i>]	<i>fathers, parent, the parents</i>	masculine plural noun; nominative case	Strong's #1118
αυτου (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
κατά (κατά) [pronounced <i>kaw-TAW</i>]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
etos (ἔτος) [pronounced <i>EHT-oss</i>]	<i>year, years</i>	neuter singular noun; accusative case	Strong's #2094
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519

Luke 2:41a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Hierousalêm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace</i> ; transliterated <i>Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: His parents [customarily] traveled to Jerusalem...

Jesus' parents were devout and they attended the feast days in Jerusalem. The imperfect tense indicates that they did this habitually; and the plural indicates that they attended these feasts together.

The entire family attended the Feast of the Unleavened Bread followed by the Feast of the Passover every year.

Luke 2:41b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
heortê (ἑορτή) [pronounced heh-or- TAY]	<i>feast [day], festival; holy day</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1859
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
pascha (πάσχα) [pronounced PAHS- khah]	<i>the Passover (the meal, the day, the festival or the special sacrifices connected with it); Easter</i>	indeclinable neuter singular noun; an Aramaic word	Strong's #3957

Translation: ...according to the Feast of Passover.

The specific feast being referred to is the Passover. So we may reasonably assume that Mary and Joseph attended every Passover together, taking Jesus with them.

Jesus' parents went to Jerusalem each year to the Feast of the Passover, indicating that they took their faith very seriously. This was required in the Law. It would make sense for them to take Jesus with them, probably from his youngest years.

The ESV; capitalized is used below.

It is a good idea to understand what this feast is all about.

Doctrine of the Passover

- I. The historical beginnings of the Passover:
 - A. Although the sons of Israel had moved willingly (and by invitation) to Egypt.

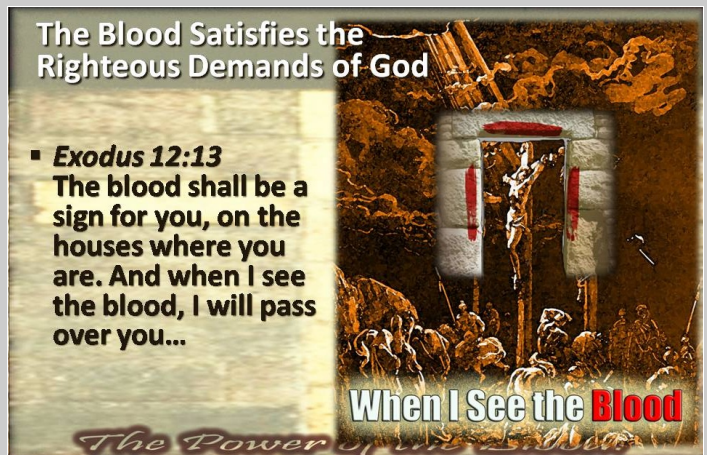
Doctrine of the Passover

- B. However, their descendants were caused to become slaves in Egypt.
- C. At some point, Moses came before Pharaoh of Egypt to ask him to let God's people go into the desert-wilderness to worship their God. Moses did this at the command of God.
- D. When Pharaoh refused, God brought great plagues upon the land of Egypt at the hand of Moses. God brought 9 judgments upon the land of Egypt, and still, despite the heavy toll on Egypt taken by these judgments, Pharaoh stubbornly refused to let God's people go and worship their God.
- E. The final judgment was to be against the firstborn; and this judgment was potentially against everyone in Egypt and in Goshen (which was the part of Egypt, where the Hebrew people lived). God warned that every family would potentially suffer the death of their firstborn.
- F. There was only one way to protect one's family—whether Hebrew or Egyptian.
 1. A year-old lamb would be taken and watched and, before that night of judgment, sacrificed.
 2. The blood of this lamb was to be painted on both sides of the door sill and on the top of the door frame.
 3. God's angel would see this blood and pass over that house.
 4. Where there was no blood, the angel would kill the firstborn of that household.
- G. The symbolism of the Passover:
 1. The lamb represents Jesus Christ, Who is called the Lamb of God.
 2. The blood of the lamb represents the Lord's spiritual death for our sins (which was accomplished while He was physically on the cross being punished on the basis of false charges).
 3. The sins of all mankind were laid upon Jesus during the event of the cross and paid for by Jesus. He took on Himself the punishment for our sins.
 4. When a house was seen to have the blood on its doorway, it was considered under the blood. The firstborn of that house had been redeemed by the blood of the lamb.
 5. Similarly, when we believe in Jesus, we are under the blood of the Lamb having been redeemed by Him.
 6. Jesus Christ, our Passover offering, was sacrificed for us. 1Cor.5:7 John18:28-29 19:14

When I see the Blood (a verse and graphic); from [Juniper Tree and Beyond](#); accessed January 30, 2020.

II. The Passover as later observed by Israel.

- A. From this point forward, Israel was to observe the Passover as a yearly celebration, a memorial to what had come before. Exodus 12:14 **"This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast."** (ESV)
- B. This celebration of the Passover was to be done at the end of the Feast of the Unleavened Bread, where the people of Israel were to not use any leavening in their bread making for a week. This commemorated the fact that, they were so suddenly asked to leave Egypt, that they did not have time to allow for their bread to rise. Exodus 12:15–20
- C. Israel viewed its Passover as a memorial to what God did for them in bringing them out of Egypt. They would have not have appreciated its typical meaning.
 1. The word *typical* is a theological term. A *typical* event or person would look forward so a parallel concept in the future. Typology was essentially unknown to Israel. However, it would be taught in the New Testament.



Doctrine of the Passover

- 2. The Passover is an example of a type.
 - 3. That the Passover looked forward to the sacrifice of our Lord for our sins was not understood by the Israelites. They understood the Passover to be a commemoration of what God had done for them; they did not understand that the Passover looked forward to Jesus on the cross.
 - 4. So for hundreds of years, millions of Israelites participated in the Passover ritual, yet none of them fully appreciated what the Passover was about.
 - 5. Types were to be understood and appreciated *only* after the fulfillment of the type. The reaction of a believer being taught a particular example of typology, might be, "Oh, I see what You did there."
- III. The Passover and the Lord:
- A. The passage we are studying is Jesus attending the Passover with His parents. This was something that they did every year. Luke 2:41
 - B. John mentions 3 Passovers attended by the Lord during His formal ministry:
 - 1. John 2:13–23 appears to be the first Passover that Jesus observed during His public ministry, where he cleansed the Temple of the moneychangers.
 - 2. John 6:4 mentions the Passover as an aside, which occurred soon after the feeding of the 5000. John 6:4–13
 - 3. The final Passover is attended by the Lord, at which time He is seized by the Roman soldiers and the Temple guard. He will become our Passover Lamb, crucified for us. John 11:55–12:1 13:1 18:28–19:14¹
- IV. The Eucharist and the Passover:
- A. Jesus, in His last meal with His disciples, instituted the Eucharist (or communion), which ritual He enjoined them to continue to observe. Mark 14:22–25 Matthew 26:26–29 Luke 22:14–20
 - B. The Eucharist is the NT version of the Passover.
 - C. We observe the Eucharist as a memorial to look back upon what Jesus did for us on the cross. It is the one ritual observed by the church since the death and resurrection of our Lord. 1Corinthians 11:23–26

¹ This is, incidentally, why we know that the Lord’s public ministry was at least 3 years in length.

Excellent resources for additional information:
<https://www.wenstrom.org/downloads/written/doctrines/israelology/passover.pdf>
<http://www.versebyverse.org/doctrine/passover.pdf>

Luke 2:41 His parents [customarily] traveled to Jerusalem according to the Feast of Passover.

The Passover is one of the most significant feasts of Israel. The fact that Mary and Joseph attended Passover each year suggests that they carefully followed the requirements of the Mosaic Law.

Although it was only a requirement that the males attend these feasts in Jerusalem, this did not mean that women were not allowed to go. Joseph, the adopted father of Jesus, took his entire family to celebrate Passover.

This is a lead-in for something significant which happened when the family attended Passover when Jesus was a young man.

Luke 2:42a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but	conjunction	Strong’s #2532

Luke 2:42a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hote/hôte/tote (ὅτε/ἥτε/τότε) [pronounced HOT-eh, HAY-teh, TOT-eh]	<i>when, whenever; after (that), as soon as, as long as; that, while</i>	particle (masculine, feminine and neuter forms)	Strong's #3753
Do these have a meaning together?			
gínomai (γίνομαι) [pronounced GIN-oh- mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle indicative	Strong's #1096
etos (ἔτος) [pronounced EHT-oss]	<i>year, years</i>	neuter plural noun; genitive/ablative case	Strong's #2094
dōdeka (δώδεκα) [pronounced DOH- dek-ah]	<i>twelve, a dozen; 2 and 10</i>	indeclinable numeral adjective	Strong's #1427

Translation: When He had become 12 years old,...

I believe that there is something significant about age 12, and if I were to guess, Jesus was considered a man at this point. I understand that current tradition is age 13 (and, quite obviously, no one today is actually *thought* to be a man or a woman at this age).

No kind of ceremony is mentioned regarding Jesus' age, either on this day or any other.

Luke 2:42b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anabainō (ἀναβείνω) [pronounced ahn-ahb- EI-noh]	<i>ascending, going up; rising, the one mounting, being borne up, springing up</i>	masculine plural, present active participle; genitive/ablative case	Strong's #305
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
katá (κατὰ) [pronounced kaw- TAW]	<i>according to, after, according to a norm or standard; throughout, over, in, at; to, toward, up to; before, for, by</i>	preposition with the accusative case	Strong's #2596
to (τό) [pronounced toh]	<i>the; this, that</i>	neuter singular definite article; accusative case	Strong's #3588
ethos (ἔθος) [pronounced ETH-os]	<i>custom, manner, usage prescribed by law or habit, institute, prescription, rite</i>	neuter singular noun; accusative case	Strong's #1485

Luke 2:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
heortê (ἑορτή) [pronounced heh-or-TAY]	<i>feast [day], festival; holy day</i>	feminine singular noun; genitive/ablative case	Strong's #1859

Translation: ...they were going up [to Jerusalem] according to the schedule [lit., custom, manner] of the feast day.

I think all this means is, Jesus went up this year as a man; as required by the Law of Moses. Joseph was required to go up 3x a year; and now Jesus, at age 12, was also *required* to go up.

Now, even though today, a Jewish boy enters manhood at age 13, I would guess that Jesus, because of His knowledge of Scriptures, was considered a man; or considered to be entering into manhood. This is an assumption which I make, but it is related to what will happen at this Passover.

Luke 2:42 **When He had become 12 years old, they were going up [to Jerusalem] according to the schedule [lit., custom, manner] of the feast day.**

Luke 2:43a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
teleioô (τελειόω) [pronounced tehl-i-OH-oh]	<i>completing, accomplishing, (figuratively) consummating; the one consecrating, finishing, fulfilling, (making) perfect</i>	masculine plural, aorist active participle; genitive/ablative case	Strong's #5048
tas (τάς) [pronounced tahss]	<i>the</i>	feminine plural definite article; accusative case	Strong's #3588
hêmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250

Translation: **When the days [of the Passover] were completed,...**

Attendance of these feasts was central to the lives of Israelites. In the United States, our family celebrations tend to center around Thanksgiving and Christmas (two wonderful holidays because of what they mean). Israel's holidays were all related to their God; they celebrated their God. These festivals are: Pesach (Passover), Shavuot (Weeks or Pentecost), and Sukkot (Tabernacles, Tents or Booths). Think of these 3 feasts as their Thanksgiving and Christmas. A chief difference was, they gathered in Jerusalem to celebrate these feasts, whereas we generally gather with family to celebrate Thanksgiving and Christmas.

When the feast was over, they would return home.

Luke 2:43b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
hupostrephō (ὑποστρέφω) [pronounced hoop-os-TREF-oh]	<i>to turn back; to turn about; to return</i>	present active infinitive	Strong's #5290
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...[and] when they [began to] return [home],...

This particular Passover concluded, and Mary and Joseph began their trip to return home. As we will find out, this was not simply something which only Joseph and his small family attended; but that he went with a rather substantial group. In fact, the group is large enough so that, their son Jesus could be lost in the return home.

Luke 2:43c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hupomenō (ὑπομένω) [pronounced hoop-om-EHN-oh]	<i>to stay (under, behind), to remain to abide; [figuratively] to undergo, to bear (trials), to have fortitude, to persevere, to endure; to (take) patient (-ly), to suffer</i>	aorist active infinitive	Strong's #5278
Iêsous (Ἰησοῦς) [pronounced ee-ay-SOOCE]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
pais (παῖς) [pronounced paheece]	<i>a child, boy or girl; infants, children; servant, slave; an attendant, servant, especially a king's attendant, minister</i>	masculine singular noun; nominative case	Strong's #3816

Luke 2:43c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
Hierousalēm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: ...Jesus, the lad, stayed behind in Jerusalem.

Unknown to His parents, Jesus remained behind in Jerusalem. That He is missing from the group that Mary and Joseph traveled with suggests that it was a fairly large group, perhaps with several wagons.

As an aside, Luke is the only biographer to include this incident in the Lord's biography. All of Luke 1 and much of Luke 2 is not found anywhere else in the biographies of Jesus. Given the particulars found in these two chapters, it would be my hypothesis that Luke learned all or most of this information from Mary. There are at least two reasons for this: (1) there are some things than only Mary would be aware of (her visit to Elizabeth's home, her words spoken there, etc.).³³ (2) Secondly, we have the phrase, *and Mary remembered this incident* (Luke 2:19, 51). Finding this particular phrase in the book of Luke makes perfect sense if Luke is speaking to Mary and she said this to him.³⁴

So, Joseph and Mary have gone to Jerusalem, taking Jesus with them. However, when they begin to return, Jesus remained behind in Jerusalem.

Luke 2:43a-c **When the days [of the Passover] were completed, [and] when they [began to] return [home], Jesus, the lad, stayed behind in Jerusalem.**

Luke 2:43d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
ginōskō (γινώσκω) [pronounced gih-NOH-skoh]	<i>to know, to learn to know, come to know, get a knowledge of perceive, feel; to become known; to understand, perceive, have knowledge of; to understand; Jewish idiom for sexual intercourse between a man and a woman; to become acquainted with</i>	3 rd person plural, aorist active indicative	Strong's #1097

³³ Recall that Elizabeth was much older and would have been dead by the time Luke is converted.

³⁴ Although Luke certainly could have spoken to someone who spoke to Mary; but my reading of this material leads me to think that Luke learned this information from Mary.

Luke 2:43d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
goneus (γονεύς) [pronounced gon-YOOCE]	<i>fathers, parent, the parents</i>	masculine plural noun; nominative case	Strong's #1118
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: *The parents were unaware of this,...*

Joseph and Mary were unaware that Jesus chose to remain behind in Jerusalem. As we will find, they traveled with a very large group; so they assumed that, when it was time for everyone to go, that Jesus just naturally joined back up with their group and was simply in a different wagon or with some different people. They were used to Jesus being quite conversant with other adults.

Luke 2:43 *And when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it,...* (NKJV)

You may wonder, how can they not know that Jesus is not with them? This group is large enough and spread out enough that a head count was not necessarily made. Furthermore, I would make two assumptions: (1) Jesus had never given His parents any cause for concern; so that, when He was supposed to do this or that, He did it. (2) Given that, His parents simply assumed that He knew when everyone was leaving, and that He was expected to have joined up with the group. Given Jesus as a young boy, Mary probably never spoke to Him saying, "Now, we are meeting up at 9 am sharp tomorrow. I want You to make sure You are with us at that time. We will meet up over there and leave at 9:15 am. Now, what time was it that You need to be there?" This conversation would have never taken place.

Jesus was Mary's firstborn, and parents, when they have a child, have no idea what they are doing with their first child. They often make it up as they go along, as prompted by the behavior of the child and their own personal needs. Jesus would have never been disruptive; they would never have had to discipline Him; He always knew the right thing to do. Mary and Joseph would have given very few directives to their Son Jesus for these reasons.

Luke 2:44a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nomizô (νομίζω) [pronounced nom-IHD-zoh]	<i>supposing, thinking; doing by law (usage), that is, becoming accustomed to (passively be usual); deeming, regarding</i>	masculine plural, aorist active participle; nominative case	Strong's #3543
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161

Luke 2:44a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
sunodia (συνοδία) [pronounced soon-od-EE-ah]	<i>a caravan, company; companionship on a journey, synod</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4923

Translation: ...supposing Him to be [somewhere] in the caravan.

The Lord's parents simply made the assumption that Jesus was with the caravan (He knew when they would leave).

This suggests that there was quite a large caravan (possibly even a hundred or more), where friends, neighbors and relatives would band together and make the trip together. It would make sense for a family and many of its neighbors to travel together to the three great feasts.

No thought was given to where Jesus was, because He was sinless. So, Mary and Joseph found out early on that they never needed to worry about Him. Some children require that you begin to lay down the law with them at age 3 or 4; but this was not necessary with Jesus. His perfect behavior was, very likely, taken for granted by His parents. It is highly unlikely that they had a great many boundaries which they imposed upon Jesus, as He was a naturally good child.

Luke 2:44b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person plural, aorist active indicative	Strong's #2064
hêmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; genitive/ablative case	Strong's #2250

Luke 2:44b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hodos (ὁδός, οὐ, ἡ) [pronounced ho-DOSS]	<i>a way, road; a journey; traveling; a course of conduct; a way [of thinking, feeling, deciding]</i>	feminine singular noun in the accusative case	Strong's #3598

Translation: Having gone a day [*'s journey on the*] road,...

They were gone for a day, when they realized that Jesus was not in the caravan with them. Mary, like any mother, would have noticed that she had not seen her Son for the past 8 hours (or, whatever); and when she purposely went to find Him, she was unable to locate Him.

Luke 2:44c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
anazêteō (ἀναζητέω) [pronounced an-ad-zay-THE-oh]	<i>to seek out, to search [through, out], to make diligent search</i>	3 rd person plural, imperfect active indicative	Strong's #327
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tois (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
suggenês (συγγενής) [pronounced soong-ghen-ACE]	<i>relatives, cousins, kin, of the same kin, akin to, related by blood; in a wider sense, of the same nation, a fellow countryman</i>	masculine plural noun/adjective; dative, locative or instrumental case	Strong's #4773
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
tois (τοῖς) [pronounced toiç]	<i>for the; by this, in that</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588

Luke 2:44c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gnōstos (γνωστός) [pronounced <i>gnome-TOSS</i>]	<i>well known, acquaintance, known, notable</i>	masculine plural adjective; dative, locative or instrumental case	Strong's #1110

Translation: ...they looked for Him among the relatives and among [their] acquaintances.

In this caravan would be relatives, friends and acquaintances of Mary and Joseph. It was assumed that Jesus was elsewhere in the caravan with them, as apparently He was very sociable and mingled. However, it turns out that He was not among them.

We do not know how much time was devoted to this search; but, clearly, that depends upon the size of the caravan and in how many places Jesus could have been.

Luke 2:43d–44 The parents were unaware of this, supposing Him to be [somewhere] in the caravan. Having gone a day [s journey on the] road, they looked for Him among the relatives and among [their] acquaintances.

They have all traveled in a pretty large group. Perhaps there was a core group of friends, relatives and neighbors; and as they continued on this journey, people that they knew would join up with them. The gathering for Passover was a verb big deal; a very large number of people attended this. On a trip like this, there would have been safety and fellowship in numbers. For many of them—given the hard work that they did as farmers and ranchers—this was a great celebration of fellowship for them.

Luke 2:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
μή (μή) [pronounced <i>may</i>]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
heuriskō (εὐρίσκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>finding (literally or figuratively); getting, the one obtaining; perceiving, seeing</i>	masculine plural, aorist active participle; nominative case	Strong's #2147
hupostrophō (ὑποστρέφω) [pronounced <i>hoop-os-TREF-oh</i>]	<i>to turn back; to turn about; to return</i>	3 rd person plural, aorist active indicative	Strong's #5290
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
Hierousalēm (Ἱερουσαλήμ) [pronounced <i>hee-er-oo-sal-AME</i>]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: When they did not find [Him], they returned to Jerusalem,...

Even though the word for *Him* is not found in v. 45a, many translations include it. In the Greek, when the direct object is obvious, the Greek does not always include the word. Since it is obvious, it is understood.

When Jesus' parents realized that Jesus was not in the group, then they returned to Jerusalem (I have made this assumption as the word *parents* is used twice in this passage, which seems to correspond to the word *they*). It is logical that both Joseph and Mary would have gone back together.

Luke 2:45b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anazêteō (ἀναζητέω) [pronounced an-ad-zay-THE-oh]	<i>seeking out, searching [through, out], making a diligent search</i>	masculine plural, present active participle; nominative case	Strong's #327
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...to find Him.

The caravan was a day out from Jerusalem. They had a bit of road to cover (I believe I read that the trip of 65 or 68 miles; I suspect that they might be maybe a third of that distance from Jerusalem). The number of people who are in this group who return to Jerusalem are not specified. Obviously, both Joseph and Mary; whether anyone returns with them or there are any other sons there with them, we are not told.

They go back to Jerusalem to find Jesus.

Luke 2:45 **When they did not find [Him], they returned to Jerusalem, to find Him.**

Joseph and Mary had to return to Jerusalem to find Jesus. Given the details of this incident, I would suppose that this is the first time anything like this has happened.

Luke 2:41–45 **Jesus' parents traveled each year to the Passover Feast. One time, when Jesus was 12, they went up to Jerusalem, according to the schedule of the Passover. They were in Jerusalem for the specified number of days, and then they returned home, not realizing that Jesus—yet still a young man—remained behind in Jerusalem. They had simply assumed that He was in this caravan that they were with. They had traveled a full day, when they began to look for Him among their relatives and acquaintances. When they did not find Him, they returned to Jerusalem in order to look for Him.**

At this point, I have moved a handful of translations about and begun a new category of *weird translations and Old English translations*. Some translations tend to be interesting, but very difficult to read. They will also be placed in this new category.

And he was, after three days they found Him in the Temple, sitting in the midst of the teachers, and hearing and questioning them. And they keep on being astonished, everyone, those hearers of Him on the understanding and the answers of Him.

Luke
2:46–47

And it came to pass [that] they found Him 3 days [later] in the Temple [area], sitting in the midst of the [theological] teachers, listening [to them] and questioning them. Everyone [there] who heard Him kept on being astonished, concerning [His] understanding and His answers.

Jesus' parents found Him 3 days later in the Temple area, where He was sitting in the midst of a large group of theological teachers and experts in the Law, and He was listening to them and questioning them as well. Everyone there who heard Him was astonished about His understanding of the Scriptures as well as His answers to their questions.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) . And he was, after three days they found Him in the Temple, sitting in the midst of the teachers, and hearing and questioning them. And they keep on being astonished, everyone, those hearers of Him on the understanding and the answers of Him.
- Revised Douay-Rheims .
- Douay-Rheims 1899 (Amer.) . And it came to pass, that, after three days, they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers.
- V. Alexander's Aramaic T. .
- James Murdock's Syriac NT . And after three days, they found him in the temple, sitting in the midst of the teachers, and listening to them, and asking them questions. And all they that heard him, were astonished at his wisdom and his answers.
- Original Aramaic NT . After three days, they found him in The Temple as he sat in the midst of the Teachers and he heard from them and he was inquiring of them. And all who were listening to him were astounded at his wisdom and at his discourses.
- Plain English Aramaic Bible .
- Lamsa Peshitta (Syriac) . After three days, they found him in the temple, sitting in the midst of the teachers, listening to them, and asking them questions. And all those who heard him were amazed at his wisdom and his answers.

Significant differences:

Limited Vocabulary Translations:

- Bible in Basic English . And after three days they came across him in the Temple, seated among the wise men, giving ear to their words and putting questions to them. And all to whose ears it came were full of wonder at his knowledge and the answers which he gave.
- Bible in Worldwide English . On the third day they found him in the temple. He was sitting in front of the teachers of the law. He was listening to them and asking them questions. All who heard him were surprised at what he knew and his answers.
- Easy English . They looked for him for three days, before they found him in the Great House of God. He was sitting among the teachers. He was listening to what they were saying. He was also asking them questions. Everyone that was listening to Jesus was very surprised. He understood so many things and he could answer difficult questions. A portion of v. 45 is included for context.
- Easy-to-Read Version–2001 .

Easy-to-Read Version–2006	After three days they found him. Jesus was sitting in the Temple area with the religious teachers, listening and asking them questions. Everyone who heard him was amazed at his understanding and wise answers.
God's Word™	Three days later, they found him in the temple courtyard. He was sitting among the teachers, listening to them, and asking them questions. His understanding and his answers stunned everyone who heard him.
Good News Bible (TEV)	On the third day they found him in the Temple, sitting with the Jewish teachers, listening to them and asking questions. All who heard him were amazed at his intelligent answers.
The Message	The next day they found him in the Temple seated among the teachers, listening to them and asking questions. The teachers were all quite taken with him, impressed with the sharpness of his answers.
NIRV	After three days they found him in the temple courtyard. He was sitting with the teachers. He was listening to them and asking them questions. Everyone who heard him was amazed at how much he understood. They also were amazed at his answers.
New Life Version	Three days later they found Him in the house of God. He was sitting among the teachers. He was hearing what they said and asking questions. All those who heard Him were surprised and wondered about His understanding and at what He said.
New Simplified Bible The Spoken English NT	. And it turned out that they found him three days later-he was in the Temple. He was sitting there with the teachers, listening to them and asking them questions. Everyone who heard him was totally amazed at his understanding and his answers.
NT for Everyone	.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	. Three days later they found Jesus sitting in the temple, listening to the teachers and asking them questions. Everyone who heard him was surprised at how much he knew and at the answers he gave.
The Living Bible	Three days later they finally discovered him. He was in the Temple, sitting among the teachers of Law, discussing deep questions with them and amazing everyone with his understanding and answers.
New Berkeley Version New Century Version New Living Translation	. . . Three days later they finally discovered him in the Temple, sitting among the religious teachers, listening to them and asking questions. All who heard him were amazed at his understanding and his answers.
The Passion Translation Unlocked Dynamic Bible	. After three days, they found him in the temple courtyard, sitting in the midst of the Jewish religious teachers. He was listening to them teach, and he was asking them questions. All the people who heard what he said were amazed at how much he understood and how well he answered the questions that the teachers asked.
William's New Testament	And after three days they finally found Him in the temple sitting among the teachers, listening to them and asking them questions. Now everyone who was listening to Him was showing astonishment at His intelligence and at His answers.

Partially literal and partially paraphrased translations:

American English Bible	It took them three days, but they finally found him in the Temple sitting in the midst of the teachers, listening to them and asking questions...and his understanding and answers amazed everyone who heard him.
Beck's American Translation	.

Breakthrough Version	And it happened after three days; they found Him on the temple grounds sitting in <i>the</i> middle of the teachers, listening to them, and asking them questions. All the <i>people</i> listening to Him were astounded based on His understanding and responses.
Common English Bible	.
International Standard V	.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	When they could not find him, they made their way back to Jerusalem in search of him, and it was only after three days that they found him. He was sitting in the temple, in the midst of those who taught there, listening to them and asking them questions; and all those who heard him were in amazement at his quick understanding and at the answers he gave. V. 45 is included for context.
20 th Century New Testament	It was not till the third day that they found him in the Temple Courts, sitting among the Teachers, now listening to them, now asking them questions. All who listened to him marveled at his intelligence and his answers.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	After three days they found him in the temple, sitting among the priests [The KJV term "doctors" is archaic - "priests" is more appropriate to the modern audience.], both listening to them and asking questions. Everyone that heard him was astonished at his understanding and answers.
The Disciple's Bible	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	And it transpired that, after three days, they discovered Him in the temple, sitting among the teachers, both listening to and questioning them. And ail who heard Him were astonished at His intelligence and His answers.
Free Bible Version	.
God's Truth (Tyndale)	And it fortun-ed after three days that they found him in the temple, sitting in the midst of the doctors, both hearing them and posing (asking questions) them. And all that heard him, marvelled at his wit and answers.
Montgomery NT	On the third day they found him sitting in the Temple, among the Rabbis, both listening to them and asking questions. All that heard him were amazed at his understanding and his answers.
NIV, ©2011	.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	And it came about, that after 3 days they found him in the Temple, sitting in the middle of the teachers, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers.
Weymouth New Testament	.
Whiston's Primitive NT	.
Wilbur Pickering's New T.	So it happened that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. (All who heard Him were astonished at His understanding and answers.) ²² ⁽²²⁾ Really and truly—how many of us could discuss theology intelligently for one hour, let alone three days!
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible	.	And it was, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them. And all those hearing him were astounded over his mind putting it together, and his answers.
New American Bible (2002)	.	
New American Bible (2011)	.	
New English Bible—1970	.	
New Jerusalem Bible		It happened that, three days later, they found him in the Temple, sitting among the teachers, listening to them, and asking them questions; and all those who heard him were astounded at his intelligence and his replies.
New RSV	.	
Revised English Bible—1989		When they could not find him they returned to Jerusalem to look for him; and after three days they found him sitting in the temple surrounded by the teachers, listening to them and putting questions; and all who heard him were amazed at his intelligence and the answers he gave. V. 45 is included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible		On the third day they found him — he was sitting in the Temple court among the rabbis, not only listening to them but questioning what they said; and everyone who heard him was astonished at his insight and his responses.
exeGesés companion Bible		And so be it, after three days, they find him in the priestal precinct sitting midst the doctors - both hearing them and asking them: and all who hear him astound at his comprehension and answers.
Hebraic Roots Bible Israeli Authorized Version <i>The Scriptures</i> 1998	.	And it came to be, after three days, that they found Him in the Set-apart Place, sitting in the midst of the teachers, both listening to them and asking them questions. And all who heard Him were astonished at His understanding and answers.
Tree of Life Version		After three days they found Him in the Temple, sitting in the center of the teachers, listening to them and asking them questions. And all those hearing Him were astonished at His understanding and His answers.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>		Three days later they found Him in the [court of the] temple, sitting among the teachers, both listening to them and asking them questions. All who heard Him were amazed by His intelligence and His understanding and His answers.
An Understandable Version		And it happened after three days that they found Him in the Temple, sitting in the middle of the [<i>Jewish</i>] teachers, listening to them and asking questions. And all of them who heard Him were amazed at His understanding [<i>i.e., of spiritual matters</i>] and His answers [<i>to questions they would ask Him</i>].
The Expanded Bible		After three days [^c probably three days since they left Jerusalem—one out, one back, and one searching] they found Jesus sitting in the Temple ·with [among; in the middle of] the teachers, listening to them and asking them questions. All who heard him were amazed at his understanding and answers.
Jonathan Mitchell NT		Later, after three days, it happened [that] they found Him within the Temple courts (or: grounds), continuing in sitting within the midst of the teachers, constantly

listening to them, as well as repeatedly making inquiries and putting question to them.

Now all the folks continuing to listen to and hear Him began 'standing outside themselves' in amazement and were repeatedly astonished at His understanding (His ability to make things flow together) and discerning responses (or: decided answers).

NET Bible®

After¹⁴³ three days¹⁴⁴ they found him in the temple courts,¹⁴⁵ sitting among the teachers,¹⁴⁶ listening to them and asking them questions. And all who heard Jesus¹⁴⁷ were astonished¹⁴⁸ at his understanding and his answers.

^{143tn} Grk “And it happened that after.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here καί (kai) has not been translated because of differences between Greek and English style.

^{144sn} Three days means there was one day out, another day back, and a third day of looking in Jerusalem.

^{145tn} Grk “the temple.”

^{146tn} This is the only place in Luke’s Gospel where the term διδάσκαλος (didaskalo, “teacher”) is applied to Jews.

^{147tn} Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

^{148sn} There was wonder (all who heard...were astonished) that Jesus at such a young age could engage in such a discussion. The fact that this story is told of a preteen hints that Jesus was someone special.

P. Kretzmann Commentary
Syndein/Thieme

And it came to pass after three days, they found Him in the temple courts, sitting among the teachers, both listening to them and asking them questions. And all who heard Jesus were astonished at His understanding {sunesis} and His answers {apokrisis}.

Translation for Translators

Two days later, they found him. He was in the Temple *courtyard*, sitting with the Jewish religious teachers. He was listening to what they said, and he was asking them questions. Everyone who heard what he *said* was amazed at how much he understood and *how well* he answered *the questions that the teachers asked*.

The Voice

After three days of separation, they finally found Him—sitting among a group of religious teachers in the temple—asking them questions, listening to their answers. Everyone was surprised and impressed that a 12-year-old boy could have such deep understanding and could answer questions *with such wisdom*.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

and [It] becomes after days three [They] find him in the temple sitting in [thing] middle [of] the teachers and hearing them and asking them marveled but All The [Men] Hearing him at the intellect and the answers [of] him

Awful Scroll Bible

Although itself happened after three days, they found Him from-within the sacred place, Himself sitting-down from-among the midst of the teachers, even hearing them and questioning-over-against them, a questioning-over-against. Moreover, all they listening to Him, themselves keep to stand-away at His intelligibly sends-together, and His resolves-away.

Concordant Literal Version
Orthodox Jewish Bible

And it came about, that after shloscha yamim (three days) they found him in the courts of the Beis HaMikdash, sitting in the midst of the rabbis, both listening to them and asking them she’elot (kashes, questions).

And all the ones listening to him where amazed at his binah and at his teshuvot (answers).

Rotherham’s Emphasized B.

And it came to pass, that, after three days, they found him in the temple, sitting amidst the teachers,—both hearkening unto them, and questioning them. Now all who heard him were beside themselves, because of his understanding and his answers.

Luke 2:46a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
When there is no clear subject, this verb with the kai conjunction can mean, <i>and it came to pass; so it was.</i>			
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
hēmerai (ἡμέραι) [pronounced <i>hay-MEH-rai</i>]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250
treis/tria (τρεις/τρία) [pronounced <i>trice/TREE-ah</i>]	<i>three</i>	masculine plural noun; accusative case	Strong's #5140
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to get, to obtain; to perceive, to see</i>	3 rd person plural, aorist active indicative	Strong's #2147
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced <i>toē</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
hieron (ἱερόν) [pronounced <i>hee-er-ON</i>]	<i>a sacred place; the Temple, a temple</i>	neuter singular noun; dative, locative or instrumental case	Strong's #2411

Translation: And it came to pass [that] they found Him 3 days [later] in the Temple [area],...

His parent apparently scoured much of Jerusalem looking for their son Jesus. It was not until 3 days that they found Him in the Temple area. Whether this was the 1 day trip of their return and 2 days of looking, we don't know. At bare minimum, they returned (1 day); looked for a day, could not find Him; and then looked the next day in the Temple, where they found Him.

It is interesting that they did not know where to look for Him at first. One explanation for this is, some other parents went back with Joseph and Mary and gave their suggestions as to where Jesus might be (based upon their own experiences with their own children). That is certainly reading into the text. In any case, Mary and Joseph do not go to the Temple first.

On the third day, they find Jesus at the Temple. Now, Jesus is not in the Temple proper, but in one of the courtyards designed for people to go and worship (which would have included teaching and Scripture reading).

Could this 3 days be prophetic? Would this be typical of the Lord being in the tomb for 3 days after the crucifixion? I am probably making too much of this little detail.

In any case, His parents did not think to look for Him at the Temple in the first place.

Again, these are small details found in this passage which would not have been known by many people. These are things which Mary would have known.

Luke 2:46b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kathzomai (καθέζομαι) [pronounced <i>kath- EHD-zom-ahee</i>]	<i>sitting [down], seating one's self</i>	masculine singular, present (deponent) middle/passive participle; accusative case	Strong's #2516
en (ἐν) [pronounced <i>en</i>]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
mesos (μέσος) [pronounced <i>MEH- soss</i>]	<i>middle, midst, in the middle, among</i>	masculine singular adjective; accusative case	Strong's #3319
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
didaskalos (διδάσκαλος) [pronounced <i>did-AS- kal-oss</i>]	<i>teacher, instructor; doctor, master</i>	masculine plural noun; genitive/ablative case	Strong's #1320

Translation: ...sitting in the midst of the [theological] teachers,...

Mary and Joseph find their Son. Jesus is sitting with a group of theological teachers. These would be rabbis, priests, scribes, pharisees—or some combination thereof. These were learned men in the Law of God, and Jesus is in their midst speaking with them.

It is reasonable to suppose that there were synagogues in the Galilee area that Jesus attended. Whether He got into any theological conversations is unknown (even His attendance in His youth is unknown); but that does seem reasonable to assume. That He would have taken every opportunity to learn the Word of God is exactly what we would expect. What you ought to be thinking is, *If Jesus is God, did He really have to learn anything?* The short answer to that question is, yes. Jesus in His humanity had to learn the Word of God; He had to learn Bible doctrine. There is, apparently, no direct pipeline between His Deity and His humanity through which all truth flowed.

Jesus heard the Scriptures read and explained throughout His young life; and the words of His Father remained in His soul.

Jesus Sitting Among the Teachers (a painting by Vasily Polenov 1896); from [Wikiart](#); accessed February 21, 2020.



Luke 2:46c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ακούῶ (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine singular, present active participle; accusative case	Strong's #191
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
επερωτᾷ (ἐπερωτάω) [pronounced ep-er-o-TAH-oh]	<i>questioning, asking for, inquiring, seeking; asking (after, questions), demanding, desiring</i>	masculine singular, present active participle; accusative case	Strong's #1905
αὐτούς (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: ...listening [to them] and questioning them.

So Jesus is at the Temple, sitting amongst a group of teachers. He is listening to them and questioning them. He is not necessarily doing a lot of speaking; nor does He appear to be teaching the Law to them; but He listens to them and questions them. This suggests that, He is politely questioning their interpretations and doctrines which do not line up with the Scriptures. I say *politely*, because it is clear that no one here is getting mad at Him. The teachers would have found this young man to be both extraordinary and engaging.

I see this as an informal teaching session—perhaps even one designed for young believers—and questions were clearly allowed. I can imagine Jesus saying, “And what of this passage? What do you make of these words of Scripture?” And He would say the passage from memory (the adults there would have spent many years learning and memorizing these same passages). The learned men there—not necessarily the same sort of men who would later persecute the Lord—would then be forced to consider what they said when hearing other Scriptures presented.

A Brief Review of Luke 2:43–46/60 Minutes Show:

Mary and Joseph took Jesus, at age 12, to celebrate Passover in Jerusalem. When they left, Jesus remained behind, apparently without telling them.

Luke 2:43–45 *And when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, but supposing Him to be in the group they went a day's journey, but then they began to search for Him among their relatives and acquaintances, and when they did not find Him, they returned to Jerusalem, searching for Him.*

Luke 2:46 *After three days they found Him in the temple, sitting among the teachers, listening to them and asking them questions.*

We can make reasonable guesses as to exactly how Jesus advanced spiritually in His humanity at this age. He advanced by means of Bible doctrine in His soul, but we do not know the exact nuts and bolts of it. Did he attend the synagogue regularly? Did He have access the Scriptures as a private person? Jesus, although He is God, must advance spiritually in His humanity as well. In fact, there is no public ministry by Jesus without Him growing spiritually. His omniscience is not just poured out into His human soul. I actually have a pretty good theory on this.

Jesus would have had a great advantage in one way—when He heard the Word of God, he knew it and He accepted it as authoritative—and most importantly, Jesus retained this information—all of it. Jesus did not have a sin nature. Therefore, He was just as God had originally created man. This would have give Him a perfect brain, untouched by sin (there is a great deal of evidence that, despite being fully human, Jesus was, to say the least, an unusual human being.

I saw a **special on 60 minutes** about people who could not forget anything (it is called *Superior Autobiographical Memory*). This actually made their lives quite difficult. When people sin against us, we have a two things which allow us to deal with that: (1) as believers, we can choose not to react, but remain filled with the Spirit instead. That is, we do not respond with a negative mental attitude or with verbal sins. Ideally speaking, we choose to forgive that person (and I say, ideally, because it is not too difficult to hold a grudge). (2) Because remembering each and every wrong done against us is not healthy, God allows us to forget things which have happened in our lives. In my own life, interestingly enough, I do not tend to remember hurtful things that others have said or done to me, but I do tend to remember some of the lousy things I have done to others. I remember many of those.

These people on 60 Minutes had memories which were incredible—you could name a specific day and a year, and they could remember things which happened on that specific day and year. However, this meant that they were unable to take things from the past and let them drift from their memories, such as hurtful things which friends and family members have said to them. For this reason, this sort of mind did not provide these people with any sort of happiness or well-being. Every argument and every hurtful thing said to them, they remembered, as if it were yesterday. So these things weighed heavily on their souls.

I believe that Jesus simultaneously remembered all that had taken place in His life (including the sinful things that others said to Him); but that He was also able to lay those things aside by means of God the Holy Spirit, Who indwelt Him. He might remember some hurtful or unjust thing which happened in his life, but He *chose* not react to it—even though He may have retained that memory for His entire earthly life.

What I am saying is, even though Jesus is fully human, He also lacks a sin nature. Furthermore, He chooses each and every day not to sin. So, physically and mentally, there are some differences between you and Jesus. This does not mean that His life was super-advantaged. Again, when your memory is perfect, you remember everything, including the evil which was done against you. Every single day, the pressure from that would have increased. You see, you not only have every wrong thing said or done to you from the previous years in your memory; but you continue to accumulate more and more things in your memory that have been done against you. By the time that Jesus got to the cross, He was carrying a massive burden of things said against Him which He

chose *not* to react to. I taught for nearly 30 years, and kids can be cruel, and kids have said some pretty mean things to me. But, I continued to teach because, as time goes on, I forget these things which were said. I cannot imagine if the memory of such things remained with me, each and every year.

It is an interesting area of speculation, and my assumption would be that, Jesus chose *not* to think about all of the wrongs done against Him. This was a choice that He could consciously make (again, this is mostly speculation).

Now, I realize that it may be strange to consider Jesus, His mentality and His not having a sin nature. However, we find Him here, just outside of the Temple, holding His Own with a group of theological experts. He did *not* come by His theological knowledge from His omniscience (something which we have discussed), but through the intake of Bible doctrine. By age 12, Jesus knew enough of the Old Testament to interact even with the theological experts of that day.

Here, the New Testament narrative seems to indicate that Jesus had an amazing mind, being that it had not been compromised by a sin nature (that is the part which I take by implication). There will be other passages where it is clear that His body was capable of some extraordinary things (He will fast for 40 days in Luke 4); which I would attribute to His lack of a sin nature as well.

Luke 2:46 And it came to pass [that] they found Him 3 days [later] in the Temple [area], sitting in the midst of the [theological] teachers, listening [to them] and questioning them.

Bear in mind that the teachers at the Temple would have been a mixed bag. Some trusted implicitly in the Word of God; others trusted implicitly in the traditions of Judaism, which were related to the Scriptures, but with a legalistic spin placed upon them.

Jesus is among the teachers who have devoted their lives to studying the Word of God. He is asking them questions, and let me suggest that, He may be asking questions in order to gain knowledge; but He may also be asking questions to get them to reconsider their incorrect points of view. "In the light of what you just said, how do you explain Isaiah 53?" He might ask one of them.

Luke 2:47			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
existēmi (ἐξίστημι) [pronounced <i>ex-ee-STAY-me</i>]	<i>literally, to stand outside [onself]; therefore, used when one stands outside his mind; when one is beside himself; and more clearly, to be astonished, to be amazed, to be astounded</i>	3 rd person plural, imperfect middle indicative	Strong's #1839
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one</i>	masculine plural adjective, nominative case	Strong's #3956
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588

Luke 2:47			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούῳ (ἀκούω) [pronounced ah-KOO-oh]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, present active participle; nominative case	Strong's #191
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
επί (ἐπί) [pronounced eh-PEE]	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
τῆ (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
sunesis (σύνεσις) [pronounced SOON-es-is]	<i>mentally putting together, that is, understanding, intelligence, the intellect, knowledge</i>	feminine singular noun; dative, locative or instrumental case	Strong's #4907
καί (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ταῖς (ταῖς) [pronounced taiç]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	feminine plural definite article; dative, locative and instrumental cases	Strong's #3588
αποκρισις (ἀπόκρισις) [pronounced ap-OK-ree-sis]	<i>a response, a replying, an answer</i>	feminine plural noun; dative, locative or instrumental case	Strong's #612
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: Everyone [there] who heard Him kept on being astonished, concerning [His] understanding and His answers.

These questions went two ways. Jesus questioned the teachers, but it came to a point where they, apparently, questioned Him. They may have been simply testing Him; or they may have been searching for actual insight. In any case, what Jesus says impresses them; and when they put a question to Him, His answer amazes them.

In His public ministry, Jesus often questions the pharisees and they often question Him. When Jesus questions them, He is not searching for knowledge, but allowing them to reexamine their false points of view. When they ask Him questions, some of them are not searching for knowledge, but they are trying to trip Him up (bear in mind

that all of these teachers have a sin nature and there are different levels of their knowledge and trust of the Word of God³⁵).

Everyone who is there hearing Him is astonished. The imperfect tense means, they began being astonished in the past and they continue being astonished. He does not just say one or two clever things and that surprises them. His questions themselves astonish them, as do His answers to their questions. Let me suggest that, in very short order, these men understood that they were dealing with a spiritual intellect like no other. At this juncture, it appears that there is no animosity towards Jesus.

It is very clear that He understands the Scriptures. The word for *understand* is *sunesis* (σύνεσις) [pronounced *SOON-es-is*], and it means *mentally putting together*, that is, *understanding, intelligence, the intellect, knowledge*. So, he is taking a variety of Scriptures and putting them together, and looking at things from a larger theological perspective which goes beyond the individual verses.

Emphasizing a particular group of Scriptures:

What is so very common is, a person will read and know a series of verses, and they put a great deal of emphasis upon those verses, excluding others (intentionally or lacking a full knowledge of them). It is from this approach that we get many of the false doctrines which are accepted as true (particularly those articulated by various cults and denominations). It would be easy to read the Bible and see God's sovereignty as being the end-all, be-all, to the point where man's volition is irrelevant. I could give you a half dozen verses right now, and it would seem, by these verses, that God determines everything in its entirety whether we believe in Him or not (also known as 5 point Calvinism).

However, one may also go into the Word of God and pull out a half dozen Scriptures which place our free will as the highest level of our being, to where, just by exercising our free will, we can be saved and then lose that salvation—perhaps many times. This is known as Arminianism (I am not presenting either of these positions as true, but as opposing theological positions with an abundance of Scriptural backup).

What the believer who wants to advance must do is, allow these verses and approaches to Scripture to complement one another. These things that we read about God's sovereignty must be true; but, simultaneously, we also must believe what we read about our own free will. Somehow, our theological understanding must reflect both sets of verses, which, to some, would seem even contradictory.

Where an emphasis on a limited number of Scriptures stands out is, in the Christian cult (and there are many of them). A teacher may have 25 or 50 Scriptures embedded in his mind, and they are his *go-to theology verses*. So his explanation for anything places these particular set of verses above everything else.

One of the great examples of this is the Jehovah Witnesses. They do not believe in the Divinity of Jesus Christ (and you may be wondering even yourself, right at this point, what I think, as I have been emphasizing *Jesus the young man* in this passage—because that is what this passage speaks to). What the JW's do is, they have those go-to verses (which is sometimes even greater than 25 or 50 verses); but they have to explain away so many more other verses as a result. I can tell you from personal experience that, they learned canned answers for this or that objection to their theology, but that they cannot go beyond that canned answer (part of their training appears to be, if they get hung up on issue X, then move on to issue Y³⁶).

Many, many decades ago, I discussed the Deity of Jesus Christ with a couple of JW's—they do not believe that Jesus is God. However, rather than jump from verse to verse to verse (for each verse, they had their canned answer), I focused upon John 1:1–3, 14 and the Greek of that passage; and I would not let them move me off of

³⁵ Which would have been the Old Testament.

³⁶ I have actually observed this myself.

that passage. In this passage, Jesus is clearly called *God*; but the JW's understand this to mean *a god* (hence, not equal to God the Father).

Their training allowed them to give their canned explanation to that passage, and then they were ready to move onto another passage. But I stayed with the passage and explained to them why their canned answer was insufficient. Obviously, they had not heard that before. So, they brought in an *expert*; and we ended up at the same impasse. He had the exact same canned answer, but could not go beyond that explanation. The earnest JW's who first knocked on my door assumed that a person who had been in that cult longer could more easily defeat my argument (my argument was simple—the JW's themselves did *not* consistently translate the anarthrous construction of *Theos* as *a god* everywhere else). Their expert only knew the canned answer. He did not know about the inconsistency of the JW Bible regarding the anarthrous construction of *Theos*³⁷).

I knew what the Greek was in that passage and I knew their incorrect interpretation of the Greek, and it was quite easy to show them that they were inconsistent at this very point. The JW's have their own translation of the Bible (one of the few Bibles translations that I will *not* refer to), and in John 1, they translate *God* as *a god*, because there is no definite article in the Greek. However, they are not consistent on this point. There are many other passages with the same anarthrous construction (= without a definite article) where they translate it *God* (rather than *a god*) in their own translation. So, even though they can explain why their Bible translates the reference to Jesus as *a god*; they are unable to explain why they are not consistent even in their own Bible translation. Their canned explanation is good for this passage and this passage alone. And few, if any JW's, could look at the Greek and recognize an anarthrous construction on their own.

Now, the depth of this *expert's* knowledge was not any deeper than those who called him to come explain the passage to me. He knew their very short, canned explanation. Then they went to get another *expert*, at which point, I decided not to take this discussion any further.

In short, you must be willing to set aside a theology based upon 25 or 50 verses, when it becomes clear that theology is Scripturally wrong.

The Boy Jesus in the Temple (a graphic); from [Blogspot](#); accessed February 21, 2020. I am not drawing any parallels to my discussions with the JW's with the inclusion of this graphic).

One should bear in mind that, not all of the scribes, pharisees, Levites, etc. are evil. There was a religious hierarchy and some of those in that group were there for power and/or approbation, but there is no reason to paint all of them with the same broad brush.

So, when these adults are teaching and discussing the Law with Jesus, there is no reason for them to feel any animosity towards Him *at this time*. Now, later, when Jesus throws all of the moneychangers out of the Temple, that will change the attitude of some in the religious hierarchy.



³⁷ This simply means that we have the Greek word *Theos* without a definite article. Even a person who does not know Greek and has never read a Greek sentence in his life can be shown how this looks. Then, they can be shown that the JW Bible—which makes a big deal of this interpretation—does not hold to their own rule consistently.

Here is where we are in this narrative: Jesus' parents walk into the Temple courtyard and they find Him, at age 12, speaking to great theological experts.

Luke 2:46 **After three days they [Mary and Joseph] found Him in the temple, sitting among the teachers, listening to them and asking them questions.** (NKJV)

Jesus is 12 years old, at the Temple, and engaging the theologians of His day. His parents believed Him to be in the caravan which was returning to Nazareth, but He was not. So they returned to Jerusalem to find Him (not having any idea where He would be).

Luke 2:47 **Everyone [there] who heard Him kept on being astonished, concerning [His] understanding and His answers.**

The Greek word used here, translated *understanding*, is *sunesis* (σύνεσις) [pronounced *SOON-es-ic*], and it means *mentally putting together*. Jesus was able to take Scripture from here and there and all over and cohesively put it altogether into a consistent theological approach which had no internal contradictions. This approach would have been sometimes in conflict with many of the traditions of Judaism. On the other hand, for the teachers there were truly interested in the Law, and speaking to Jesus would have been a revelation. I am assuming that there were some teachers there who greatly benefitted by this interaction with a young Jesus, and it helped some of them to pull together concepts and doctrines which they did not fully appreciate before.

The religious hierarchy by that time had developed a very specific theology which was not altogether Biblical. They focused on some aspects of the Old Testament and ignored others. Jesus was able to integrate the passages which they ignored and to correctly explain the passages that they favored.

Based upon what we read here, Jesus is not just asking questions (v. 46), He is providing answers (v. 47). So He is likely using the Socratic approach—which is reasonable for Jesus to do, as He would later offer up His Own life for that of Socrates (and of all mankind). He is leading those teachers who are with Him with questions, and, when they are unable to follow the question out to its logical answer, then He provides the answers for them.

Also, sometimes the proper mix of questions and answers can seem very non-threatening, which is sometimes can be an excellent way to get a point across. Furthermore, remember that this is the Word of God which they are discussing—the Word of God is able to change people and to change their thinking and opinions.

Jesus Speaking with the Teachers (a graphic); from [Main Street UMC](#); accessed April 3, 2020.

What I like about this picture is, Jesus and the teachers are clearly outside of the Temple on the steps. Access to the Temple was very limited to specific priests.

This is much better than one [artist's rendition](#), where Jesus has long hair and several in the picture have a book on their lap (I would guess the KJV Bible). Another [picture](#) has scrolls in the hands of the teachers, but they are all apparently sitting on wooden pews.

Luke 2:46–47 **After three days they [Mary and Joseph] found Him [Jesus] in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard Him were amazed at His**



understanding [sunesis] **and His answers** [which means that the theology experts there are asking Jesus, a 12-year-old boy, His opinion].

It should be clear that the focus of Jesus' early life was on the Word of God. He knew it well enough to discuss it with the great teachers of His day—men who had devoted their lives to the study of the Word of God.

This does not mean that Jesus did nothing else. I would assume that He learned a trade from His adoptive father, Joseph. Jesus would have known how to work with wood and how to build (which vocation would have involved a great deal of strength and skill). This is speculation on my part, but it would have been common for a father to teach his son his skills.

Luke 2:46–47 Jesus' parents found Him 3 days later in the Temple area, where He was sitting in the midst of a large group of theological teachers and experts in the Law, and He was listening to them and questioning them as well. Everyone there who heard Him was astonished about His understanding of the Scriptures as well as His answers to their questions.

And seeing Him, they are astonished; and speaks face to face with Him a mother of Him, "Child, why have You done to us this [thing]? Behold, the father of You and I, being anxious; seek after You."

Luke
2:48

[Upon] seeing Him [there at the Temple], His parents [lit., they] are astonished [or, surprised, taken aback]. His mother speaks face to face with Him, [saying], "Son, why have You done this [thing] to us? Listen, Your father and I have been [upset and] anxious seeking after You."

Upon seeing Jesus there at the Temple, His parents are taken aback. His mother speaks directly to Him, saying, "Son, why did you do this thing to us? Listen, Your father and I have been very upset and anxious trying to find You."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And seeing Him, they are astonished; and speaks face to face with Him a mother of Him, "Child, why have You done to us this [thing]? Behold, the father of You and I, being anxious; seek after You."
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And when they saw him they were amazed. And his mother said to him: My son, why hast thou done so to us ? For lo, I and thy father have been seeking for thee with great anxiety.
Original Aramaic NT	And when they saw him, they marveled, and his mother said to him, "My son, why have you done this to us? Look, your father and I were looking for you with great anxiety."
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And when they saw him, they were astonished; and his mother said to him, My son, why have you done so to us? behold, I and your father have been looking for you with much anxiety.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	His parents were surprised when they saw him. His mother said to him, Son, why have you done this to us? Your father and I have been looking for you. We have been very troubled.
Easy English	When his parents saw him there, they were also very surprised. 'My son', said his mother, 'why have you done this to us? Your father and I have looked everywhere for you. We have had a lot of troubles in our mind.'
Easy-to-Read Version—2001	.
Easy-to-Read Version—2006	When his parents saw him, they wondered how this was possible. And his mother said, "Son, why did you do this to us? Your father and I were very worried about you. We have been looking for you."
God's Word™	.
Good News Bible (TEV)	.
The Message	But his parents were not impressed; they were upset and hurt. His mother said, "Young man, why have you done this to us? Your father and I have been half out of our minds looking for you."
NIRV	When his parents saw him, they were amazed. His mother said to him, "Son, why have you treated us like this? Your father and I have been worried about you. We have been looking for you everywhere."
New Life Version	.
New Simplified Bible	.
The Spoken English NT	When his parents saw him, they were astounded. His mother said to him, "Child, why did you treat ^{mm} us that way? Look—your father and I have been in agony looking for you!" ^{mm.} Lit. "do."

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	His parents didn't know what to think. "Son!" his mother said to him. "Why have you done this to us? Your father and I have been frantic, searching for you everywhere."
New Berkeley Version	.
New Century Version	.
New Living Translation	His parents didn't know what to think. "Son," his mother said to him, "why have you done this to us? Your father and I have been frantic, searching for you everywhere."
The Passion Translation	.
Unlocked Dynamic Bible	When his parents saw him, they were very surprised. His mother said to him, "My son, why have you done this to us? Your father and I have been very worried as we have been searching for you!"
William's New Testament	When His parents saw Him, they were utterly amazed, and yet His mother said to Him, "My child, why did you treat us so? Just see how your father and I, in agony of mind, have been searching for you!"

Partially literal and partially paraphrased translations:

American English Bible	Well, since they had been in such a panic as they searched for him, his mother said: 'Child; Why did you treat us this way? Your father and I have been worried to death searching for you!'
Beck's American Translation	.

Breakthrough Version	And when they saw Him, they were impressed, and His mother said to Him, "Child, why did You do us this way? Look, Your father and I, being in agony, were looking for You."
Common English Bible	When his parents saw him, they were shocked. His mother said, "Child, why have you treated us like this? Listen! Your father and I have been worried. We've been looking for you!"
International Standard V Len Gane Paraphrase	.
A. Campbell's Living Oracles	.
New Advent (Knox) Bible	Seeing him there, they were full of wonder, and his mother said to him, My Son, why hast thou treated us so? Think, what anguish of mind thy father and I have endured, searching for thee.
NT for Everyone	When they saw him they were quite overwhelmed. 'Child,' said his mother, 'why did you do this to us? Look – your father and I have been in a terrible state looking for you!'
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Christian Standard Bible	.
Conservapedia Translation	When his parents found him they were amazed, his mother asking, "Son, why did you do this to us? Look at how your father and I have been worried sick in looking for you!"
Evangelical Heritage V. Ferrari-Fenton Bible	And when they saw Him, they were surprised; and His mother said to Him, ' Why, my Child, have You treated us in this way? Your father and I have been searching for You with aching hearts.
Free Bible Version	His parents were totally confused when they saw what he was doing. His mother asked him, "Son, why have you treated us like this? Your father and I—we've been worried sick! We've been looking everywhere for you!"
God's Truth (Tyndale)	And when they saw him, they were astonished. And his mother said unto him: son, why have you thus dealt with us? Behold your father and I, have sought you, sorrowing.
Jubilee Bible 2000	.
Montgomery NT	.
NIV, ©2011	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	When they saw Him, they were smitten with amazement, and His mother said to Him, »My child, why have you behaved thus to us? Your father and I have been searching for you in anguish.«
Whiston's Primitive NT	.
Wilbur Pickering's New T.	So upon seeing Him they were amazed, and His mother said to Him: "Son, why have you treated us like this? Look, your father and I have been searching for you in distress." ²³ ⁽²³⁾ They evidently thought that Jesus had met with foul play; they were afraid for His life. In contrast, Jesus never worried about suffering harm (see next note).
Wikipedia Bible Project	His parents were shocked to see him doing this, and his mother asked him, "Son, why have you treated us like this? Look how worried we've been, your father and I. We've been looking all over for you!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	His parents were very surprised when they saw him and his mother said to him, "Son, why have you done this to us? Your father and I were very worried while searching for you."
The Heritage Bible	And seeing him, they were struck with shock, and his mother said to him, Child, why did you do us this way? Behold, your father and I are seeking you grieving.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible–1970	.
New Jerusalem Bible	.
New RSV	When his parents [Gk <i>they</i>] saw him they were astonished; and his mother said to him, 'Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety.'
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When his parents saw him, they were shocked; and his mother said to him, "Son! Why have you done this to us? Your father and I have been terribly worried looking for you!"
exeGesés companion Bible	And they see him and astonish: and his mother says to him, Child, why deal you thus with us? Behold, your father and I seek you grieving.
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	.
Tree of Life Version	When His parents saw <i>Yeshua</i> , they were overwhelmed. And His mother said to Him, "Child, why did you do this to us? Look! Your father and I were searching for You frantically!"

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
An Understandable Version	When His parents [<i>finally</i>] saw Him, they were very surprised and His mother asked Him, "Son, why have you treated us this way? Look, your [<i>step-</i>] father and I have been anxiously searching for you."
The Expanded Bible	When Jesus' parents saw him, they were astonished. His mother said to him, "·Son [Child], why ·did you do this to us [have you treated us this way]? [L Look; T Behold] Your father and I were ·very worried [distressed; in pain] about you and have been looking for you."
Jonathan Mitchell NT	And so, upon seeing Him, [His parents] were bewildered and overwhelmed (or: struck out [of their wits]), then His mother said to Him, "Child, why did you treat us in this manner? Look, and consider, your father and I were caused constant pain as we continued searching for you."
NET Bible®	When ¹⁴⁹ his parents ¹⁵⁰ saw him, they were overwhelmed. His ¹⁵¹ mother said to him, "Child, ¹⁵² why have you treated ¹⁵³ us like this? Look, your father and I have been looking for you anxiously." ¹⁵⁴ ¹⁴⁹ tn Grk "And when." Here <i>καί</i> (<i>kai</i>) has not been translated because of differences between Greek and English style. ¹⁵⁰ tn Grk "when they"; the referent (his parents) has been supplied in the translation for clarity. ¹⁵¹ tn Grk "And his." Here <i>καί</i> (<i>kai</i>) has not been translated because of differences between Greek and English style. ¹⁵² tn The Greek word here is <i>τέκνον</i> (<i>teknon</i>) rather than <i>υἱός</i> (<i>Juios</i> , "son").

^{153th} Or "Child, why did you do this to us?"

^{154th} Or "your father and I have been terribly worried looking for you."

P. Kretzmann Commentary
Syndein/Thieme

And, having seen Him, they {His parents} were struck with astonishment. And, His mother said to him, "My Child, why did You treat us in this manner? Look, your father and I have been looking for you anxiously."

Translation for Translators

When his parents saw him, they were very surprised. His mother said to him, "My son, why have you done this to us? Your father and I have been very worried as we (exc) have been searching for you!"

The Voice

Everyone was surprised and impressed that a 12-year-old boy could have such deep understanding and could answer questions *with such wisdom*.

His parents, of course, had a different reaction.

Mary: Son, why have You treated us this way? Listen, Your father and I have been sick with worry *for the last three days, wondering where You were*, looking everywhere for You. V. 47 is included for context.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

and Seeing him [They] are astonished and says to him The Mother [of] him Child why? [You] make {something} [to] us so look! The Father [of] you (And) I Being Distressed [We] sought you

Awful Scroll Bible

Even being perceived Him they became struck-from. Then His mother said with respects to Him, "Child, why effected You the same-as-this an effecting to us? Be Yourself looked, Your father and-I keep to seek You, coming to be sunk-in."

Concordant Literal Version

And perceiving Him, they were astonished. And His mother said to Him, "Child, why do you thus to us? Lo! your father and I painfully sought you."

The Disciple's Bible

Orthodox Jewish Bible

And when his horim (parents) saw him, they were astounded, and his Em (mother) said to him, Beni, why did you do thus to us? Hinei, your abba and I were anxiously looking for you.

Rotherham's Emphasized B.

And, when they behold him, they were astounded, and his mother said unto him—Child! why, hast thou dealt with us, thus? Lo! thy father and I, in anguish, were seeking thee.

Third Millennium Bible

Webster's Translation

And when they saw him, they were amazed: and his mother said to him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Charles Thompson NT

Context Group Version

Disciples' Literal New T.

And having seen Him, they were astounded. And His mother said to Him, "Child, why did you do [Or, *act toward us.*] us like this? Behold— Your father and I were looking-*for* You, while suffering-pain".

English Standard Version

Far Above All Translation

Then when they saw him, they were astounded, and his mother said to him, "My child, why have you acted this way to us? You can see that your father and I have been very worried looking for you."

Green's Literal Translation

And seeing Him, they were astounded. And His mother said to Him, Child, why did You do so to us? Behold, Your father and I were looking for You, greatly distressed.

Literal New Testament

Modern English Version	When they saw Him, they were amazed. And His mother said to Him, "Son, why have You dealt with us like this? Look, Your father and I have anxiously searched for You."
Modern Literal Version	.
Modern KJV	.
New American Standard B.	.
New European Version	.
New King James Version	So when they saw Him, they were amazed; and His mother said to Him, "Son, why have You done this to us? Look, Your father and I have sought You anxiously."
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	.
Revised Young's Lit. Trans.	And, having seen him, they were amazed, and his mother said unto him, 'Child, why did you thus to us? lo, your father and I, sorrowing, were seeking you.'
A Voice in the Wilderness	And when they saw Him, they were amazed; and His mother said to Him, Son, why have You done this to us? Behold, Your father and I have sought You, greatly distressed.
World English Bible	When they saw him, they were astonished, and his mother said to him, "Son, why have you treated us this way? Behold, your father and I were anxiously looking for you."
Young's Updated LT	.

The gist of this passage:

Luke 2:48a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶδō (εἶδω) [pronounced <i>ī-doh</i>]	<i>seeing, having seen, perceiving, discerning, knowing; passive/middle: having seen, having been seen, coming to know, being discerned</i>	masculine plural, aorist active participle; nominative case	Strong's #1492
αὐτόν (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ἐκπλῆσμαι (ἐκπλήσομαι) [pronounced <i>ehk-PLACE-ohm-ī</i>]	<i>to be struck with astonishment; to be amazed, to be astonished (surprised, taken aback); to be struck with panic, shock or fear</i>	3 rd person plural, imperfect middle indicative	Strong's #1605

Literally, this means, *to stand outside of oneself, to stand beside oneself*. It is a combination of Strong's #1537 (*out, out from, away from*) and Strong's #2476 (*to stand, to take a stand*).

Translation: [Upon] seeing Him [there at the Temple], His parents [lit., they] are astonished [or, surprised, taken aback].

On day 2 (or 3) of their search, Jesus' parents go to the Temple and they find Him speaking with the teachers there, and the teachers are having difficulties fielding His questions or handling His objections to their phony doctrines (obviously, I am reading some things into this).

Rather than *astonished*, I would suggest *surprised, taken aback*. The verb here is the 3rd person plural, imperfect middle indicative of *ekplêsomai* (ἐκπλήσομαι) [pronounced *ehk-PLACE-ohm-ī*], which means, *to be struck with astonishment; to be amazed, to be astonished (surprised, taken aback); to be struck with panic, shock or fear*. This word is a combination of Strong's #1537 (*out, out from, away from*) and Strong's #2476 (*to stand, to take a stand*). It literally means, *to stand outside of oneself, to stand beside oneself*. Strong's #1605. Young people of the 1960's used to express this emotion verbally with the word, *whoa!*

The teachers are taken aback by His age and knowledge; and His parents are astonished to find Jesus there. The imperfect tense in the Greek means, the Lord's parents go into the courtyard and see Jesus from a distance, talking with the teachers. They begin *to be astonished or taken aback*; and as they move closer to where they are able to hear what is being said, they continue to be surprised. They can hear their Son speaking to these learned men as an equal.

Whatever the Lord was saying, asking, or postulating, He certainly had the attention of the teachers there. There is no indication that they formed a search party to find His parents; they found the Lord to be too engaging to simply treat Him as any other 12 year old kid. He appeared to be quite mature with an amazing theological perspective. Even if these teachers at first thought, *where are this Boy's parents?*, no doubt they became so engaged in their theological discussion as to set such questions aside.

There may be some additional background for this passage which was not recorded. Traditionally, Jewish boys become men at age 13 and Jewish girls become women at age 12. Whether this has been a hard-and-fast rule from the beginning, I could not say. The reason for the difference is obvious to any person who has met a young woman and a young man—girls tend to mature before boys do.

Let me suggest that Jesus' parents, before this incident, began to consider Him a man at age 12, and I would suggest that remarks were made by both of them explicitly to confirm this. This would further help to explain the verse:

Luke 2:42 **And when He was twelve years old, they went up according to custom.**

The custom is, all (adult) males were to go up to Jerusalem for 3 specific feasts (Exodus 23:14–17), also known as the pilgrimage feasts.

Exodus 34:23 [God is speaking to Moses] **“Three times in the year shall all your males appear before the LORD God, the God of Israel.”**

Deuteronomy 16:16 [Moses is speaking to the people of Israel] **“Three times a year all your males shall appear before the LORD your God at the place that he will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths. They shall not appear before the LORD empty-handed.”** (ESV)

Babies were not required to come before the Lord these 3 times; I would suggest to you that boys were not required to come before the Lord either. The inference here in Luke 2:42 is, Joseph and Jesus (*they*) are going to Jerusalem for the Feast of Unleavened Bread (which included the Passover) according to the Law of Moses. Jesus is considered an adult acting in obedience with Exodus 34:23 and Deuteronomy 16:16. Joseph and Mary are not the ones going up according to the custom, but Joseph and Jesus are (Mary is going up to Jerusalem for the celebration, but not in obedience to the Mosaic Law).

The point I am trying to make is, Jesus is considered by His parents as an adult and the Scriptures more or less confirm this (at least by implication, but certainly not conclusively). However, based upon this incident, Mary will change her mind about the freedom which they had given Jesus.

Luke 2:48b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὲ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
πρὸς (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314
αὐτὸν (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ἡ (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
μήτηρ (μήτηρ) [pronounced <i>MAY-tare</i>]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; nominative case	Strong's #3384
αὐτοῦ (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: His mother speaks face to face with Him, [saying],...

It says that His mother speaks *face to face with Him*, meaning that she addresses Him directly.

Mary speaks to Jesus as a reprimanding mother, setting aside what she is seeing (meaning that she does not fully appreciate what Jesus is doing at the Temple).

Luke 2:48c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τέκνον (τέκνον) [pronounced <i>TEK-non</i>]	<i>child, daughter, son</i>	neuter singular noun; vocative	Strong's #5043
τίς (τίς) [pronounced <i>tihç</i>]	<i>who, what, which, how</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101

Luke 2:48c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
poieô (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to execute [a plan, an intention]; to practice; to act</i>	2 nd person singular, aorist active indicative	Strong's #4160
hêmin (ἡμῖν) [pronounced <i>hay-MEEN</i>]	<i>to us, of us, by us; for us</i>	1 st person plural pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
hoûtô (οὗτω) [pronounced <i>HOO-toh</i>]	<i>this one; thus; in this manner, in this way; accordingly; therefore</i>	demonstrative adverb	Strong's #3779

Here, it is spelled, hoûtôs (οὗτως) [pronounced *HOO-toss*].

Translation: ...“Son, why have You done this [thing] to us?”

Mary, His mother, asks why He has done this to them. Why did He not return with them; and why did they have to come looking for Him?

Mary takes what Jesus has done personally; but His actions were not in disobedience to her or Joseph. Jesus was acting as an independent adult—which He was.

Luke 2:48d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced <i>ih-DOO</i>]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
patêr (πατήρ) [pronounced <i>pat-AYR</i>]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; nominative case	Strong's #3962
sou (σου) [pronounced <i>sow</i>]	<i>of you, your; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 2:48d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
egô (ἐγώ) [pronounced ehg-OH]	I	1 st person singular pronoun, nominative case	Strong's #1473
odunaô (ὀδυνάω) [pronounced od-oo-NAH-oh]	<i>grieving; suffering sorrow, tormenting; being tormented, being anxious [in anxiety]</i>	masculine plural, present passive participle; nominative case	Strong's #3600
zêteô (ζητέω) [pronounced zay-TEH-oh]	<i>to seek after [to find]; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	1 st person plural, present active indicative	Strong's #2212
se (σέ) [pronounced seh]	you	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: Listen, Your father and I have been [upset and] anxious seeking after You.”

No doubt, the Lord's parents were anxious about realizing that He was missing. They returned to Jerusalem in order to look for Him. They were very concerned because they did not know where He was.

My Father's Business (a picture by Harold Copping); from [Pinterest](#); accessed April 3, 2020.

Luke 2:48 [Upon] seeing Him [there at the Temple], His parents [lit., they] are astonished [or, surprised, taken aback]. His mother speaks face to face with Him, [saying], “Son, why have You done this [thing] to us? Listen, Your father and I have been [upset and] anxious seeking after You.”

I have to assume, based upon the sinlessness of the Lord, that all of this took place without the Lord sinning. He would not have disobeyed His parents at this point, and He may have even told them what He would be doing and where He would be going. Or He may have told someone else in the caravan where He would be. We really don't know any more of the backstory than what we are told in this narrative, but given that Jesus is sinless, we must assume that what He did was not a sin.

In my opinion, it is very likely that Mary never previously sat Jesus down and said, “Now listen, Son, You need to tell us exactly where You are going to be at every minute of the day.” There was no training which had to take place; no talks of correction and guidance—not ever prior to this moment.

When training a child, parents often react to what a child does, and teach the child after the fact. “This is what you did; what you did is wrong; and here is why it is wrong.” With Jesus, none of this was necessary.



My Father's Business by Harold Copping

I think that we may further assume that Jesus had been considered, at age 12, an adult by his parents and I would suggest to you that they actually said things to Him to indicate that.

We cannot look upon Jesus at age 12 as being a 12-year-old today. I think that His age would more roughly correlate to children in the 18–21 years of age today, in terms of maturity level, interests, etc. He probably worked harder than most 18 year olds today (in his father's business) and was certainly far more mature than the average 12 year old then (probably more than the average 18 year old, who would be an adult in that era).

Now, I recall being a 12 or 13 year old (and I was anything but mature); however, in that era, I would hop on my bike and ride out to the Roseville Auction on a Saturday—usually with a friend of mine. The ride itself would take about an hour and we might spend 2 or 3 hours there and then ride back. At that time, this was more or less normal. The reason that I bring this up is, if I, as a very immature young man in the 1960's could do this sort of thing, then we cannot look at Jesus in the perspective of our present era and think that what He has done here is way, way out of line.

Our assumption must be that Jesus had not sinned by being there at the Temple, separated from His parents.

After the Passover celebration, Jesus remained behind and was discussing the doctrines of Scripture with the learned men of the Temple. Mary and Joseph, when they realized that Jesus was not with the caravan returning to Nazareth, they went back to Jerusalem to find Him. When they found Him in the Temple courtyard discussing theological issues with the priests, scribes and teachers, it is clear that Mary was upset.

Now, even though I would allege that Jesus was completely without sin in what He did, Mary and Joseph were still upset that He did not return with them in the caravan.

Luke 2:48 *And when His parents saw Him [speaking with the spiritual intellects of that day], they were astonished. And His mother said to Him, "Son, why have You treated us so? Behold, Your father and I have been searching for You in great distress."* (NKJV)

There were a great many ways for the feelings of Mary and Joseph to be described: *relieved, upset, angry, frustrated*; but they were, overall, *astonished*. Did they not appreciate the level of learning that Jesus had achieved up to the point in time? Or, perhaps they had observed their son discussing Scriptures with a local teacher, but surprised to find Him being treated as an equal by the learned teachers at the Temple? It is one thing to discuss philosophical notions with your local community college adjunct faculty staff; but a whole other thing to discuss the same material with a Harvard professor (it might not really be that much of a big deal, but it would seem that way).

Despite being astonished, Mary reprimands the Lord. Even reading Mary's voice—does this not sound like every parent whose child has wandered off? But, bear in mind, the Lord is much older in the realm of maturity. Mary may have been distressed, but there was no reason for her to be.

Luke 2:48 *Upon seeing Jesus there at the Temple, His parents are taken aback. His mother speaks directly to Him, saying, "Son, why did you do this thing to us? Listen, Your father and I have been very upset and anxious trying to find You."*

And He spoke face to face with them, [saying], “Why [is it] that you [all] are seeking Me? Do you [both] not know that in these [things] of the Father of Mine, it is necessary to be Me?” And they did not understand the word which He spoke to them.

Luke
2:49–50

He spoke face to face with them, [saying], “Why are you [both] seeking Me? Do you [both] not know that in the [things] of My Father, it is necessary for Me [to be doing them]?” However [lit., *and*], his parents [lit., *they*] did not [fully] understand the words which He said to them.

Jesus spoke directly to His parents, saying, “Why have you both returned to find Me? Do you not realize that it is necessary for Me to be doing the business of My Father.” However, his parents did not fully understand or appreciate what Jesus said to them.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And He spoke face to face with them, [saying], “Why [is it] that you [all] are seeking Me? Do you [both] not know that in these [things] of the Father of Mine, it is necessary to be Me?” And they did not understand the word which He spoke to them.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And he said to them: How is it that you sought me? did you not know, that I must be about my father's business? And they understood not the word that he spoke unto them.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	He said to them: Why did ye seek me ? Do ye not know, that it behooveth me to be in my Father's house ? But they did not comprehend the word that he spoke to them.
Original Aramaic NT	He said to them, "Why were you looking for me? Do you not know that it was fitting for me to be in my Father's house?" But they did not understand the statement that he spoke to them.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	He said to them, Why were you looking for me? did you not know that I would be in the house of my Father? But they could not understand the word which he said to them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to them, Why were you looking for me? was it not clear to you that my right place was in my Father's house? And his words seemed strange to them.
Bible in Worldwide English Easy English	.
Easy-to-Read Version–2001	‘You should not really have had to look for me’, Jesus answered. ‘I must be doing what my Father wants me to do. Really, you should have known that.’ 50 But they did not really understand what he was saying to them.
Easy-to-Read Version–2006	.
God's Word™	Jesus said to them, “Why did you have to look for me? You should have known that I must be where my Father’s work is. [Or “in my Father’s house.”]” But they did not understand the meaning of what he said to them.
Good News Bible (TEV)	.
	He answered them, “Why did you have to look for me? Didn't you know that I had to be in my Father's house?” But they did not understand his answer.

The Message	He said, "Why were you looking for me? Didn't you know that I had to be here, dealing with the things of my Father?" But they had no idea what he was talking about.
NIRV	"Why were you looking for me?" he asked. "Didn't you know I had to be in my Father's house?" But they did not understand what he meant by that.
New Life Version	He said to them, "Why were you looking for Me? Do you not know that I must be in My Father's house?" They did not understand the things He said to them.
New Simplified Bible	.
The Spoken English NT	He said to them, "So why were you looking for me? Didn't you know that my Father's house was the only place I could be?" ⁿⁿ And they didn't understand what he'd said to them.
	ⁿⁿ . Lit. "Hadn't you known that that my Father's household was where I had to be?"

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	.
The Living Bible	"But why did you need to search?" he asked. "Didn't you realize that I would be here at the Temple, in my Father's House?" But they didn't understand what he meant.
New Berkeley Version	.
New Century Version	Jesus said to them, "Why were you looking for me? Didn't you know that I must be in my Father's house?" But they did not understand the meaning of what he said.
New Living Translation	.
The Passion Translation	.
Unlocked Dynamic Bible	He said to them, "Why were you searching for me? Did you not know that I needed to be involved in what my Father does?" But they did not understand the meaning of what he said to them.
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	But he replied: 'Why did you have to search for me? Didn't you know that I would be in the House of my Father?' However, they really didn't understand what he was saying.
Beck's American Translation	.
Breakthrough Version	And He said to them, "Why is it that you were looking for Me? Didn't you realize that it is necessary for Me to be among My Father's <i>things</i> ?" And they did not understand the statement that He spoke to them.
Common English Bible	.
International Standard V	He asked them, "Why were you looking for me? Didn't you know that I had to be in my Father's house [Or <i>about my Father's work</i>]?" But they did not understand what he told them.
Len Gane Paraphrase	He said to them, "Why is it that you looked for me? Didn't you know that I must be about my Father's business?" But they didn't understand the words that he spoke to them.
A. Campbell's Living Oracles	He answered, Why did you seek me? Did you not know that I must be in the courts of my Father? But they did not comprehend his answer.
New Advent (Knox) Bible	But he asked them, What reason had you to search for me? Could you not tell that I must needs be in the place which belongs to my Father [The phrase used is, 'in the things which are my Father's', and some would translate, 'about my Father's business'.]? V. 50 is placed with the next passage for context.
NT for Everyone	'Why were you looking for me?' he replied. 'Didn't you know that I would have to be getting involved with my father's work?' They didn't understand what he had said to them.

20th Century New Testament "What made you search for me?" he answered. "Did not you know that I must be in my Father's House?"
His parents did not understand what he meant.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible .
Christian Standard Bible "Why were you searching for me?" he asked them. "Didn't you know that it was necessary for me to be in my Father's house [Or *be involved in my Father's interests (or things), or be among my Father's people*]?" But they did not understand what he said to them.

Conservapedia Translation Jesus replied, "Why did you panic? Didn't you realize that I must be tending to my Father's work [or "Father's house"? "panic" rather than "search"?]?" And they could not understand what He was saying.

The Disciple's Bible .
Evangelical Heritage V. He said to them, "Why were you looking for me? Did you not know that I must be taking care of my Father's business?" They did not understand what he was telling them..

Ferrar-Fenton Bible Why then did you search for do you not know that I must be employed in My Father's house?" They could not understand, however, the fact which He told them.

Free Bible Version "Why is it that you were looking for me?" Jesus replied. "Didn't you know I should be here in my father's house?" But they didn't understand what he meant.

God's Truth (Tyndale) And he said unto them: how is it that you sought me? Wist (understand) you not that I must go about my fathers business? And they understood not the saying that he spoke to them.

Jubilee Bible 2000 .
Montgomery NT .
NIV, ©2011 "Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house [Or *be about my Father's business*]?" But they did not understand what he was saying to them.

Peter Pett's translation .
Riverside New Testament He said to them, "Why were you searching for me? Did you not know that I must be at my Father's?"
They did not understand the words that he spoke.

Leicester A. Sawyer's NT And he said to them, Why did you seek me? did you not know that I must be in [*the courts*] of my father?
And they understood not the word which he spoke to them.

Unlocked Literal Bible He said to them, "Why were you searching for me? Did you not know that I must be in my Father's house?"
But they did not understand what he meant by those words.

Urim-Thummim Version .
Weymouth New Testament »Why is it that you have been searching for me?« He replied; »did you not know that it is my duty to be engaged upon my Father's business?«
But they did not understand the significance of these words.

Whiston's Primitive NT .
Wilbur Pickering's New T. So He said to them: "Why were you seeking me? Didn't you know that I must be about my Father's concerns?"²⁴
But they did not understand the statement that He made to them.²⁵

⁽²⁴⁾ At twelve Jesus knew precisely who He was—"my father" cannot refer to Joseph because Jesus wasn't discussing carpentry with the doctors of the Law—He was consciously about God's business. Notice that Jesus doesn't even come close to apologizing; in fact He rebukes them for worrying—after all, they also knew just who He was. (Jesus was no doubt unusually mature for His age, and may have just had His bar mitzvah.) The only time Jesus feared for His life was in Gethsemane—Matt. 26:38, Mark 14:34, Luke 22:44, Heb. 5:7–8 (compare by contrast Luke 4:28–30, Mark 4:35–41, John 8:59; John 10:39; John 18:6).

⁽²⁵⁾ Perhaps they should have, knowing who He really was, but by now they probably had at least four children and each day was filled with very ordinary concerns—do the concerns of life not cause us also to forget spiritual realities?

Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Then he said to them, "Why were you looking for me? Do you not know that I must be in my Father's house?" But they did not understand this answer.

The Heritage Bible And he said to them, For what *is it* that you sought me? Did you absolutely not see that it is binding upon me to be in the things of my Father? And they absolutely did not put together the spoken word which he spoke to them.

New American Bible (2002) .

New American Bible (2011) And he said to them, "Why were you looking for me? Did you not know that I must be in my Father's house?"* But they did not understand what he said to them.

* [2:49] **I must be in my Father's house:** this phrase can also be translated, "I must be about my Father's work." In either translation, Jesus refers to God as his Father. His divine sonship, and his obedience to his heavenly Father's will, take precedence over his ties to his family.

New English Bible—1970 .

New Jerusalem Bible .

New RSV .

Revised English Bible—1989 "Why did you search for me?" he said. "Did you not know that I was bound to be in my Father's house?"

But they did not understand what he meant.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible He said to them, "Why did you have to look for me? Didn't you know that I had to be concerning myself with my Father's affairs?" But they didn't understand what he meant.

exeGesés companion Bible And he says to them, Why seek me?

Know you not

I must be about the business of my Father?

- and they comprehend not

the rhema he speaks to them.

Hebraic Roots Bible .

Israeli Authorized Version .

The Scriptures 1998

And He said to them, "Why were you seeking Me? Did you not know that I had to be in the *matters* of My Father?"

But they did not understand the word which He spoke to them.

Tree of Life Version

He said to them, "Why were you searching for Me? Didn't you know that I must be about the things of My Father?" But they did not grasp the message He was telling them.

Expanded/Embellished Bibles:

The Amplified Bible

And He answered, "Why did you have to look for Me? Did you not know that I had to be in My Father's *house* [Or ^{occupied with My Father's business}]??" But they did not understand what He had said to them.

An Understandable Version

And He replied to them, "Why were you looking for me? Did you not know that I had to be in my Father's house [*i.e., the Temple, or, "about my Father's affairs"?*]"

But they did not understand what He meant when He said that to them.

The Expanded Bible

Jesus said to them, "Why were you looking for me? Didn't you know that I must be in my Father's house [or about my Father's business]?" But they did not understand the meaning of what he said.

Jonathan Mitchell NT

So He said to them, "Why [is it] that you were trying to find Me? Had you not seen so as to now know that it continues binding and necessary for Me to be within the midst of the men belonging to My Father (or: to constantly be among the things that pertain to My Father; or: to continue being in union with those things which are My Father)?"

NET Bible®

And yet they, themselves, did not understand (make flow together) the result of the flow (declaration; gush-effect) which He spoke to them.

But¹⁵⁵ he replied,¹⁵⁶ "Why were you looking for me?"¹⁵⁷ Didn't you know that I must be in my Father's house?"¹⁵⁸ Yet¹⁵⁹ his parents¹⁶⁰ did not understand¹⁶¹ the remark¹⁶² he made¹⁶³ to them.

¹⁵⁵tn Here kai (kai) has been translated as "but" to indicate the contrast.

¹⁵⁶tn Grk "he said to them."

¹⁵⁷tn Grk "Why is it that you were looking for me?"

¹⁵⁸tn Or "I must be about my Father's business" (so KJV, NKJV); Grk "in the [things] of my Father," with an ellipsis. This verse involves an idiom that probably refers to the necessity of Jesus being involved in the instruction about God, given what he is doing. The most widely held view today takes this as a reference to the temple as the Father's house. Jesus is saying that his parents should have known where he was.

¹⁵⁹tn Grk "And they." Here kai (kai) has been translated as "yet" to indicate the contrast.

¹⁶⁰tn Grk "they"; the referent (his parents) has been specified in the translation for clarity.

¹⁶¹sn This was the first of many times those around Jesus did not understand what he was saying at the time (9:45; 10:21-24; 18:34).

¹⁶²tn Or "the matter."

¹⁶³tn Grk "which he spoke."

P. Kretzmann Commentary
Syndein/Thieme

And He replied, "Why were you looking for Me? Didn't you know that I must be 'about My Father's work'?" {idiom: literally; 'about My Father'}. However, they themselves did not understand the remark He made to them.

Translation for Translators

He said to them, *speaking about the Temple being God his Father's house*, "«I am surprised that you (dl) did not know where to find me!/Why did you not know where to find me?» [RHQ] «You (dl) should have known that it was necessary for me to be in my Father's house!/Did you not know that it was necessary for me to be in my Father's house?» [RHQ]" But they did not understand the meaning of what he said to them.

The Voice

Jesus: Why did you need to look for Me? Didn't you know that I must be working for My Father?

Little is recorded about Jesus' life between His birth and the age of 30. But this one episode tells so much. First, Jesus' family life is a lot like anyone's—full of mishaps and misunderstandings. Second, as Jesus enters young adulthood, He begins manifesting an extraordinary sense of identity. (Remember, a 12-year-old isn't "just a kid" in Israel—he is becoming a man.) He isn't just "Mary's boy" or "Joseph's stepson." He has a direct relationship with God as His Father, and He knows His life will follow a path of working for God.

Neither Mary nor Joseph really understood what He meant by this.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

and [He] says to them why? for [You*] sought me not? [You*] had seen for in the [things] [of] the father [of] me is (necessary) to be me and They not understand the word which [He] speaks [to] them.

Awful Scroll Bible	Then He said with regards to them, "Why certainly-of-which you keep to seek Me? Had you not perceived, certainly-of-what I necessitate to be from-within that of My Father's?"
Concordant Literal Version	Although they <i>intelligibly</i> sent- not -together, the saying which He spake to them. And He said to them, "Why is it that you sought Me? Had you not perceived that I must be among the things which are My Father's? And they do not understand the declaration which He speaks to them.
Orthodox Jewish Bible	And he said to them, Why is it that you were looking for me? Did you not have daas that I must be in the Beis Avi [i.e., dealing with His affairs]?
Rotherham's Emphasized B.	And they did not have binah of the dvar which he spoke to them. And he said unto them—Why was it that ye were seeking me? Perceived ye not, that, in the courts of my Father, I must needs be?
Third Millennium Bible	And, they, understood not the thing which he spake to them.
Webster's Translation	. And he said to them, How is it that ye sought me? knew ye not that I must be about my Father's business? And they understood not the saying which he spoke to them.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And He said to them, "Why [<i>is it</i>] that you _p were seeking Me? Did you _p not know that it is necessary [<i>for</i>] Me to be [<i>occupied</i>] in the [<i>things</i>] of My Father?" And they did not understand the saying which He spoke to them.
Charles Thompson NT Context Group Version Disciples' Literal New T.	. . . And He said to them, "Why is it that you were looking-for Me? Did you not know that I must be in ^[x] the <i>things of My</i> ^[y] Father? And they did not understand the thing which He spoke to them. ^[x] That is, engaged in the interests or business of My Father (answering the stated 'Why' question); or, located in the possessions or house of My Father (answering the implied 'Where' question). ^[y] Note the contrast with 'your father' in v 48.
English Standard Version Far Above All Translation	. Then he said to them, "How come you were looking for me? Did you not know that I need to be <i>immersed</i> in my father's <i>affairs</i> ?" But they did not understand the remark which he made to them.
Green's Literal Translation	And He said to them, Why did you look for me? Did you not know that I must be <i>busy</i> in the <i>affairs</i> of My Father? And they did not understand the word which He spoke to them.
Literal New Testament Modern English Version Modern Literal Version	. . . And he said to them, Why is it that you* were seeking me? Did you* not know it is essential for me to be in the things of my father? And they did not understand the declaration which he spoke to them.
Modern KJV New American Standard B.	. And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's <i>house</i> [Or <i>affairs</i> ; lit <i>in the things of My Father</i>]?" But they did not understand the statement which He [v]had made to them.
New European Version New King James Version NT (Variant Readings) Niobi Study Bible Restored Holy Bible 6.0

Revised Young's Lit. Trans. *And he said unto them, 'Why is it that you were seeking me? did you not know that in the things of my Father it is necessary for me to be?' and they did not understand the saying that he spake to them,...*

A Voice in the Wilderness
World English Bible

He said to them, "Why were you looking for me? Didn't you know that I must be in my Father's house?" They didn't understand the saying which he spoke to them.

Young's Updated LT

The gist of this passage:

Jesus will use several words from Mary's questions and upbraiding to answer her, and to put her back on track.

Luke 2:49a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
εἶπὼ (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
πρός (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with</i>	directional preposition with the accusative case	Strong's #4314
αὐτοῦς (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
τίς (τίς) [pronounced <i>tihç</i>]	<i>who, what, which, how; whether, why</i>	neuter singular pronoun; interrogative particle; accusative case	Strong's #5101
ὅτι (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
Do these two words have a combined meaning?			
ζήτηῶ (ζητέω) [pronounced <i>zay-TEH-oh</i>]	<i>to seek after [to find]; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	2 nd person plural, imperfect active indicative	Strong's #2212
Mary used this verb in speaking to Him.			
με (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	personal pronoun	Strong's #3165; a shorter (and probably original) form of #1691

Translation: He spoke face to face with them, [saying], "Why are you [both] seeking Me?"

Jesus stops what He is doing and speaks directly to His parents, and He asks them, “Why are you both looking for me?” Why are you doing that?

From a 12-year-old child—even a very mature one—this question may seem to be somewhat impertinent. Jesus will explain further.

Luke 2:49b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ouk (οὐκ) [pronounced ook]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
eidô (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive, to discern, to know</i>	2 nd person plural, pluperfect active indicative	Strong's #1492
Jesus here and in v. 49a, uses words that are the same used by His mother moments ago. He is, while being respectful, throwing these things back into her face (that may be too harsh to put it that way). He is using a play on words to make a point.			
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though</i>	demonstrative or causal conjunction	Strong's #3754
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τοῖς	<i>the; these [things]; in these; to those; by all of this</i>	neuter plural definite article; dative, locative or instrumental case	Strong's #3588
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
patêr (πατήρ) [pronounced pat-AYR]	<i>father, parent (s); forefather (s), ancestors; metaphorically, originator or transmitter; author of a family; a paternal figure; a title of honor; a teacher</i>	masculine singular noun; genitive/ablative case	Strong's #3962
Mary speaks in v. 48 of the Lord's adopted or step-father; Jesus here speaks of His True Father.			
μου (ἐμοῦ) [pronounced eh-MOO]; μου (μου) [pronounced moo]	<i>me; of me; from me; my, mine</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	Impersonal verb; 3 rd person singular, present impersonal active indicative	Strong's #1163

Luke 2:49b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
einai (εἶναι) [pronounced Ī-nī or Ī-nah-ee]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	present infinitive of Strong's #1510	Strong's #1511 (a form of Strong's #1510)
me (μέ) [pronounced meh]	<i>I, me, my, mine</i>	personal pronoun	Strong's #3165; a shorter (and probably original) form of #1691

Translation: Do you [both] not know that in the [things] of My Father, it is necessary for Me [to be doing them]?"

There are at least two words that Mary used that Jesus uses to answer her. The main verb is repeated here, along with the word *father*. Mary spoke of Jesus' earthly father (His step-father), but Jesus speaks of His True Father, His Heavenly Father. Obviously, Jesus should obey His Own earthly father; but if His Heavenly Father requires Him to do something else, then Jesus must obey His Heavenly Father first. The requirements of His Heavenly Father will always trump the requirements of His earthly father.

Just as there are family requirements (to which Jesus will adhere), Jesus has family requirements with God the Father.

It is possible—even reasonable—that Jesus taught this to His parents previously. Certainly, His Own parents taught Him, but there would have been a point of time where He began to teach them.

God the Father has a plan for God the Son; and Jesus is simply fulfilling that plan. God the Father is the authority over Jesus, just as Joseph is the authority in their home over Jesus.

Furthermore, I believe that, prior to this trip to Jerusalem, Jesus was recognized by his parents as an adult Son. I believe that they said things which explicitly indicated that (which we have previously discussed).

Luke 2:49 He spoke face to face with them, [saying], "Why are you [both] seeking Me? Do you [both] not know that in the [things] of My Father, it is necessary for Me [to be doing them]?"

What Jesus says here suggests that He did not simply wander off without telling them. Nor were they to divine, by whatever means, that He would be in His Father's house. Jesus had to convey to them at some time where He was going or what He was going to do in Jerusalem or something along those lines. They heard Him, but they did not really hear Him. Or, in the alternative, Jesus began to act as an adult, making His Own adult decisions. Although Jesus may have been aware of the time that the caravan was leaving Jerusalem, it is certain that Mary nor Joseph told Him that He must leave Jerusalem with them. My point in this discussion is, Jesus has not sinned in His actions—even at age 12.

Luke 2:50			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 2:50			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autoi (αὐτοί) [pronounced ow-TOY]	<i>they; same</i>	3 rd person masculine plural personal pronoun; nominative case	Strong's #846
ου (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
sunîemi (συνίημι) [pronounced soon-EE-ay-meef]	<i>to [mentally] put together, to comprehend, to consider, to understand, to be wise; by implication to act piously</i>	3 rd person plural, aorist active indicative	Strong's #4920
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
hrêma (ῥῆμα, ατος, τό) [pronounced HRAY-mah]	<i>speech, discourse, utterance; words, that which is spoken; command, order, direction proclamation; thing, object, matter, event; idea</i>	neuter singular noun, nominative case	Strong's #4487
ho (ὃ) [pronounced hoh]	<i>whom, which, what, that; to whom, to that, whose</i>	neuter singular relative pronoun; nominative case	Strong's #3739
lalêd (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person singular, aorist active indicative	Strong's #2980
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: However [lit., and] is parents [lit., they] did not [fully] understand the words which He said to them.

Joseph and Mary did not fully appreciate Who Jesus was. They did not fully understand all that He said to them.

What Jesus said made perfect sense, but His parents did not really understand Who He was or what He was doing. Recall that this is their first son, and He would have been quite different from other boys—but did they fully appreciate that? Despite all that happened prior to the Lord's birth, all of the people who came to see Him, and all of the attendant activity, that all seems to have subsided by the time that they left Jerusalem for Egypt. Since then, the Lord was simply living a normal life (as His parents perceived it). Because Jesus is perfect, His parents would have never had to lay the law down for this or that infraction, as there were no infractions. They never had to teach Jesus the difference between right and wrong because He seemed to implicitly understand the distinction. Because Jesus is perfect and because Jesus is their first son, it is likely that this rebuke given by Mary is the first rebuke that she had given to Jesus.

Jesus said that He must be about His father's work in His Father's house—but that did not fully register with His parents. He may have said this to His parents earlier as well (during the feast celebration). Despite the amazing

circumstances of the Lord's birth, I would guess that most of the past 12 years was normal family life. Normal, except that Jesus had not sinned as a child.

Luke 2:49 He spoke face to face with them, [saying], "Why are you [both] seeking Me? Do you [both] not know that in the [things] of My Father, it is necessary for Me [to be doing them]?"

Luke 2:50 However [lit., and], his parents [lit., they] did not [fully] understand the words which He said to them.

Luke 2:49–50 The Lord's Parents Did Not Understand His Words

I take this to be understood in several ways:

1. Literally speaking, Joseph and Mary did not understand or appreciate what Jesus was doing or what He had said to them.
2. As representative of the Jewish people, Joseph and Mary symbolically do not fully understand or appreciate Who and What Jesus is. Despite everything which has happened in their lives, they do not really know their Son. Similarly, Jesus—His Person and His mission—will not be fully understood by the Hebrew people to whom He comes.
3. Many of the ancient prophets who wrote prophecy about the Lord or did things which were typical of the Lord, did not fully understand or appreciate what they said or what they did. David, in Psalm 22, was apparently under tremendous pressure and pain. I do not believe that he understood this psalm to look forward to the Messiah dying on the cross. Similarly, when Abraham offers up his beloved son Isaac, he understands himself to be obedient to God in this respect (as the Jewish people have always understood the meaning of this chapter to be). However, in retrospect, we can see that Abraham offering up his beloved son is typical of the Lord Jesus Christ being offered up by God the Father for our sins.

Although I do not believe this to be the intention of this passage, this is typical of believers who hear a doctrine and it does not sink in because they do not have a frame of reference for that doctrine. Many times, they will go back and hear that same doctrine and it all fits and they understand it.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Luke 2:50 However [lit., and], his parents [lit., they] did not [fully] understand the words which He said to them.

It is possible that understanding this verse helps us to better interpret the previous verse. Or does this better help us understand the Lord's earthly parents? Let's put them together and read them as a contiguous whole:

Luke 2:49–50 Jesus spoke directly to His parents, saying, "Why have you both returned to find Me? Do you not realize that it is necessary for Me to be doing the business of My Father." However, his parents did not fully understand or appreciate what Jesus said to them.

Despite all of the amazing incidents which took place immediately before and after the Lord was born, Mary, Joseph and Jesus had been a fairly normal family. So when Jesus said these words, His parents did not really understand what He was saying to them.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Mary Remembers These Incidents/Jesus Grows Spiritually and Physically

And He went down with them and He accompanied them to Nazareth, and was subordinate to them. And the mother of his was keeping all things in the heart of hers.

Luke
2:51

Nevertheless [lit., *and*], Jesus [lit., *He*] went down with them, accompanying them to Nazareth, where [lit., *and*] He was subordinate to them. [All the while,] His mother was keeping all [of these] things in her heart.

Nevertheless, Jesus agreed to return with them to Nazareth, placing Himself under their authority. All the while, His mother continued to remember all of these various incidents.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And they did not understand the word which He spoke to them. And He went down with them and He accompanied them to Nazareth, and was subordinate to them. And the mother of his was keeping all things in the heart of hers.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these words in her heart.
V. Alexander's Aramaic T. James Murdock's Syriac NT	. And he went down with them, and came to Nazareth, and was obedient to them. And his mother laid up all these things in her heart.
Original Aramaic NT	And he went down with them and he came to Nazareth, and he was submitted to them; but his mother was keeping all these words in her heart.
Plain English Aramaic Bible Lamsa Peshitta (Syriac)	. So he went down with them and came to Nazareth; and he was subject unto them. And his mother treasured all these words in her heart.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Bible in Worldwide English	He went with them back to Nazareth and obeyed them. But his mother remembered all these things.
Easy English	Jesus returned to Nazareth with them and he obeyed them. Mary was careful to remember all the special things that had happened. She thought about them a lot.
Easy-to-Read Version–2001	Jesus went with them to Nazareth. He obeyed everything his parents said. His mother was still thinking about all these things.
Easy-to-Read Version–2006	Jesus went with them to Nazareth and obeyed them. His mother was still thinking about all these things.
God's Word™	.
Good News Bible (TEV)	.
The Message	So he went back to Nazareth with them, and lived obediently with them. His mother held these things dearly, deep within herself.
NIRV	Then he went back to Nazareth with them, and he obeyed them. But his mother kept all these things like a secret treasure in her heart.
New Life Version	.
New Simplified Bible	.
The Spoken English NT	He went back with them and came home to Nazareth, and was always obedient [Lit. "was being subject."] to them. And his mother kept all these things safe in her heart.
NT for Everyone	They didn't understand what he had said to them. He went down with them and came to Nazareth, and lived in obedience to them. And his mother kept all these things in her heart.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study Contemporary English V.	.	Jesus went back to Nazareth with his parents and obeyed them. His mother kept on thinking about all that had happened.
The Living Bible	.	Then he returned to Nazareth with them and was obedient to them; and his mother stored away all these things in her heart.
New Berkeley Version	.	
New Century Version	.	Jesus went with them to Nazareth and was obedient to them. But his mother kept in her mind all that had happened.
New Living Translation	.	
The Passion Translation	.	
Unlocked Dynamic Bible	.	Then he returned with them to Nazareth and he always obeyed them. His mother kept thinking deeply about all those things.
William's New Testament	.	So He went back to Nazareth with them and continued to obey them. But His mother continued to treasure up all these sayings in her heart.

Partially literal and partially paraphrased translations:

American English Bible	.	Then, after he returned home to Nazareth with them, he always obeyed them, and his mother carefully kept all these things that were said in her heart..
Beck's American Translation	.	
Breakthrough Version	.	And He walked down with them, went into Nazareth, and was placing Himself under them. And His mother was carefully keeping all the statements in her heart.
Common English Bible	.	Jesus went down to Nazareth with them and was obedient to them. His mother cherished every word in her heart.
International Standard V	.	Then he went back with them, returning to Nazareth and remaining in submission to them. His mother continued to treasure all these things in her heart.
Len Gane Paraphrase	.	He left with them and came to Nazareth and was subject to them, but his mother kept all these words in her heart.
A. Campbell's Living Oracles	.	
New Advent (Knox) Bible	.	These words which he spoke to them were beyond their understanding; but he went down with them on their journey to Nazareth, and lived there in subjection to them, while his mother kept in her heart the memory of all this. V. 50 is included for context.
20 th Century New Testament	.	

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.	
Christian Standard Bible	.	
Conservapedia Translation	.	Jesus left with them, and came to Nazareth, where he obeyed them, as His mother stored in her heart all he said.
The Disciple's Bible	.	
Evangelical Heritage V.	.	He went down with them and came to Nazareth. He was always obedient to them. And his mother treasured up all these things in her heart.
Ferrar-Fenton Bible	.	Yet He returned with them, and came to Nazareth, and was obedient to them; but His mother reflected on all these events in her heart.
Free Bible Version	.	Then he went back with them to Nazareth, and did what he was told. His mother kept a careful note of everything that happened.
God's Truth (Tyndale)	.	
Jubilee Bible 2000	.	
Montgomery NT	.	Then he went down with them, and came to Nazareth, and he was always obedient to them. But his mother kept treasuring up all these incidents in her hearts.

NIV, ©2011	.
Peter Pett's translation	.
Riverside New Testament	.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	.
Weymouth New Testament	Then He went down with them and came to Nazareth, and was always obedient to them; but His mother carefully treasured up all these incidents in her memory.
Whiston's Primitive NT	.
Wilbur Pickering's New T.	Then He went down with them and came to Nazareth, and was always obedient to them; but His mother carefully treasured up all these incidents in her memory.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Jesus went down with them, returning to Nazareth, and he continued to be subject to them. As for his mother, she kept all these things in her heart.
The Heritage Bible	And he went down with them, and came to Nazareth, and was arranging himself under them, and his mother guarded thoroughly all these spoken words in her heart.
New American Bible (2002)	.
New American Bible (2011)	.
New English Bible—1970	.
New Jerusalem Bible	He went down with them then and came to Nazareth and lived under their authority. His mother stored up all these things in her heart.
New RSV	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So he went with them to Natzeret and was obedient to them. But his mother stored up all these things in her heart.
exeGesés companion Bible	And he descends with them and they go to Nazareth; and he subjugates to them: and his mother thoroughly keeps all these rhemas in her heart:...
Hebraic Roots Bible	.
Israeli Authorized Version	.
<i>The Scriptures</i> 1998	And He went down with them and came to Natsareth, and was subject to them, but His mother kept all these matters in her heart.
Tree of Life Version	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He went down to Nazareth with them, and was continually submissive <i>and</i> obedient to them; and His mother treasured all these things in her heart.
An Understandable Version	So, Jesus went down to Nazareth with them and [<i>continued</i>] to obey them. And His mother kept all these things [<i>stored up</i>] in her heart.
The Expanded Bible	Jesus went with them to Nazareth and ·was obedient to them [lived under their authority]. But his mother ·kept in her mind all that had happened [^l kept/treasured all these things/words in her heart].
Jonathan Mitchell NT	And so He walked back down with them and came into Nazareth, and continued being set in a supportive arrangement for them (or: kept on being subject to and under them). His mother also continued carefully watching, noting and keeping all

these sayings (gush-effects; results of the flows; declarations; matters) within her heart.

NET Bible®

Then¹⁶⁴ he went down with them and came to Nazareth, and was obedient¹⁶⁶ to them. But¹⁶⁷ his mother kept all these things¹⁶⁸ in her heart.¹⁶⁹

^{164th} Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

^{166th} Or “was submitting.”

^{167th} Here *καί* (*kai*) has been translated as “but” to indicate the contrast.

^{168th} Or “all these words.”

^{169sn} On the phrase his mother kept all these things in her heart compare Luke 2:19.

P. Kretzmann Commentary
Syndein/Thieme
Translation for Translators

Then he returned with them down to Nazareth. He always obeyed them. But his mother kept thinking about all those things.

The Voice

Jesus went back to Nazareth with them and was obedient to them. His mother continued to store these memories like treasures in her heart.

Weird English, ʘld English, Anachronistic English Translations:

Accurate New Testament

and [He] descends with them and [He] comes to nazareth and [He] was Being Submitted [to] them and The Mother [of] him kept all the words in the heart [of] her

Awful Scroll Bible

Indeed He walked-down with them and themselves came to Nazareth, even was He becoming disposed-under them. Still His mother keeps thoroughly-observing all these-same sayings, from-within the sensibility of her heart.

Concordant Literal Version

And He descended with them and came into Nazareth, and was subject to them. And His mother carefully kept all these declarations, parleying them in her own heart."

Orthodox Jewish Bible

And he went down with them, and they came to Natzeret; and he continued in mishmaat (obedience) to his horim (parents). And his Em (mother) was treasuring all these things in her lev (heart).

Rotherham’s Emphasized B.

And he went down with them, and came to Nazareth, and was submitting himself unto them. And, his mother, was closely observing all these things in her heart.

Third Millennium Bible

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Then he went down with them and came to Nazareth, and continued subject to them. And his mother kept all these things in her mind.

Charles Thompson NT

Context Group Version

And he went down with them and came to Nazareth and was submissive to them. And his mother treasured up all these things in her heart.

Disciples’ Literal New T.

English Standard Version

Far Above All Translation

Green’s Literal Translation

And He went with them and came to Nazareth and was being subject to them. And His mother carefully kept all these words in her heart.

Literal New Testament

Modern English Version

Modern Literal Version

Modern KJV

New American Standard B.

New European Version

And he left with them and went to Nazareth, and was subject to them; and his mother treasured all these sayings in her heart.

New King James Version

Jesus Advances in Wisdom and Favor

Then He went down with them and came to Nazareth, and was [m]subject to them, but His mother kept all these things in her heart.

- NT (Variant Readings) .
- Niobi Study Bible .
- Restored Holy Bible 6.0 .
- Revised Young's Lit. Trans. ...and they did not understand the saying that he spake to them, and he went down with them, and came to Nazareth, and he was subject to them, and his mother was keeping all these sayings in her heart,...
- A Voice in the Wilderness .
- World English Bible .
- Young's Updated LT .

The gist of this passage: Jesus returned with His parents to Nazareth and was obedient to them. His mother continued to think about the things which happened and the things that He said.

Luke 2:51a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
katabainō (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	<i>to descend (literally or figuratively); to come (get, go, step) down, to fall (down)</i>	3 rd person singular, aorist active indicative	Strong's #2597
meta (μετά) [pronounced <i>meht-AH</i>]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
autōn (αὐτῶν) [pronounced <i>ow-TOHN</i>]	<i>their, theirs; of them; from them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846

Translation: Nevertheless [lit., and], Jesus [lit., He] went down with them,...

Even though Jesus was there in the Temple with good reason; and that He was learning (as were the teachers there); He agreed to return with them.

They went down in elevation, which is why the word *went down* is used here (that is one word in the Greek). Jerusalem is on a mountain.

I believe that there was a change in dynamics. Whereas, his parents may have explicitly or implicitly recognized Jesus as an adult at age 12; they seem to be going back on that position. It appears to me that they have decided—just at this point in time—that Jesus is their young Son Who needs to be obedient to them.

Luke 2:51b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532

Luke 2:51b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
έρχομαι (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	3 rd person singular, aorist active indicative	Strong's #2064
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto, in order to, for, for the purpose of, for the sake of, on account of</i>	directional preposition	Strong's #1519
Nazareth/Nazaret (Ναζαρέθ/Ναζαρέτ) [pronounced nad-zar-EHTH/nad-zar-EHT]	<i>the guarded one; transliterated Nazareth, Nazaret</i>	indeclinable proper noun/location	Strong's #3478

Translation: ...accompanying them to Nazareth,...

I changed this main verb into a participle in my translation.

Jesus returned with them to Nazareth. This is where the Lord was raised. This is where His family lived.

Luke 2:51c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, also, even, along with, so, then, too, both, but, for, if, indeed, likewise, moreover, or, that, therefore, when, yea, yet; and so; so that</i>	conjunction	Strong's #2532
ἦν (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
hupotassō (ὑποτάσσω) [pronounced hoop-ot-AS-so]	<i>being subordinate (to); reflexively obeying, being under obedience to (obedient), subduing unto, (being, making) subject (to, unto), being (put) in subjection (to, under), submitting self unto</i>	masculine singular, present passive participle, nominative case	Strong's #5293
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>in them, by them; to them, for them; by means of them</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...where [lit., and] He was subordinate to them.

What might explain Jesus having not sinned is, His parents had never insisted on strict obedience to them before. They had no reason to. They never had to tell Him, "Because I said so." They never had to tell Him to stay nearby, to not go out of their sight, etc. (or whatever a parent would typically tell their child in that era). Being

perfect, He would not have been the typical child who gets in trouble all of the time; Jesus would never have been in trouble at any time. Being their first child, Mary and Joseph may not have fully appreciated the sort of child that Jesus was.

However, this time, Jesus separated from their company—possibly without telling them (we do not really know one way or the other). In any case, they laid down the law at that point. As a result, Jesus was then willingly subordinate to them. Whatever they decided, that was the way it was going to be. This was their legitimate authority to apply; and Jesus submitted to their authority. As a child under their roof, Jesus was required to be obedient to them, whether their demands were reasonable or not.

Application: Ideally, this should be the attitude of any child in the care of parents.

What I believe was the case was, Jesus' parents never had to discipline Him or tell Him what to do. However, at this young age of 12, He began to act as an adult, making some adult decisions. I would not be surprised if His parents saw Him in that light, recognizing Him as an adult, and even expressed that to Him (on previous occasions).

However, since He was still under the care of His parents—living under their roof, as it were—Jesus willingly submitted to their requirements. Parents, when raising children, discuss quite a number of things. Can you imagine Mary and Joseph speaking quietly to one another, trying to determine a set of rules that they would expect Jesus to comply with?

Luke 2:51d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἡ (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative and vocative cases	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
μήτηρ (μήτηρ) [pronounced <i>MAY-tare</i>]	<i>a mother; metaphorically the source of something, the motherland</i>	feminine singular noun; nominative case	Strong's #3384
αὐτοῦ (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; for him, to him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
διατηρέω (διατηρέω) [pronounced <i>dee-at-ay-REHOBOAM-oh</i>]	<i>to watch thoroughly; to observe strictly, or (negatively and reflexively) to avoid wholly; to keep continually or carefully; to treasure up</i>	3 rd person singular, imperfect active indicative	Strong's #1301
πάντα (πάντα) [pronounced <i>PAHN-ta</i>]	<i>all, everyone, anyone, all things</i>	neuter plural adjective; accusative case	Strong's #3956

Luke 2:51d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, at, by, by means of, with; among; about, after, against; before, between; through; under; when, while, where</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
kardia (καρδία) [pronounced kahr-DEE-uh]	<i>heart, mind, soul; will, character; center [or middle, or essence] [of something]</i>	feminine plural noun, dative, locative or instrumental case	Strong's #2588
autês (αὐτῆς) [pronounced ow-TAYC]	<i>her, hers; of her; from her; same</i>	3 rd person feminine singular personal or demonstrative pronoun; ablative/genitive case	Strong's #846

Translation: [All the while,] His mother was keeping all [of these] things in her heart.

Even though His mother did not fully appreciate what Jesus was saying—that He must be doing the work of His Father—she continued to store these things up in her memory. How much did she believe and how much did she understand? On several occasions, it is clear that neither she nor Joseph fully understand or appreciate what is happening. However, Mary goes out of her way to remember these things which occur. It is logical that, sometime in the future, she shares these stories with Luke.

Luke 2:51 *Nevertheless [lit., and], Jesus [lit., He] went down with them, accompanying them to Nazareth, where [lit., and] He was subordinate to them. [All the while,] His mother was keeping all [of these] things in her heart.*

It appears as if Joseph said, “It is time, we are going now.” And Jesus obeys them and goes with them.

On several occasions, we have the Mary *treasures up all these things in her heart* (see Luke 2:19). Every mother pays attention to what her Son does—whereas, the father may be oblivious.

When Luke speaks to various people in order to gather material for this gospel, I believe that this suggests that Luke directly interviewed Mary for much of this information. First of all, there is no better person in this regard to get this information from; and this wording suggests that this is something that Mary put aside and remembered about Jesus.

From this very specific incident, Luke makes a general observation about the Lord as a young man. This would have been an observation that Luke made, based on several interviews; and also, as inspired by God the Holy Spirit when he wrote his gospel.

Luke 2:50–51 *His parents did not fully understand what Jesus said to them. Nevertheless, Jesus agreed to return with them to Nazareth, placing Himself under their authority. All the while, His mother continued to remember all of these various incidents.*

And Jesus advanced in the wisdom and [in] maturity and [in] grace, with God and with men.

Luke
2:52

Jesus increased/advanced in wisdom, [in] maturity and [in] grace, [both] with God and [with] man.

Throughout His life, Jesus increased in wisdom; He advanced in age and maturity; and He increased in grace, both with God and with man.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And Jesus advanced in the wisdom and [in] maturity and [in] grace, with God and with men.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Jesus advanced in wisdom, and age, and grace with God and men.
V. Alexander's Aramaic T.	.
James Murdock's Syriac NT	And Jesus increased in stature, and in wisdom, and in grace, before God and men.
Original Aramaic NT	But Yeshua was growing in his stature and in his wisdom and in favor with God and the children of men.
Plain English Aramaic Bible	.
Lamsa Peshitta (Syriac)	And Jesus grew in his stature and in his wisdom, and in favor with God and men.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Jesus was increasing in wisdom and in years, and in grace before God and men.
Bible in Worldwide English Easy English	Jesus grew and became wiser and taller. He pleased God and also people. Jesus grew into a man. He could understand more and more things. Everyone loved him and God also thought well of him.
Easy-to-Read Version–2001	Jesus continued to learn more and more. He grew taller. People liked Jesus, and he pleased God.
Easy-to-Read Version–2006	As Jesus grew taller, he continued to grow in wisdom. God was pleased with him and so were the people who knew him.
God's Word™	.
Good News Bible (TEV) <i>The Message</i>	Jesus grew both in body and in wisdom, gaining favor with God and people. And Jesus matured, growing up in both body and spirit, blessed by both God and people.
NIRV	Jesus became wiser and stronger. He also became more and more pleasing to God and to people.
New Life Version	Jesus grew strong in mind and body. He grew in favor with God and men.
New Simplified Bible	.
The Spoken English NT	And Jesus grew in wisdom, in maturity, and in favor with God and with people. .This statement is very close to 1Sa_2:26.
NT for Everyone	So Jesus became wiser and taller, gaining favour both with God and with the people.

Thought-for-thought translations; dynamic translations; paraphrases:

College Press Bible Study	.
Contemporary English V.	Jesus became wise, and he grew strong. God was pleased with him and so were the people.
The Living Bible	So Jesus grew both tall and wise, and was loved by God and man.

New Berkeley Version	.
New Century Version	Jesus became wiser and grew physically. People liked him, and he pleased God.
New Living Translation	Jesus grew in wisdom and in stature and in favor with God and all the people.
The Passion Translation	.
Unlocked Dynamic Bible	As the years passed, Jesus continued to become wiser and he grew taller. Yahweh and people continued to approve of him more and more.
William's New Testament	Meanwhile Jesus grew constantly in wisdom and in body, and in favor with God and man.

Partially literal and partially paraphrased translations:

American English Bible	So Jesus continued to progress in wisdom, physical growth, and in the favor of God and men.
Beck's American Translation	.
Breakthrough Version	And Jesus was progressing in insight, in age, and in generosity beside God and people.
Common English Bible	Jesus matured in wisdom and years, and in favor with God and with people.
International Standard V	Meanwhile, Jesus kept on growing wiser and more mature, and in favor with God and his fellow man.
Len Gane Paraphrase	.
A. Campbell's Living Oracles	And Jesus advanced in wisdom, and stature, and in power with God and man.
New Advent (Knox) Bible	And so Jesus advanced in wisdom with the years, and in favour both with God and with men. Our Lord, as Man, acquired experimental knowledge of the world about him, like other men.
20 th Century New Testament	And Jesus grew in wisdom as he grew in years, and 'gained the blessing of God and men.'

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND JESUS KEPT INCREASING IN WISDOM AND AGE/MATURITY, AND IN FAVOR WITH THEOS (<i>The Alpha & Omega</i>) AND HUMANS.
Christian Standard Bible	.
Conservapedia Translation	Meanwhile Jesus grew in wisdom and stature, favored by both God and man. "man" ... or "mankind" here? "Mankind" does not usually "favor" something. NRSV: "human favor"; REB: "men"; NJB: "people". "Man" is a general term.
The Disciple's Bible	.
Evangelical Heritage V.	.
Ferrar-Fenton Bible	Jesus also advanced in wisdom and age, as well as in favour in the presence of God and men.
Free Bible Version	Jesus grew steadily wiser and stronger, favored both by God and by the people.
God's Truth (Tyndale)	.
Jubilee Bible 2000	.
Montgomery NT	And Jesus was ever advancing in wisdom and in status and in favor with God and man.
NIV, ©2011	.
Peter Pett's translation	.
Riverside New Testament	And Jesus grew in wisdom and in height and in favor with God and with men.
Leicester A. Sawyer's NT	.
Unlocked Literal Bible	.
Urim-Thummim Version	And Jesus advanced in Wisdom (Sophia) and maturity, and in favor with Elohim and man.
Weymouth New Testament	Then He went down with them and came to Nazareth, and was always obedient to them; but His mother carefully treasured up all these incidents in her memory.
Whiston's Primitive NT	.

Wilbur Pickering's New T.
Wikipedia Bible Project

.
Then he accompanied them back to Nazareth and did what they told him. His mother kept careful mental note of everything, and Jesus grew up mentally and physically, favored by God and people. V. 51 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) And Jesus increased in wisdom and age, and in divine and human favor.
The Heritage Bible And Jesus advanced in wisdom and length of life, and in grace with God and man.
New American Bible (2002) And Jesus advanced (in) wisdom and age and favor before God and man.
New American Bible (2011) .
New English Bible–1970 .
New Jerusalem Bible .
New RSV .
Revised English Bible–1989 As Jesus grew he advanced in wisdom and in favour with God and men.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible And Yeshua grew both in wisdom and in stature, gaining favor both with other people and with God.
exeGesés companion Bible ...and Yah Shua advances in wisdom and maturity and in charism with Elohim and humanity.
Hebraic Roots Bible .
Israeli Authorized Version And Y'shuw`a increased in wisdom and stature, and in favour with Elohim and man.
The Scriptures 1998 And עשוהי increased in wisdom and stature, and in favour with Elohim and men.
Tree of Life Version .

Expanded/Embellished Bibles:

The Amplified Bible .
An Understandable Version .
The Expanded Bible Jesus ·became wiser and grew physically [grew in wisdom and stature/height]. ·People liked him, and he pleased God [...and in favor with God and people; 1 Sam. 2:26].
Jonathan Mitchell NT And so Jesus kept on cutting a passage forward, making progress in (or: by; with) the Wisdom – as well as in maturity and physical stature – and in (or: by; with) grace and favor, beside God and mankind (or: in the presence of God as well as people).
NET Bible® And Jesus increased¹⁷⁰ in wisdom and in stature, and in favor with God and with people.
¹⁷⁰tn Or “kept increasing.” The imperfect tense suggests something of a progressive force to the verb.
P. Kretzmann Commentary .
Syndein/Thieme And Jesus kept on increasing in wisdom {sophia} and stature {physical strength}, and in grace {charis} . . . from the immediate source of God and mankind {anthropos - meaning human communicators of the Word - His Humanity studied and learned Doctrine because by His own free will, He agreed not to use His own Deity in the incarnation}).
Translation for Translators As the years passed, Jesus continued to become wiser and he grew taller. God and people continued to approve of him more and more.
The Voice And Jesus kept on growing—in wisdom, in physical stature, in favor with God, and in favor with others.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	and Jesus increased in the wisdom and [in] stature and [in] favor with god and [with] men.
Awful Scroll Bible	Now Jesus retains to strike-ahead in Wisdom and stature and Grace, before God and they of the aspects-of-man.
Concordant Literal Version Orthodox Jewish Bible	. And Yehoshua kept increasing in chochmah VGADEL VATOV GAM IM HASHEM VGAM IM ANASHIM (and stature and favor with Hashem and men, SHMUEL ALEF 2:26).
Rotherham's Emphasized B.	.
Third Millennium Bible	.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	.
Charles Thompson NT	.
Context Group Version	.
Disciples' Literal New T.	And Jesus was advancing in wisdom and stature, and <i>in</i> favor with God and people.
English Standard Version	And Jesus increased in wisdom and in stature and in favor with God and man.
Far Above All Translation	.
Green's Literal Translation	And Jesus progressed <i>in</i> wisdom and stature and favor before God and men. see 1 Sam. 2:26
Literal New Testament	.
Modern English Version	.
Modern Literal Version	.
Modern KJV	.
New American Standard B.	And Jesus kept increasing in wisdom and stature [Or <i>age</i>], and in favor with God and men.
New European Version	And Jesus developed both in wisdom and body, and in favour with God and men.
New King James Version	.
NT (Variant Readings)	.
Niobi Study Bible	.
Restored Holy Bible 6.0	...and Jesus was advancing in wisdom, and in stature, and in favour with God and men.
Revised Young's Lit. Trans.	.
A Voice in the Wilderness	.
World English Bible	.
Young's Updated LT	.

The gist of this passage: Jesus continues to grow spiritually and physically; and He is favored by God and men.

Luke 2:52a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
ἰησοῦς (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, nominative case	Strong's #2424

Luke 2:52a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prokoptô (προκόπτω) [pronounced <i>prok-OP-toe</i>]	literally, <i>to drive forward</i> ; but used to mean: <i>to advance (in amount, to grow; in time, to be well along); to increase, to proceed, to profit, to be far spent</i>	3 rd person singular, imperfect active indicative	Strong's #4298
tê (τῆ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
sophia (σοφία) [pronounced <i>sohf-EE-ah</i>]	<i>wisdom</i> [spiritual, human, cosmic]	feminine singular noun; dative, locative or instrumental case	Strong's #4678

Translation: *Jesus increased/advanced in wisdom,...*

The verb used here can mean *to advance* or *to increase*. One seems to work well in one place; and the other works well in another (this verb is properly applied to all of the 3 nouns which follow).

Jesus increased in knowledge, meaning that He learned the Law of Moses; and He learned the prophets; and that He properly understood these things. Obviously, this increase in knowledge occurs in His humanity. The omniscience of His Deity does not bleed through to His humanity. The Doctrine of Kenosis ([Lesson #69](#)). Jesus learned the Word of God much in the same way that we do.

Luke 2:52b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
hêlikia (ἡλικία) [pronounced <i>hay-lik-EE-ah</i>]	<i>maturity (in years or size); age, stature</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2244

Translation: *...[in] maturity... Or, ...and [Jesus increased] in maturity [possibly, stature]...*

Even though I placed the word *in* in brackets, it is a legitimate translation because of the locative case here (all of three nouns are in the locative case).

Physically, Jesus matured or aged just like any son would. He would have gone through puberty; His brain and His body would have grown and advanced.

His human spirit also advanced, as He continued to take in Bible doctrine.

It is reasonable to supposed that Jesus was the healthiest man alive, his body not having been beset by sin.

Luke 2:52c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
charis (χάρις) [pronounced <i>KHAHR-iç</i>]	<i>grace, graciousness; acceptable, benefit, favour, gift, joy, liberality, pleasure, thanks</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5485

Translation: ...and [in] grace,...

Jesus advanced and increased in grace. This meant that He made critical use of God's grace system to advance spiritually. He used every opportunity available to Him to learn the Scriptures and He concentrated when they were read in the synagogues.

Even though the Bible says nothing of Jesus going into the synagogues as a child and a young man, I would assume that He did, considering that He went to the synagogues throughout His public ministry.

If a person is functioning on positive signals towards God after believing in Jesus Christ; then God must provide that person the opportunity to take in His Word.

His discussions with the teachers at age 12 suggests that He took the opportunity to partake in similar discussions at other times. Again, the Bible does not specifically confirm this, but Jesus would have been hungry for Bible doctrine from His earliest age. God the Father gave Jesus opportunities to take in Bible doctrine. It is logical to assume that Jesus wanted to discuss this information with learned men.

Luke 2:52d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced <i>paw-RAW</i>]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong's #3844
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2316
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but</i>	conjunction	Strong's #2532
anthrōpos (ἄνθρωπος) [pronounced <i>ANTH-row-positive</i>]	<i>man, mankind, human being</i>	masculine plural noun; dative, locative or instrumental case	Strong's #444

Translation: ...[both] with God and [with] man.

Both God and men observed these changes taking place in Jesus. God was pleased with the Lord's progress spiritually (again, He advanced in Bible doctrine); and men were also engaged by Him. People liked Jesus. There will be a change here; and it is reasonable to try to figure out, *how did that happen?* Here, people are said to favor Jesus; but Jewish people will, in the end, clamor for Him to go to the cross (and the Romans were willing

participants in His murder). Jesus did not change during this time; but there would become a point where the religious hierarchy of Jerusalem would turn against Him.

Luke 2:52 **Jesus increased/advanced in wisdom, [in] maturity and [in] grace, [both] with God and [with] man.**

This is the spiritual growth of Jesus in His humanity. He grows in wisdom; and He also grows physically. He is favored by God and man.

Just as a person's physical growth is imperceptible from one day to the next, the same is true of one's spiritual growth. Most of the time, after attending a Bible class, you feel about the same as you did when you walked in (once and awhile, you might feel better). But, in terms of spiritual growth, you would be unable to really quantify any actual changes from day to day. However, after a year of accurate Bible teaching, you ought to notice some differences in your life, those differences being good. As you have more and more years of Bible teaching, you can see more of a spiritual arc to your own life (just like your parents marking off your height on a door sill each birthday).

One thing that you might do, after a year of learning Bible doctrine, is attempt to apply the doctrine which you have learned.

Luke 2:52 **Throughout His life, Jesus increased in wisdom; He advanced in age and maturity; and He increased in grace, both with God and with man.**

This final verse of Luke 2 is one of the most important verses in the book of Luke. This verse caused us to consider one of the most important doctrines in Christianity—the doctrines of kenosis and of the Hypostatic Union. We learned that Jesus was much more complex than God wandering about in a human body. And, for as believers, there is something found here that is fundamental to our Christian walk—learning Bible doctrine.

Luke 2:52 **And Jesus increased in wisdom and in stature and in favor with God and man. (NKJV)**

R. B. Thieme, Jr. used to say, “Jesus test-drove the spiritual life for believers in the Church Age.” That is, we grow spiritually in much the same manner as Jesus did. We are filled with the Holy Spirit through rebound (through naming our sins to God); and we take in Bible doctrine on a regular basis (I believe that daily intake is key for every believer's spiritual growth). Jesus did not have to rebound, as He did not sin; but He grew spiritually in His humanity in the same way that we do. Jesus did *not* access the omniscience of His Deity in order to grow spiritually (that is an application of the doctrine of kenosis). He heard Bible doctrine (that is, the teaching of the Word of God), He believed the Word of God when He heard it, and, by the power of the Holy Spirit, grew spiritually in His humanity as a result.

Just as Jesus consumed food and grew physically (that is, He increased in stature), He took in spiritual food and grew spiritually (that is, He increased in wisdom).

Although Jesus had access to all the divine attributes of His Father, He willingly set aside that access to function on earth as a true human being (which we learned in the Doctrine of Kenosis).

When it comes to spiritual growth, we as believers look to Jesus Christ, Who set the precedents for us as Church Age believers. Even as our physical bodies grow, so our spiritual life should grow, and that can happen in one way and one way only—the intake of Bible doctrine while we are filled with God the Holy Spirit (which is the result of naming our sins to God³⁸).

This is the grace system which R. B. Thieme, Jr. called the grace apparatus for perception (gap) and later he used the term *Operation Z* to describe the basic mechanics of the grace apparatus for perception.

³⁸ We all have the indwelling of the Holy Spirit from the point of salvation.

This doctrine was originally developed by R. B. Thieme, Jr.; and this iteration of it comes from Ron Snider, the pastor of Makarios Bible Church. It is apparent to me that the pastor developed this doctrine on his own, having learned Bob's doctrine of GAP. I integrated in some additional notes from Maranatha church and added some original material as well. Ultimately, R. B. Thieme, Jr. deserves the credit for his original development of this doctrine.³⁹

There is a lot to take in concerning this doctrine. You may not have the background to appreciate some or most of this particular doctrine. Do the best to understand what you are able to understand. If you stay with Bible doctrine, all of this information will become perspicuous to you.

Do not expect to read and understand this doctrine in one sitting. I would think a minimum of 3 or 4 sittings would be required.

Basically, GAP means, the believer, regardless of his IQ, can grow spiritually. Your IQ can be low, it can be right in the middle or it can be high; but every believer can grow spiritually. If a person has a high enough IQ to be able to understand the gospel and then believe in Jesus Christ, then that same person can advance spiritually just like anyone else.

There are a great many theological terms found in this doctrine; therefore, I have also included a list of definitions for many of the technical vocabulary used. This list will follow the doctrine of GAP. I have set up this dictionary to integrate perfectly with the doctrine of GAP. So when you come across a technical term, it will be hyperlinked to its definition; and then the definition will be hyperlinked back to its first occurrence in the doctrine. This way, you might easily link back and forth between the doctrine and the definition list.

This doctrine primarily comes from 1Cor. 2:9–16. I have used several translations of this passage so that you can see that this important information can be discerned in many translations.

Doctrine of GAP (The Grace Apparatus for Perception)

- I. Introduction and preliminary considerations.
 - A. As one observes the world, it quickly becomes evident that believers and unbelievers view the world around them in very different ways.
 1. This is said with the caveat that the believer in **reversionism** often sees the world as an unbeliever does.
 2. The believer with some **spiritual growth**, even if it is minimal, will see things differently from the unbeliever.
 - B. The fact that these two sets of perceptions are quite dissimilar may be observed in the ways in which believers and unbelievers operate and conduct their lives.
 - C. It is further evident that there are significant theological differences among the various groups in Christendom, which this doctrine is designed to explain, at least in part.
 - D. This doctrine is foundational to effectively living the Christian way of life, since an understanding of it is theologically critical to having a sound biblical anthropology. In fact, you are not really living the spiritual life apart from the application of this doctrine (for those who have never heard of GAP before, you may actually be growing spiritually, but not understanding exactly how and why).
- II. Definition and description of terms.
 - A. Pertinent vocabulary and definitions.
 1. Dichotomous is a technical term that describes the status of all unbelievers, who are in possession of only a physical body and **soul**. The soul is the immaterial part of man which allows us to be able to interact with the world and with other men. You work with a guy named Charley Brown, and you have an understanding of who he is (which understanding takes place in your soul), and you interact with him based upon what you know about him.
 2. Trichotomous is a technical term that describes the status of all believers, who possess the physical body, soul, and **human spirit**, the human spirit being the immaterial part of us which allows us to perceive, understand and commune with God.

³⁹ Bob learned a great deal from L. S. Chafer; so we do not know how much his contribution is.

Doctrine of GAP (The Grace Apparatus for Perception)

3. Psuchikos (ψυχικός) [pronounced *psoo-khee-KOSS*] is an adjective that is used 6 times in the New Testament; it refers to the natural physical life that is possessed by both men and animals. Strong's #5591.
 - a. It deals with physical life, which is manifested in breathing, and pertains to the natural world and what belongs in it; this is in contrast to the spiritual world and the realities in it.
 - b. It is used once as a technical term to refer to the unbeliever, who is governed by the physical realities of life, and not by the Spirit of God. 1Cor. 2:14 (which passage we will take up further down in this doctrine).
 - c. The acrostic NAP is used to refer to the natural apparatus for perception, which can only perceive those things that come through the five senses; the natural man cannot perceive or understand spiritual things.
 - d. Even when the unbeliever hears spiritual information (like **gospel** information), it generally does not remain with them for any amount of time. The unbeliever hears it; God the Holy Spirit makes the gospel real to the unbeliever, and the unbeliever then decides what to do with it. If the unbeliever rejects the gospel, then it is quite possible that they lose their understanding of the gospel as well.
 - e. Let me give you a personal example of spiritual information which the unbeliever may lack. I grew up in a normal household, I went to church (not a doctrinal church) and we celebrated Easter at my public school. When I was saved by believing in Jesus Christ, one piece of information which I lacked was, *what happened to Jesus after the crucifixion?* I was unaware of that, even after living for 21 years where this information was not exactly a secret. Soon after I believed in Jesus Christ I became aware that He was resurrected and that He interacted with His disciples for many days on earth, and then He was taken up by God the Father into heaven. When I heard this information, I believed it. Now, I was not saved a second time, after I heard, understood and believed in the resurrection. Furthermore, it would be wrong to say that I was really saved when I understood and believed in the resurrection. All believers have limited knowledge of Jesus when saved. My limited knowledge was, I read John 3 and said to God (or thought to God), *I hold You to this promise—that I believe in Jesus and I will be saved.* After salvation, I learned a great deal about Jesus, and I grew spiritually when I heard things about Him and believed them (I was practicing GAP at that time without knowing it).
 4. Sarkikos (σαρκικός) [pronounced *sar-kee-KOSS*] (Strong's #4559) is an adjective that is used 7 times in the New Testament; it means that which belongs to the flesh.
 - a. It is derived from the Greek noun sarx (σάρξ) [pronounced *sarx*], and refers to the physical substance that covers animal and human bodies. It is usually translated *flesh*. Strong's #4561. 1Cor. 15:39
 - b. The adjective is used to refer to the believer that lives under the influence and/or control of his **fleshly nature**. 1Cor. 3:3
 - c. Since the **sin nature** is located in the genetics of the **flesh** (Rom. 7:18), this term is used to denote a believer that is under the domination of the old sin nature. This is the believer who lives after the sinful trend of Adam.
 5. Pneumatikos (πνευματικός) [pronounced *nyoo-mat-EEK-oss*] is an adjective that is used 26 times; it refers to that which is **spiritual**. When used of believers, it refers to one that is spiritual, one that is in **fellowship**, guided by the Holy Spirit, with the sin nature isolated from one's life (until we break fellowship with God and choose to sin). Strong's #4152. We enter into fellowship with God, a spiritual state of being, when we name our sins to God (1John 1:9). The moment that we sin, we are out of fellowship (which requires us to name our sin/sins again to God).
- B. The acrostic GAP is an abbreviation for the **grace apparatus for perception**; it is used to refer to the internal constitution of believers following salvation, as well as the entire system for the

Doctrine of GAP (The Grace Apparatus for Perception)

perception and **metabolization** of Bible doctrine.

- C. **Grace** is not only the title and policy of God's plan, it is the basis for the perception of God's Word.
- D. Grace is the method by which the believer receives God's blessings. Man's requirement for apprehending God's grace is positive volition expressed through the system of faith, which is a non-meritorious system of thinking in which the merit lies in the object. Furthermore, all men perceive things based upon *faith*; this is a system of perception employed by believers and unbelievers alike.
- E. Since God operates through a system of grace and faith in order to reveal Himself, human systems of perception that rely on factors other than grace should be dismissed.
 - 1. This specifically refers to human systems of learning that are based on human intelligence alone.
 - 2. If a high IQ was required in order to perceive and understand Bible doctrine, then logically only those with a high IQ could learn the truth and make the maturity adjustment.
 - 3. Paul makes it quite clear that cosmic systems of wisdom were of no value when it comes to perceiving and apprehending the truth of God. 1Cor. 2:1,8
 - a. 1Cor. 2:1 **And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom.**
 - b. 1Cor. 2:8 **None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory. (ESV)**
 - 4. In fact, as we will document, the very nature of unbelievers makes it impossible for them to perceive and believe the truth, apart from Divine provision and intervention.
 - 5. All humans use 3 systems of perception:
 - a. Faith. Faith means you hear something and you believe it. What you hear may be perfectly reasonable or completely crazy; but you choose, from your own volition, to believe what you hear (*why* you choose to believe something can depend upon many factors). About 70–95% of what we *know* in life is based upon faith. This is every person's primary way to perceive the world.
 - b. Empiricism. We see something and we believe that it is true. Bear in mind that we see many things and draw incorrect conclusions about what we see, based upon our understanding of life, which comes from what we have already believed. An evolutionist can find bone fragments in the ground the come to one set of conclusions regarding those bones; and a non-evolutionist can see the same bones and form a different set of conclusions.
 - c. Logic or rationalism. We may begin with several assumptions and/or observations, and them logically follow this to a conclusion. Thinking based upon logic and reason is certainly the least used system of perception among those in the human race.
 - d. Empiricism and rationalism always have some element of faith mixed in with them; or faith is essential or a basis for what one believes.
 - e. Empiricism and rationalism both have some amount of merit attached to them. We do not all see the same things; and even when we do, we do not always interpret what we see in the same way.
- F. The grace apparatus for perception consists of two elements, coupled with one mechanic for growing spiritually.
 - 1. Every believer has the indwelling of the Holy Spirit, which he (or she) received at the point of salvation as part of the salvation package. 1Cor. 6:11, 19 12:13 2Cor. 5:5
 - 2. The human spirit, which is regenerated at the point of salvation (Titus 3:5). The function and interaction of the body, soul and spirit restores the trichotomous state that Adam had prior to the fall. 1Thess. 5:23 speaks of our *body, soul and spirit*.
 - 3. The rapid recovery system of **rebound** provides us with spiritual cleansing and instantaneous forgiveness of sins (which sins we commit after salvation). We name our sins to God and we are instantly forgiven and cleansed for forward movement in the spiritual life. 1John 1:9
 - 4. This mechanic is the means by which one regains fellowship with God, which puts the Holy Spirit in the position of rulership, and isolates the sin nature (the sin nature remains isolated

Doctrine of GAP (The Grace Apparatus for Perception)

until the point that we choose to sin again).

- G. God provides the grace apparatus for perception so that each believer might learn those things that are freely given by God, and come to a complete knowledge of the truth. 1Cor. 2:12 1Tim. 2:4
1. 1Cor. 2:12 **Now we have received not the spirit of the world, but the Spirit Who is from God, that we might understand the things freely given us by God.**
 2. 1Tim. 2:3–4 **This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth.** (ESV; capitalized)
- H. We also use the term/acrostic GAP to refer to the process of a believer in fellowship, functioning under the grace apparatus for perception, and learning Bible doctrine,
- I. The believer is able to GAP the truth, but the unbeliever can only NAP the truth, which makes the true perception of God an impossibility.
- III. The documentation for this theological position is found in the book of First Corinthians (1Cor. 2:9–16). Therefore, let us launch into an exegetical study of 1Cor. 2:9–16:
- A. Introductory notes:
1. I have found that, when an extensive passage lays out the framework for a particular doctrine, then the believer is more apt to believe the doctrine (as opposed to simply seeing a set of points).
 2. I have used **Syndein's notes** here of R. B. Thieme, Jr. translation of this passage (with considerable editing). We will view other translations as well.
- B. V. 9: **But, in contrast, as it stands written** [with the result that it remains written forever—perfect passive indicative of the verb] [quoting Isaiah 64:4]: **Things which the eye has not seen** [see point 1 below] **and the ear has not heard** [see point 2 below] **and which have not entered the heart** [or, *right lobe*] [a reference to rationalism] **of man all that God has prepared** [see point 3 below] **for those who love Him.** [see point 4 below]
1. *Seen* is the aorist active indicative of *eidō* (εἶδω) [pronounced *I-doh*], which means, *to see, to perceive, to discern, to know*. Strong's #1492. This is a reference to empiricism.
 2. *Heard* is the aorist active indicative of *akoúō* (ἀκούω) [pronounced *ah-KOO-oh*], which means *to hear; to hear and pay attention to; to listen to; to hear and understand*. Strong's #191. This is also a reference to empiricism.
 3. *Prepared* is the aorist active indicative of *hetoimázō* (ἐτοιμάζω) [pronounced *het-oy-MAHD-zoh*], which means, *to make ready, to prepare; to make the necessary preparations, to get everything ready*. Strong's #2090. What God has prepared for us is a part of the **divine decrees** made by God in eternity past; and we understand these preparations as God's plan for our life. The aorist tense means that this was done one time in eternity past. God does not revise His plan as he goes along.
 4. The present active participle of *agapaō* (ἀγαπάω) [pronounced *ahg-ahp-AH-oh*], which means *to love, to esteem, to regard with strong affection; to love and serve with fidelity; to regard with favor [goodwill, benevolence]; to delight in*. Strong's #25. This is a mental attitude love which we develop through positive volition and the learning of Bible doctrine. There are many believers who reject the plan of God and they do not move forward in God's plan (but they do remain eternally saved). Agape is the form of love based on who and what you are apart from any merit in the object of your love. Many parents have points in their lives when they love some of their children, but they may not like them very much.
- C. V. 10a: **Moreover God has revealed them** [see point 1 below] [His Plans for those who love Him] **to us by means of His Spirit.**
1. *Revealed* is the aorist active indicative of *apokaluptō* (ἀποκαλύπτω) [pronounced *ap-ok-al-OOP-toe*], which means, *to uncover, lay open what has been veiled or covered up; disclose, make bare; to make known, make manifest, disclose what before was unknown*. Strong's #601. The aorist tense is the iterative aorist, where God's plan is made known to us at various points of time in our lives.
 2. What is *revealed* to us are these things which the eye has not seen, the ear has not heard; the things which have not entered into the thinking of man.

Doctrine of GAP (The Grace Apparatus for Perception)

3. All that we know about the essence of God and the plan of God is revealed to us by God. We do not go out and search for this knowledge, it is found within the covers of Scripture. And, for those who want to know God's Word, God will provide a way for them to know it.
 4. The Holy Spirit reveals these things to us. This is a part of the function of GAP. The well-prepared pastor-teacher teaches Bible doctrine and the congregant hears this information and the Holy Spirit makes it real to the hearer. When we hear accurate Bible doctrine and believe it, we advance in the spiritual life (that is, we grow spiritually).
 5. Physically, when we consume a protein or nutrient rich food, that aids to our growth; whereas drinking a soda provides us nothing but empty calories. Some pastors do nothing but provide soda (empty doctrines) for their congregants. Or some pastors provide milk, but never provide any meat. 1Cor. 3:2
- D. V. 10b: **For the Spirit investigates** [see point 1 below] **all things, and the deep things** [see point 2 below] **of God.**
1. *Investigates* is the present active indicative of *ereunaō* (ἐρευνᾶω) [pronounced *er-yoo-NAH-oh*], which means, *to search (out), to inquire, to seek (out), to investigate, to examine*. Strong's #2045. The Holy Spirit is always available to us to reveal divine truth (but, *only* through God's revealed Word).
 2. The plural of the noun *bathos* (βάθος) [pronounced *BATH-oss*], which means, *depth, height; of "the deep" sea; metaphorically; deep, extreme, poverty; of the deep things of God, profundity; mystery; the extent*. Strong's #899. The most profound information of God's plan is available to us.
 3. After salvation, our success in God's plan means for us to apply our faith to information provided for us in the Word of God (as taught by a well qualified pastor-teacher). The Bible is the Mind of Christ; and when we learn Bible doctrine, we are learning His thinking. When we expose ourselves to accurate Bible teaching, then God the Holy Spirit will make real to us the truth which is the basis of our spiritual growth. The final step is to then apply doctrine in the soul to life. Then, since it is His Thinking, Jesus lives through us!
- E. 11a: **For what man understands** [with results that last forever; see point 1 below] **the things of man except [by] the spirit of man** [this is a reference to the human soul] **which is in him?**
1. *Understands* is the perfect active indicative of *eidō* (εἶδω) [pronounced *I-doh*], which means, *to see, to perceive, to discern, to know*. Strong's #1492. The perfect tense indicates something which occurs in the past with results that continue forever.
 2. Strictly speaking, the *soul* is related to man's immaterial being which relates to the world and to other men; and the *spirit* is man's immaterial being which relates to God. However, on occasion, these terms may be interchangeable, which is made clear by the context. The point being made here is, man understands other men by means of the immaterial part of his being; similarly, he understands God by means of the immaterial part of his being (v. 11b below).
 3. This verse means all men are from the earth and understand the earthly things through experience. But there is a failure of this rationalism to understand spiritual information—they simply have no frame of reference.
- F. 11b: **Even so the things of God no one understands** [perfect active indicative of *eidō* (εἶδω)] **except the spirit of God.**
1. Only by means of God the Holy Spirit is man able to understand the things of God. This is an invisible process.
 2. Verse 10a says spiritual things are revealed through the instrumentality of the Spirit. Without a human spirit, unbelievers find spiritual things to be *foolishness*—they just do not understand.
- G. 12a: **Now we have not received** [see point 1 below] **the spirit of the world** [see point 2 below].
1. *Received* is the aorist active indicative of *lambánō* (λαμβάνω) [pronounced *lahm-BAHN-oh*], which means *to take, to receive, to have, to hold; to obtain; to get a hold of*. Strong's #2983. We did not receive (in a point of time) the spirit of the world; but we received the Holy Spirit

Doctrine of GAP (The Grace Apparatus for Perception)

- from God. We received *the spirit of the world* in a point of time (at birth); at which point, this *spirit* begins to function.
2. *World* is the masculine singular noun *kósmos* (κόσμος) [pronounced *KOSS-moss*], which means *world, world order, arrangement, order, organized world system*. By far, most of the uses of *kósmos* are to simply this world which we inhabit. This word is also used with a negative connotation. Strong's #2889. *Kosmos* refers to *worldly thinking*. This goes further than simply being human viewpoint thinking; this incorporates Satan's evil thinking as well.
- H. 12b: **But, in contrast, the spirit which is out from the source of God, for the purpose that we might know with the result that we know forever** [the perfect active subjunctive of *eidō* (εἶδω)] **the things being freely given** [see point 1 below] **by grace** (no strings attached) [see point 2 below] **to us under** [the principle of grace from] **God**.
1. This appears as though we have the verb *to give* followed by some word for *grace*, but that is not what we have here.
 2. *Grace given* is the aorist passive participle of *charizomai* (χαρίζομαι) [pronounced *khar-ID-zohm-ahee*], which means, *to do something pleasant or agreeable (to one), to do a favour to, gratify; to show one's self gracious, kind, benevolent; to grant forgiveness, to pardon; to give graciously, give freely, bestow; to forgive; graciously to restore one to another; to preserve for one a person in peril; to show oneself gracious by forgiving wrongdoing, forgive, pardon*. The root is *charis*, which is *grace or kindness*. Strong's #5483. The *grace* aspect of this verb is found twice in the translation above. What we are given from God in order to understand Him and His plan is given to us graciously—meaning, we do not earn or deserve what God has given us. What God has given to us is the mechanics of studying and learning Bible doctrine
- I. 13a: **Which things** [Divine viewpoint thinking/wisdom] **also we speak** [Paul refers here to his teaching and to the teaching of the other Apostles], **not in words taught by human viewpoint thinking/wisdom**. [see points 1, 2 & 3]
1. *Taught* is actually the masculine plural adjective *didaktos* (διδακτός) [pronounced *dihd-ak-TOSS*], which means, *that can be taught; taught, instructed by one, that which is communicated; teachings, precepts*. Strong's #1318.
 2. *Human* is the feminine singular noun *anthrōpinos* (ἄνθρωπινος) [pronounced *anth-ROH-pee-noss*], which means *human, humankind, applied to things belonging to men, the things of man, things common to mankind, after the manner of mankind*. Strong's #442.
 3. *Wisdom* is the feminine singular noun *sophia* (σοφία) [pronounced *sohf-EE-ah*], which means, *wisdom* [spiritual, human, cosmic]. Strong's #4678.
 4. A good contemporary example of human viewpoint wisdom is the liberalism and socialism which is being taught as truth in many American colleges.
- J. 13b: **But [in contrast] that [which is] taught by the Holy Spirit** [see point 1 below] **explaining/interpreting/putting together/comparing** [see point 2 below] **spiritual doctrines" [with] spiritual doctrines**. [see point 3 below]
1. This is a similar set of words to those found with v. 13a, except that instead of *human wisdom* we have the *Holy Spirit*. In v. 13a, we have *taught by human viewpoint wisdom*; and in v. 13b we have, *taught by a Spirit of Holiness*.
 2. *Comparing* is the present active participle of *sugkrinō* (συγκρίνω) [pronounced *soong-KREE-no*], which means, *to joint together fitly, compound, combine; to interpret; to compare*. Thayer definition only. Strong's #4793.
 3. The dative neuter plural followed by the accusative neuter plural of *pneumatikos* (πνευματικός) [pronounced *nyoo-mat-EEK-oss*], which means, as a plural, *spiritual things, spiritual matters*. Strong's #4152.
 4. The Bible only has one method stated of how to study Itself. See Isaiah 28:10—line upon line, precept upon precept, a little here and a little there—building and comparing one doctrine with another.]
- K. 14a: **Howbeit the soul-ish man** ["psuchikos man"] [see point 1] **does not receive to himself/accept**

Doctrine of GAP (The Grace Apparatus for Perception)

[see point 2 below] **the things of the Spirit of God.**

1. *Soulish* is the masculine singular noun/adjective *psuchikos* (ψυχικός) [pronounced *psoo-khee-KOSS*], which means, *soulish; natural; unregenerate; of or belonging to breath; having the nature and characteristics of the breath; the principal of animal life, which men have in common with the brutes; governed by breath; the sensuous nature with its subjection to appetite and passion.* It is the *breath, life, immaterial substance* of man. Strong's #5591. Because unregenerate (unbelieving) man lacks the human spirit; he only has a soul and body. This refers to the immaterial part of man (that is, his soul).
 2. The verb found here is the present middle indicative of *dechomai* (δέχομαι) [pronounced *DEKH-om-ahee*], which means, *to receive, to accept; to take.* Strong's #1209.
 3. **The soulish man**—the man lacking a human spirit—**cannot receive [or take in] the things of the Spirit of God.**
- L. 14b: **For they are foolishness to him.** The unbeliever is an unbeliever because he is negative towards God. Therefore, the things of God appear to be foolish to him. It is not often that you might present a passage to an unbeliever and for him to comment, *that is pretty amazing; tell me more!*
- M. 14c: **And he is not able** [see point 1 below] **to obtain knowledge** [see point 2 below] [of spiritual matters—Divine Viewpoint-type wisdom] **because they are discerned/examined/judged** [see point 3 below] **from the source of the Spirit**
1. The verb is the present middle/passive indicative of *dunamai* (δύναμαι) [pronounced *DOO-nam-ahee*], which means, *to be able, have power whether by virtue of one's own ability and resources, to be able to do something; to be capable, strong and powerful.* Strong's #1410. With the negative, he lacks this ability.
 2. *To obtain knowledge* is the aorist active infinitive of *ginōskō* (γινώσκω) [pronounced *gih-NOH-skoh*], which means *to know, to learn to know, to come to know, to get a knowledge of perceive, to feel; to become known; to understand, to perceive.* Strong's #1097.
 3. The final verb is the present passive infinitive of *anakrínō* (ἀνακρίνω) [pronounced *aw-nah-KREE-noh*], which means *to examine in order to pass a judicial sentence, to examine accurately or carefully, to inquire, to ask questions.* Strong's #350.
 4. V. 14c is all about the perceptive ability of the Spirit-filled person.
- N. 15a: **But he that is spiritual** [pneumatikos] **truly discerns the all things.** [spiritual matters—the things of God]
- O. Divine Viewpoint thinking/wisdom: 15b: **However, he himself is judged by/under no one.**
1. This means that someone without Divine viewpoint thinking is not equipped to judge someone who has Divine viewpoint thinking. This becomes important particularly since apparently believers of the day were taking disputes to the courts and were being judged potentially by unbelievers.
- P. Conclusion: 16a: **For, who has known** [see point 1 below] **the mind/thinking of the Lord...**
1. The verb is the aorist active indicative of *ginōskō* (γινώσκω) [pronounced *gih-NOH-skoh*], which means *to know, to learn to know, to come to know, to get a knowledge of perceive, to feel; to become known; to understand, to perceive.* Strong's #1097.
 2. V. 16a asks the question, *who knows divine viewpoint thinking? Who is able to understand wisdom?*
- Q. 16b: **...that he can instruct Him?**
1. The verb is the future active indicative of *sumbibazō* (συμβιβάζω) [pronounced *soom-bihb-AHD-zoh*], which means, *to unite (in association or affection), (mentally) to infer, to show, to teach, to instruct, to prove; to gather, to knit together.* Strong's #4822.
 2. What man fully understands the thinking of God that he might instruct God?
- R. 16c: **Nevertheless, we have** [see point 1 below] **the thinking/mind of Christ.**
1. The verb is the present active indicative of *echō* (ἔχω) [pronounced *ECHKH-oh*], which means *to have [and/or] hold; to own, to possess, to adhere to, to cling to.* Strong's #2192.
 2. Paul is saying that he and the other Apostles keep on having and holding onto the mind of

Doctrine of GAP (The Grace Apparatus for Perception)

Christ. Today, we have the mind of Christ; it is the Scriptures.

3. We do not have any other access to divine viewpoint thinking. We cannot go into a monastery and starve ourselves and pray fervently and receive special knowledge of God. All of that comes through the teaching of the Word of God.

IV. A theological study of 1Cor. 2:9–16, using the Analytic-Literal Translation:

- A. 1Cor. 2:9 **But just as it has been written, "What [things] an eye did not see and an ear did not hear and did not enter into the heart of humanity, [fig., no person thought could happen], which [things] God prepared for the ones loving Him." [Isaiah 64:4]**
 1. Paul loosely quotes Isaiah 64:4 to document his position that Divine wisdom, and the perception of that wisdom, does not come from human sources.
 2. Man does not know or fully appreciate, apart from divine revelation, what God has prepared for those who love Him (and we love God by being *in Christ*).
- B. 1Cor. 2:10 **But God revealed [them] to us through His Spirit. For the Spirit searches all [things], even the depths of God.**
 1. Paul logically moves on to say that God must choose to reveal what He thinks. Mankind is unable to perceive God's wisdom on his own.
 2. Revelation from God is our only means of understanding God. God the Holy Spirit, as a Member of the Godhead, is able to reveal divine truth to us, as He knows even the depths of God.
 3. The **anthropopathism** of searching is used to indicate the omniscience and veracity of the Holy Spirit, Who faithfully and accurately communicates the thinking of God to the human race. John 16:13–15
- C. 1Cor. 2:11a **For who among people knows the [things] of the person, except the spirit of the person, the [one] in him?**
 1. Paul points out the fact that only the real you knows at any given time what you are thinking.
 2. This gnomic expression (short sayings that express basic truths) is one with which a thinking person would not argue.
 3. While a man knows what he thinks, no one knows what another person is thinking, unless that person chooses to reveal his thoughts.
 4. Anyone can cover his true thoughts with an overt façade, which may simply be designed to disguise his thinking and motives. Prov. 26:24–26
- D. 1Cor. 2:11b **In the same way also no one knows the [things] of God, except the Spirit of God.**
 1. If Charley Brown is the only person who really knows what Charley Brown is thinking, then the logical conclusion is that the only one that can truly know what God thinks would have to be God Himself.
 2. Going back to v. 10, the Holy Spirit is not only privy to what God thinks, He is the One whom God has appointed to reveal that information to mankind.
- E. 1Cor. 2:12–13 **But we did not receive the spirit of the world, but the Spirit, the [One] from God, so that we should know the [things] having been graciously given to us by God; which [things] also we speak, not in words taught by human wisdom, but in [words] taught by the Holy Spirit, interpreting spiritual [things] by spiritual [words] [or, combining spiritual [ideas] with spiritual [words]].**
 1. The spirit of the world refers to the thinking that dominates the fallen world—the world manipulated and deceived by Satan.
 2. The cosmic/human systems of education, wisdom, and philosophy, which are based on human systems of intelligence, are not sufficient to provide mankind an accurate understanding of God and His plan.
 3. The natural apparatus for perception is the only means of perception that unregenerate humanity has available.
 4. However, the NAP system is contaminated with the genetic sinful trend of Adam, which can only distort the truth, and tends to reject the things of God.
 5. Therefore, those dominated by the spirit of the world and the natural apparatus for perception cannot accurately perceive or understand the things of God.

Doctrine of GAP (The Grace Apparatus for Perception)

6. While the principle of human intelligence is not bad in itself, those that have only cosmic wisdom tend to be arrogant and reject spiritual realities. v. 14
7. Percentage wise, not many of those with great human intelligence possess positive volition. 1Cor. 1:26
8. One of the primary reasons each believer received the indwelling ministry of God the Holy Spirit at the point of salvation was so that he could learn the thoughts of God. 1Cor. 2:12 **(Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God.—ESV)**
 - a. The fact that we have received the Spirit who is from God is documentation for the indwelling ministry of the Holy Spirit.
 - b. This Spirit from God is distinct from and antagonistic to the spirit of the cosmos, governed strictly by human systems of thinking, who see **Divine viewpoint** as foolishness. 1Cor. 2:14
 - c. The purpose clause is introduced by hina (ἵνα), which is followed by the subjunctive mood of the verb know; this is designed to convey the fact that the indwelling of the Holy Spirit is not the only issue in learning God's truths. v. 12
 - d. Other factors that must be considered are the volition of the student, his willingness to orient to God's system, humility, consistency, having a qualified teacher, and whether or not he understands and uses the mechanic to isolate the sin nature.
 - e. The doctrines that comprise the faith are freely given to us by God through the teaching ministry of God the Holy Spirit, which indicates that grace is still a most important aspect of learning the thoughts of God.
9. Although God the Holy Spirit is the ultimate teacher of doctrine, He has chosen to communicate to **Church Age** believers through human communicators. 1Cor. 2:13
10. Those that reject the authority of the **pastor-teacher**, who was established in his canon by the Holy Spirit, manifest a rejection of the very system that the Holy Spirit has established. Acts 20:28 1Peter 5:2
11. Verse 13 also documents the fact that God has chosen to communicate His plan using a particular vocabulary, which is designed to communicate spiritual doctrines by means of technical spiritual language. Paul's teachings are filled with technical vocabulary.
- F. 1Cor. 2:14 **But a natural [or, unspiritual] person does not receive the [things] of the Spirit of God, for they are foolishness to him, and he is not able to know [them], because they are spiritually examined.**
 1. The natural man (the soulish man, the dichotomus man) is unable to understand the things of God. In fact, accurate theology seems foolish to him.
 2. He has no Holy Spirit to teach his human spirit because he has no human spirit. Therefore, the soulish man is unable to learn and take in Bible doctrine.
- G. 1Cor. 2:15 **But the spiritual [one] indeed examines all [things], but he himself is examined by no one.**
 1. The spiritual man (the trichotomous man, the believer) is able to evaluate both spiritual and human matters, because he has a soul and spirit. He is able to understand the things of man by means of his soul; and the things of God by means of his spirit.
 2. No soulish man is able to evaluate and understand the believer.
- H. 1Cor. 2:16 **"For who knew [the] mind of [the] LORD? Who will instruct Him?" But we have the mind of Christ. [Isaiah 40:13]**
 1. What man is there—what dichotomus, unbelieving man exists—who knows the mind of God? What soulish man thinks he has anything to tell God?
 2. Paul, and those who traveled with him, and the other Apostles, all have the mind of Christ. They understood Who Jesus is; what He did for mankind; and how all of this is well-integrated with the Old Testament (hence Paul quoting from the OT).
- V. The natural man. 1Cor. 2:14 **Now the natural person** [Note: Since this person is contrasted with the spiritual person of verse 15, it is taken here to mean the person without the Holy Spirit] **does not receive**

Doctrine of GAP (The Grace Apparatus for Perception)

the things [i.e., truths] revealed by the Holy Spirit of God, because they are [considered] foolishness to him. And he cannot understand them because they must be discerned by using spiritual judgment [i.e., judgment aided by the Holy Spirit]. (An Understandable Version, which includes the bracketed comments)

- A. The natural man is a term that is used by Paul to refer to the unbeliever who resides in the realm of spiritual death, ruled by the genetic sin nature. Rom. 5:12, 21
 - B. Since he lacks the grace apparatus for perception (he has no human spirit and is not indwelt by the Holy Spirit), he is incapable of discerning or assimilating spiritual information.
 - C. Paul makes it clear that the natural man cannot understand spiritual things. Therefore, he cannot come to the knowledge of the truth since he is incapable of receiving, learning, or grasping the significance of spiritual information.
 - D. The only exception to this reality occurs at the point of gospel hearing, when the Holy Spirit acts to present the issues related to salvation. John 16:7–9
 - E. Therefore, it is not productive to attempt to discuss any area of Divine viewpoint with an unbeliever; the gospel is the only doctrine that he can grasp. Everything else would be, at best, a matter of debate for him.
 - F. While an unbeliever may have a predilection for religion, philosophy, science, psychology, or any other discipline, he ultimately views Divine viewpoint as foolishness.
 - G. He may cover his thoughts with polite and measured responses; nevertheless, he finds the information to be lacking in truth or credibility, since he does not possess the ability to evaluate spiritual matters.
 - H. The wisdom of the natural man is linked to natural life on earth, dependent upon human abilities and IQ, and tied to the fallacious thinking of demons. James 3:15 (**This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic.**)
 1. The “wisdom” that permeates the cosmos is called earthly, indicating that the organized systems of human wisdom are tied to the earthly scheme of things; it is contrasted with the wisdom that comes from Heaven.
 2. The fact that it is natural demonstrates that it comes from the realm of unbelievers, unregenerate men that are dominated by their sin natures.
 3. The final adjective, demonic, documents that the earthly systems of wisdom and philosophy are consistent with the thinking of fallen angels (also known as *the doctrine of demons*). 1Tim. 4:1–3
 - I. He is finally contrasted with the spiritual man, the regenerate man, the believer possessing the grace apparatus for perception and who metabolizes doctrine.
 - J. The natural man cannot effectively question/evaluate/judge the spiritual man, since he lacks the frame of reference or the internal apparatus to do so.
 - K. Further, neither the natural man, nor the carnal believer, can effectively judge the positive, advancing believer, since the sinful trend of Adam always prejudices the evaluation.
- VI. The grace provision for learning the plan of God in the Church Age.
- A. In order to communicate His thoughts to the human race, God has chosen to record His revelation in the objective words of the Scripture. There is no learning about God or God’s plan apart from the Bible. For most people, this then requires a well-qualified teacher of Bible doctrine.
 - B. Therefore, the first aspect of God’s grace provision for learning His plan is the formation and preservation of the completed canon of Scripture.
 1. The thoughts of God were communicated, through the principle of revelation, to positive men that were enabled to record the Divine revelation without any error or imperfection. Exodus 17:14 Jer. 30:2 Rev. 1:11
 2. This mysterious process was not as simple as mere dictation; it did not override the volition, personality, history, or any other aspect of the human author. The human author’s vocabulary, background, and personality are found throughout the Scriptures.
 3. This process resulted in an inspired text that was free from human error (doctrine of inerrancy), and whose inspiration extended to the very words of Scripture. 2Tim. 3:16
 4. Throughout the course of human history, other positive believers gathered the inspired

Doctrine of GAP (The Grace Apparatus for Perception)

- material, and rejected that which was spurious. For the New Testament, this process took about 300 years, but there came to be universal acceptance of the New Testament canon.
5. The final result was the completed canon of Scripture, which has been preserved in the sixty-six books of the Old and New Testaments in accordance with the promise of Jesus Christ. Matt. 5:18 24:35
- C. God has provided the only authorized environment for the dissemination and teaching of His Word in this **dispensation**.
1. The local church, not any other organization, is the medium, which God Himself has chosen and established to advance His plan. 1Cor. 4:17 1Tim. 3:15
 2. Face-to-face teaching is the format that God has ordained, and is superior to all other forms of communication. 2John 12
 - a. The apostles recognized that their own epistles to local churches were not the ideal; they simply served to encourage believers in the interim until the **apostle** could be personally present. 1Thess. 2:17–18 3:2,10
 - b. If the written correspondence from the highest ranking authority in the Church Age was an inferior form of communication, where does that leave other forms of communication like books, television, radio, etc.?
 - c. Beyond that, apart from active personal participation in a local church, one cannot effectively fulfill many of the Royal imperatives. Heb. 10:25 (**...not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.—ESV**)
 - d. This does not mean that alternate forms of taking in doctrine are forbidden. It simply means that they are not ideal. I have personally observed people who have listened to doctrine apart from the assembly with others, and the negative results are often obvious.
 - e. This is not to mean that electronic methods are to be rejected or that reading and studying are out of bounds; it just means that those methods are not ideal. Most recently, our church, due to the Corona virus, **has gone online** and the pastor (R. B. Thieme, III) has been teaching online to an empty auditorium. There is a time and place for technology; and this was the proper approach. However, there will come a time in the near future where we will gather as a local church once again to hear his teaching face to face.
 3. The independent, autonomous local church, with a pastoral form of government is the norm that is promoted by the New Testament; denominations are not.
 - a. Denominations (as well as other aberrations) undermine the principle of authority, and the Royal Chain of Command.
 - b. Denominations often pressure the pastor-teacher to parrot the doctrines of that denomination, rather than teach all the doctrines contained in the Word of God.
 - c. The fear of excommunication from the denomination has led most to avoid the truth of certain matters, and teach only the doctrines that are accepted or approved by the denomination. A pastor fears this because being removed from the denomination would remove its branding; and this would reduce his congregation size.
 - d. Sound ministries have left the denominational camp; they are willing to bear the reproach of teaching the whole purpose of God. Heb. 13:13: Acts 20:27
 4. Those that reject the principle or function of the local church are obviously out of touch with the very dispensation in which they live (the Church Age), and cannot ultimately be successful spiritually.
 - a. Spiritual mavericks, loners, or renegades, who become a law to themselves, reject authority, and reject God's system, often continue to manifest the delusion that they are pleasing to God. 2Tim. 3:8–9,13
 - b. Such people often hold to a small set of verses (perhaps 10, perhaps 50, perhaps 100) which they consider to be the entire spiritual life. Everything else is interpreted in terms

Doctrine of GAP (The Grace Apparatus for Perception)

- of those verses. This is how some cults manage to separate individuals from their family and friends. Cults cannot afford to have their teachings questioned by neutral outside parties.
- c. Further, false teachers will find out at the **Bema seat of Christ** what the positive, adjusted believer has learned and embraced in time.
 - d. One must compete according to the established rules of his dispensation. 2Tim. 2:5 (**An athlete is not crowned unless he competes according to the rules.**)
- D. For the vast majority of the Church Age, God has provided each local church with precisely one spiritual leader as part of grace. Eph. 4:7,11 Rev. 2,3
1. As is consistent with the pastoral analogies in the New Testament, each flock (congregation) can only have and respond to one shepherd. John 10:4–5 1Tim. 3:1
 2. Although no size is ever specified for a local church, I would think that more than 3 would make the most sense. A pastor who teaches a small congregation (of say, 5–15) has to be particularly faithful to his calling. The size of one's church, whether it is fewer than 10 or more than 3000, is irrelevant. Each pastor has his own set of challenges and difficulties.
 3. The pastor-teacher is selected by God the Holy Spirit, established in the appropriate canon, and supported throughout his ministry. Acts 20:28
 - a. This principle demands that any man that is prepared for the ministry not resort to inappropriate tactics in order to obtain a congregation. He must be humbly willing to wait until such time as the Holy Spirit brings him together with his right congregation.
 - b. This also indicates that the pastor-teacher is not simply an employee that may be hired and fired like other employees; believers need to understand the principle that lifting a hand against God's appointed leader is not only wrong, it can be dangerous. 1Sam. 24:6 2Cor. 10:7–11 12:21–13:2
 - c. Although the pastor-teacher is the ranking authority in the local church, God has provided deacons to support him in the administration of the local church. Every pastor-teacher requires support. Acts 6:1ff
 - d. While the pastor-teacher may rely on the insight of other positive believers (deacons and those in the congregation at large), he alone is responsible for shepherding and teaching the congregation. 1Pet. 5:1–4
 - e. Not every congregation is able to sustain all of the financial needs of its pastor-teacher. Even Paul constructed tents as a side business in order to make ends meet (when that was necessary—Acts 18:3). Just because a congregation is small and cannot support their pastor, this is *not* a reason to disband that local church.
 - f. The response of people will vary with the times. There was a time in Berachah Church where one could not find a seat. However, guaranteed that, if R. B. Thieme, Jr. were still alive, that would not be the case today.
 - g. Therefore, a pastor must concern himself only with the teaching of the Word of God. He congregation may be large or small; he may lose members, he may gain members. He must focus on his responsibility, and let the chips falls where they may.
 4. God supernaturally supports, sustains, and guides the positive pastor-teacher; the pastor teacher that diligently seeks to fulfill his ministry before the Lord will be blessed with insight, understanding, the knowledge of where to teach, what to teach, and how to teach (Matt. 7:7–11). In a few individual cases, a pastor-teacher will be required to work another job in order to make ends meet. Such a pastor needs to thank God for his small congregation and for his supplementary income.
 5. It is my opinion that the needs of the pastor-teacher should be foremost in the minds of his congregation. This is far more important than the purchase of land and a building. There is no shame for a small doctrinal church to meet in a public building, in the pastor's home, in the home of a parishioner, in a rented building, etc. I have known doctrinal churches which have rented out space in other churches in order to meet.
 6. God has always used human communicators in every dispensation, each of whom was

Doctrine of GAP (The Grace Apparatus for Perception)

different in personality, style, experience, etc.; however, each of them possessed an active sin nature. James 5:17

- a. The great illustration of this is Moses. God spoke the Ten Commandments directly to the people of Israel, and they totally freaked out. They asked Moses to stand between them and God; to hear what God said and to teach it to them (instead of hearing God's voice). However, Moses did far more than simply repeat verbatim the words which God spoke to him (although he did repeat word-for-word what God said to him). Moses was also able to organize and develop spiritual information and teach it directly, which is the book of Deuteronomy. It is his set of sermons from this book which informed the **generation of promise** before they entered into Canaan to take it.
- b. One man is not only responsible to feed the flock and look after their spiritual well being; he is fully capable of providing sufficient doctrine to get his sheep to maturity. 1Tim. 4:16
- c. Those that reject the principle of one, spiritually appointed pastor-teacher often do so with the arrogant suggestion that one man cannot teach them the truth and take them to maturity.
- d. This type of believer often manifests his spiritual instability and inconsistency with the assertion that only he can really determine what the truth is; therefore, he becomes his own teacher!
- e. How can any believer know that he can trust one man with his spiritual well-being? Ask Noah, Moses, Elijah, or Paul.
- f. All communicators must be evaluated on the content of the teaching; other factors such as personality, likes, dislikes, hobbies, etc. are not part of that criterion.

E. As stated previously, there is one mechanic provided in the GAP process; God has provided the rapid recovery system of rebound. 1John 1:9

F. This is the only method by which a believer with a functional and active sin nature can regain fellowship with God, learn His plan, and be prepared to execute within that plan.

VII. The stages of GAP.

A. The first stage of GAP begins with the pastor-teacher and the study-teach routine; this is comprised of private study and public proclamation. 2Tim. 2:15

1. The pastor-teacher must himself be a positive believer, who desires to know the truth, and seeks the necessary wisdom. James 1:5
2. He must be prepared spiritually, intellectually, and academically to interpret the word of God; this involves knowledge of the languages of Scripture, biblical history, sound hermeneutics, and a good doctrinal foundation.
3. The acrostic ICE (isagogics, categories, exegesis) has been commonly used to refer to the proper approach; however, in terms of actual order EIC is more accurate.
 - a. The first step in this process is the study of the Scripture from the original languages in which they were written.
 - b. This allows the pastor-teacher to ascertain the correct translation he must determine the meaning of every word, phrase, sentence, paragraph and book in the context in which they were written.
 - c. The second step, isagogics, refers to the fact that one must understand the historical context in which a particular passage was written. How did the people of that era understand what was being taught to them; how did their experiences and culture inform them when reading/hearing the words of Moses, Isaiah or Paul?
 - d. The final step is the categorization of the individual doctrines that are taught throughout the Bible; all doctrines must be harmonized, since Scripture does not contradict Scripture.
4. The pastor-teacher must be intellectually honest with respect to his doctrinal grid; he should not be inordinately bound to his own thinking, but must be willing to let the text speak for itself.

Doctrine of GAP (The Grace Apparatus for Perception)

5. It would be difficult for a pastor-teacher to teach much false doctrine if they teach verse-by-verse, book-by-book in the Bible. He would find himself over-and-over saying, "Now, this does not say what it appears to say." Congregants are allowed to consider the words of Scripture and compare them to what their pastor is teaching them.
 6. Following his prayer for wisdom and preparation in the study, the next step in this process involves teaching the Divine viewpoint to his congregation.
 - a. This is to be done in the authorized environment of the local church.
 - b. A careful study of the New Testament demonstrates that teaching was done via monologue, which is still the finest way to communicate information to a receptive audience.
 - (1) Jesus largely executed His teaching via monologue, and did not respond kindly to interruptions. Matt. 5:1–7:27 Luke 11:28
 - (2) Paul executed his teaching ministry via monologue. Acts 20:7–11
 - (3) The very Greek term kêrux (κήρυξι) [pronounced *KAY-roox*] is most often translated preacher, and denoted an official that was charged with delivering public monologues or proclamations for kings, magistrates, or military commanders. Strong's #2783.
 - (4) Each pastor in Revelation 2 and 3 was evidently to read the message from the Lord, and deliver it to his congregation.
 - c. While the physical location of the assembly is not the critical issue, the pastor-teacher should seek to establish and maintain an environment that is as conducive to learning as it can be.
 - (1) The environment should be as free from external distractions as possible.
 - (2) The pastor-teacher is not to tolerate distractions from those that are assembled; he is to enforce good manners, poise, and overt humility.
- B. The second step in this process is for believers to take in the Word of God in the authorized environment.
1. This begins with believers assembling together. Heb. 10:25
 2. Each believer is responsible to comply with the overt decorum necessary for conducting Bible classes. Every believer is to supply his own true humility. James 1:19–21
 3. Each believer is responsible to judge himself rightly, ensuring that he is in fellowship with the sin nature isolated. James 1:21 1John 1:9
 4. The objective at this stage is to get the information into the analysis center of the soul, so one can accurately evaluate the information apart from sinful trend of Adam. This is why rebound is necessary, in order to avoid the discoloration or contamination of the sin nature.
 5. Each believer should be positive, assembled, humble, in fellowship, concentrating on the information, and seeking to comprehend it.
 6. Each believer must then consider the information and documentation, reflect on it, and determine if it is sound.
 - a. A believer should not reject information simply because it is new, or because he has not heard it previously.
 - b. Believers should not reject information based on the absurd notion that another pastor-teacher has not taught it.
 - c. Each believer must be very careful not to reject information that goes against him personally; each believer has his own sinful trend of Adam problems, and the pastor-teacher is to reprove, rebuke, and exhort from time to time.
 - d. The goal is to simply evaluate the information in an intellectually honest fashion, see if the documentation is sufficient, and if it harmonizes with other truth.
 - e. If the pastor says something which you question, then set it aside for the moment. Over time, his point may sink in; he may teach it in the future with more of an explanation, or you may develop the necessary understanding of other doctrines in order to understand and believe what the pastor has taught.

Doctrine of GAP (The Grace Apparatus for Perception)

- f. Sometimes the pastor will teach something that you do not understand. Similarly, set that doctrine aside for future examination.
- C. The third stage of this process is applying faith to the doctrine taught.
1. The first thing each believer must do is listen to the entire teaching with an open mind before attempting to evaluate it or pass judgment on it. Prov. 18:13
 2. Positive volition places its faith in the truth that is taught; negative volition rejects the truth and may seek to rationalize rejection of the doctrine.
 3. As a believer applies faith toward the truth, he reprograms the brain computer with the Divine viewpoint of life. Prov. 3:3, 7:3 Rom. 12:2
 4. The believer uses this information to form a new frame of reference (Eph. 4:23), a new conscience that is programmed with God's norms and standards (1Tim. 1:5,19), and the new man grows. 2Cor. 4:16
 5. The ability to understand doctrinal concepts grows in proportion to one's frame of reference and level of spiritual advance.
 6. R. B. Thieme, Jr. summarized stages 1–3 with the designation **Operation Z**.
- D. The fourth stage in this process is the application of the doctrine learned.
1. All doctrine that the believer learns will be tested. 1Peter 1:6–7
 2. Failure to apply the doctrine learned not only results in sin (James 4:17), but will hamper spiritual progress toward the maturity adjustment. Heb. 5:12–14
 3. Application of the doctrine one has learned is called justification by works (James. 2:14– 26); however, it must be recognized that this does not refer to **Phase 1** justification, which involves the imputation of God's righteousness apart from works. Rom. 3:24,28
 4. It should be evident that each of the previous three stages is necessary for one to produce Divine good and accrue the attendant **supergrace 3** (abbreviated SG3). In that regard, eternal rewards are contingent upon the doctrine one learns in Bible class.
- E. The fifth stage of GAP is the maturity adjustment. Mark 4:28
1. It is important to recognize that spiritual maturity is a goal, but it is not the end for the positive believer.
 2. The final objective for the mature believer is to complete his course by running his race to the end of his **Phase 2**. 2Tim. 4:7
 3. Maturity is a state of spiritual growth that is attained over time as a result of faithfully hearing and applying the Word of God. Eph. 4:13 James 1:25
 4. The goal of all adjusted communicators is to present mature believers before the Lord at the Bema Seat. Eph. 4:12–15 Col. 1:28
- VIII. Various forms of negative volition are capable of undermining the entire GAP process.
- A. Since the process for each believer begins with the proper instruction, any believer that places his faith in an unbelieving pastor-teacher will suffer loss. Matt. 24:45
 - B. Those that fall prey to unscrupulous teachers that have gone negative, such as Hymenaeus and Alexander, will not ultimately grow to maturity. 1Tim. 1:19–20
 - C. The believer that refuses to assemble manifests that he is unwilling to hear the truth. I have known believers who had the opportunity to gather with a group of doctrinal believers and they chose not to. This did not bode well for their spiritual lives. Heb. 10:25
 - D. The believer who assembles but fails to isolate the sin nature by means of rebound will distort the truth of doctrine along the lines of his sinful trends, and will not grow spiritually. James 1:21
 - E. The arrogant believer makes himself an enemy of God. This is manifested by an unwillingness to receive the Word being implanted with humility. James. 1:21 4:6
 - F. The believer who assembles but does not apply faith toward the truth manifests a refusal to believe. which will hinder or destroy spiritual growth. Matt. 21:32 Jude 1:5
 - G. The believer that assembles and believes the doctrine, yet does not follow through and apply the doctrine, comes under temporal and operational death. James 2:17–20
 - H. Negative volition at any point in the GAP process effectively destroys the process of spiritual growth, which may result in the appropriate form of Divine judgment. 1Cor. 11:31–32 2Thess. 2:12

Doctrine of GAP (The Grace Apparatus for Perception)

Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. 1Cor. 2:12–13

From <http://makarios-online.org/notes/doctrine/GAP%2010-18.doc> accessed April 3, 2020 and edited.

The terms below are hyperlinked to their first occurrence in the Doctrine of GAP.

Theological Terms from the Doctrine of GAP

Anthropopathism = A characteristic of man which is assigned to God; a characteristic which God does not actually have. This often makes God's actions or motivation easier to understand, as it brings God down to a level which we are familiar with.

Apostle = this is the highest gift of authority in the Church Age. An Apostle has authority over more than one local church. Many Apostles wrote the inspired documents which make up the New Testament.

Bema seat of Christ = the Judgment Seat of Christ; this is where Church Age believers will be evaluated by Jesus Christ (along with all other believers). Our human good will be burned and our divine good will be rewarded. Even the believer who has only produced human good in his lifetime will be preserved, despite all of his works going up in flames. 1Cor. 3:12–15

Church Age = is the period of time from Pentecost to the rapture of the church. God works through individual believers, groups of believers, and nations with significant numbers of believers. Spiritual growth primarily takes place in the local church. God no longer works nearly exclusively with nation Israel.

Dispensation = a period of time during which God has a specific program going on. Between the time of Abraham and the beginning of the ministry of Jesus Christ, was the Age of Israel. At this time, God primarily worked through nation Israel. From Pentecost until now is the Church Age, where God works through the body of believers.

Divine decrees = the chosen and adopted plan of God designed in eternity past for all of His works (which includes His creation of mankind and angels).

Divine viewpoint = the way that God sees things; also known as truth.

Fellowship = having a functional relationship with God the Father. During our lives as believers, we can either be in fellowship or out of fellowship. We are in fellowship when filled by God the Holy Spirit; out of fellowship after we sin.

Generation of promise = although there are many references to the Exodus generation throughout Scripture and sermons, there are actually two very different generations. There is Gen X, those who were adults (20 and older) at the time of the exodus. Although these Israelites were saved, they were in constant rebellion against God and against Moses and God wiped out that generation in the desert (Heb. 3:7–11, 15–19). The follow-on generation (who I call the generation of promise) were those who were either children when leaving Egypt or those who were born in the desert during the *desert wandering*.⁴⁰ The generation of promise marched into Canaan and took the land in 7 years. See the first half of the **book of Joshua**. ([HTML](#)) ([PDF](#)) ([WPD](#)).

Gospel = This is the information that Jesus Christ died for our sins and that we have access to God if we believe in His Son (or trust that Jesus died for our sins). We may not fully understand the entirety of the gospel when we first believe in Him.

⁴⁰ Moses was not just wandering about the desert. He knew where he was at all times.

Theological Terms from the Doctrine of GAP

Grace = all that God is free to do for us on the basis of the cross. Apart from the cross, we are fallen creatures, unable to have any sort of relationship with God. But because Jesus died for our sins, we may apprehend a relationship with God through faith in Christ. God’s plan and policy is based upon grace; and all that God does for us we do not earn and we do not deserve. Because grace is based upon the cross of Jesus Christ, God does not violate His Own character by interacting with us on the basis of grace.

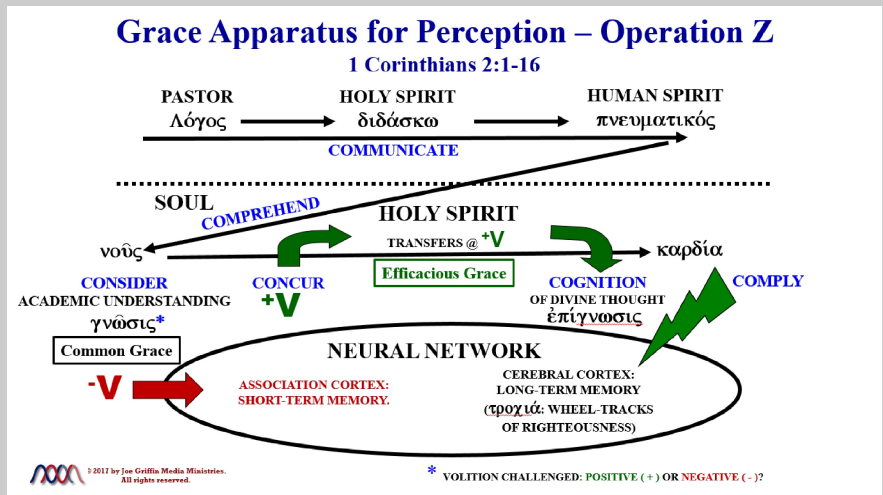
Grace apparatus for perception = the system set up by God in the human soul and spirit whereby Bible doctrine might be understood by all believers. This is dependent upon the believer being in fellowship (by means of rebound); and having a well-qualified pastor-teacher teaching accurate Bible doctrine. If any believer wants to know the truth God will supply him with truth.

Human spirit = the immaterial part of man where information about God and God’s plan are stored.

Metabolization (of Bible doctrine) = You hear Bible doctrine taught; you understand it; and you believe it. Doctrine which has been metabolized becomes a part of your human spirit and a part of your thinking.

Operation Z = the pastor-teacher teaches sound Bible doctrine to a congregation. They hear the doctrine and then believe it, converting it from gnosis to epignosis (this conversion makes the doctrine in the believer’s soul useable).

Operation Z (graphic); from **Joe Griffin**; accessed April 11, 2020.



Pastor-teacher = is the authority in a local church. Usually the pastor-teacher is hired (or recognized as the authority) by a board of deacons or by a vote of the congregational members themselves. He is not appointed by an organization which oversees more than one local church because such an organization is not recognized by the Word of God. Denominations are the result of human viewpoint thinking; they are not found in the words of Scripture.

Perception (of Bible doctrine) = This means that you simply hear Bible doctrine taught accurately. You have a frame of reference for the information being taught and it makes sense to you.

Phase 1 = is a step in the Christian life. Phase 1 is exercising faith in Jesus Christ.

Phase 2 = the Christian life after salvation. Phase 3 is our life after death.

Rebound = the act of naming one’s sins to God. Since Jesus Christ died for the sins which we name, they are temporally forgiven (not temporarily). This puts us back into fellowship with God and we are filled with the Spirit (until the next time that we sin). 1John 1:9

Reversionism = the life of the believer who is retrogressing spiritually. That is, his rate of forgetting is exceeding his rate of learning. He rejects various concepts of Bible doctrine or he rejects Bible doctrine altogether, and, therefore, begins to think like an unbeliever. Just as spiritual growth is a process, reversionism is also a process. Spiritual growth is advancing in the spiritual life; reversionism is retrogressing in the spiritual life.

Theological Terms from the Doctrine of GAP

Sin nature = **fleshly nature** = **the flesh** = the distorter of the human soul; this is an integral part of our soul which leads us to sin (but when we sin, that is fully a function of our own volition).

Soul = the immaterial part of man

Spiritual = this term is often used in a very technical way in the New Testament, indicating that a person is filled with the Holy Spirit. This is accomplished by naming one's sins to God (rebound). Only a believer can be spiritual.

Spiritual growth = advancing (or growing) as a believer.

Supergrace 3 (abbreviated SG3) = Paragraph SG3 (Supergrace Three) contains the surpassing grace rewards and blessings over and above the usual blessings reserved for all believers in phase three. **In order that in the ages to come [phase three] He might show the surpassing riches of His grace in kindness [generosity] toward us in Christ Jesus.** (Eph. 2:7) When a believer possesses supergrace or ultrasupergrace capacity, God pours out fantastic blessings which glorify Him in time and eternity. Spiritual maturity is the goal for every believer. In supergrace, you reap what God sows, not what you sow.⁴¹

Fellowship and *spirituality* are two sides of the same coin. *Fellowship* views our state of being in relationship to God the Father; *Spirituality* views our state of being in relationship to God the Holy Spirit.

Luke 2:52 **Throughout His life, Jesus increased in wisdom; He advanced in age and maturity; and He increased in grace, both with God and with man.**

The doctrine of GAP and Jesus' relationship with the Father (God) are so monumental, that it is easy to lose track of the fact that He increased in grace with man. What does that mean?

Jesus no doubt was raised in Joseph's profession as a carpenter (Matt. 13:55 Mark 6:3). Despite His love of the Word, I do not see Jesus as studying full time each and every day preparing for His public ministry. My estimation is, He likely studied the Scriptures more than most. This was enhanced by what I believe was a perfect memory. At my age, I meet someone for the first time, hear their name; and then hope that they do not ask me 2 minutes later, "What is my name?" Jesus did not have this problem, as discussed earlier.

He is associated with his father, being called *the carpenter's son* in Matt. 13:55. It would seem reasonable and logical that He would have learned to be a carpenter. After all, Jesus is said to be submissive to His parents in v. 51. Since He is not from the tribe of Levi, He would have not have been able to dedicate His life to the Word and to Temple service (of some sort).

My reason for pursuing this tangent—some of which is logical supposition—is that Jesus would have had relationships with people that, as a young man, would have been different from His public ministry. Exactly what these relationships would have been related to His training to be a carpenter under the guidance of His step-father, Joseph.

As a man, Jesus enjoyed many things in life: eating a good meal, companionship and friendship with others, having a glass of wine (well, they did not use glasses). It is reasonable that a portion of His life was devoted to carpentry work. Might He have assisted in some way in the local synagogue? Perhaps; but I think, given this mention of obedience to His parents, that training under Joseph would have been expected. Furthermore—and some of you may not grasp this—work is a beautiful and wonderful thing which God has given to man. I believe carpentry work is something which the Lord did and enjoyed.

⁴¹ This definition comes directly from R. B. Thieme, Jr. I took it from versebyverse.com accessed April 4, 2020.

In this profession, Jesus would have interacted with many people. What exactly did Joseph do? Did he build houses? Again, we only have logic and reason to go by—I am assuming that Joseph was able to do any sort of wood working and that these skills were taught to His step-Son Jesus.

We do not know any of the details, but as an apprentice and a workman, Jesus would have come into contact with many people, and His honesty, His forthrightness, His skill, and His willingness to work would have been a joy to see and to interact with.

As an aside—even though much of what I wrote above is speculation (except for Joseph being a carpenter and Jesus being submissive to His parents)—man far too often loses sight of the importance of work. Some doctrinal teacher added this to R. B. Thieme, Jr.’s list of divine institutions, and I wholeheartedly agree, and wish I could remember who it was to give him credit for this addition. In the Garden of Eden, man, in an undefiled state, had work to do. When man sinned and left the garden, he was promised work of a different sort—where man would have to work extremely hard to eke out a living. That work would be hard and sometimes very taxing is part of the curse of man—and I daresay everyone can point to times in their life where work was exactly that.

However, work can also be a wonderful thing. In recent weeks, most of us have been without work or with limited work because of the COVID19 pandemic; and I believe that many people have come to realize the importance of their own work. Obviously, people understand this from a monetary point of view (one needs to work to make money to pay for life’s requirements); but for many people, work provides them purpose and structure. There are so many people I have talked to where this has taken a toll, where so many of their days are extremely boring. How many people have become sedentary and have spent much of the past month or so overeating? This is not every single person; but this is a significant portion of any population which had to remain in place during this pandemic.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Verse Navigation	Introduction and Text
First Verse	Chapter Summary	Addendum
www.kukis.org	Exegetical Studies in Luke	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Luke 2 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Luke 2

- 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Luke 2

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Addendum

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Luke 2

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

The political environment at this time

So it was in those days [that] a decree of Cæsar Augustus went out to register [for tax purposes] all the [Roman] empire [lit., *world, land*].

So it was in those days that a decree from Cæsar Augustus went out to register the citizenry and inhabitants of the Roman empire for tax purposes.

This first census was from Cyrenius, the governor of Syria. Each one went to his own city to register.

This first census in Judæa was overseen by Cyrenius, the governor of Syria. Each person went to his own city of birth in order to register.

Mary gives birth to Jesus while she and Joseph are in Bethlehem

Joseph went up from Galilee, [going] out of the city of Nazareth to Judæa, to the city of David which is called Bethlehem (for he was from the house—actually the family—of David). [He was going there] to register [for tax purposes] with Mary, his fiancée, [who] is great with child.

Joseph went up from Galilee, going out of the city of Nazareth, towards Judæa, to the city of David called Bethlehem (for he was a direct descendant of David's). He had to register there for tax purposes. He went with his fiancée Mary, who was very pregnant.

And it is, while they are there, the days were fulfilled for her bearing [a child]. Then she gave birth to her Child—[her] firstborn. She wrapped Him [in swaddling cloth] and laid Him in a manger, for [there] was no room [available] in the inn.

While they were there, it became apparent that Mary was about to give birth. Then she gave birth to her firstborn Child. Lacking proper clothes, she wrapped strips of cloth around Him and laid Him in a manger, as there was no room available for them at the inn.

The Angel directs the shepherds to the baby Jesus

[There] were shepherds in this same region, staying in the fields, and they are keeping the night watch over their flock.

There were shepherds in this same region, staying with their flock out in the open air, keeping the night watch over them.

A Complete Translation of Luke 2	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
An angel stood before them and the glory of the Lord illuminated everything [around] them; and they were frightened with a great fright.	Suddenly, an angel stood before them, and the glory of the Lord illuminated everything around them. They were greatly afraid.
The angel said to them, “Do not be frightened. Listen, for I am announcing good news to you: [there] will be great joy for everyone among the people, for a Savior—Who is the Christ—was born to you in the city of David. And this [will be] for you a sign: you will find the baby wrapped [with strips of cloth] and lying in a feeding trough.”	The angel said to them, “Do not be frightened. Listen to me, for I have good news to announce to you. There will be great joy to everyone. The Savior, Who is Christ, was born to you in the city of David. This is the way that you know that you have found Him: He will be a baby wrapped with strips of cloth and He will be lying in a feeding trough.”
And suddenly, with the angel, [there] is a [great] multitude—a celestial army—praising God; and they are saying, “Glory in the highest [is] to God and, on earth, peace among men of good will.”	And suddenly, all around the angel, there is this great multitude of other angels—a celestial army, if you will—praising God. They continue saying, “The highest glory is to God and peace on earth among men with whom He is pleased.”
And it is, after the angels had gone away from then into the heavens, [that] the shepherds were speaking with one another, [saying], “We should now go to Bethlehem so that we might see this event that has taken place, which the Lord made known to us.”	And so it was, after the angels had gone away from them into the heavens, that the shepherds began to discuss these things with one another, saying, “We ought to go to Bethlehem so that we might see this great event which has taken place, which the Lord told us about.”
They went, moving quickly, and they found both Mary and Joseph; and [also] the infant lying in the feeding trough. When they saw [all of this], they made known the words that were spoken by them concerning this Child.	The shepherds quickly went to Bethlehem and were able to find Mary, Joseph and the infant lying in the feeding trough. When they saw all the things the angels told them about, they made known the things which the angel said to them out in the field about this Child.
Everyone who heard these things spoken by the shepherds in front of them were amazed.	Everyone there who heard these words of the shepherds were quite amazed.
However, Mary continued remembering all these words, considering [them] in her heart.	At the same time, Mary thought about these words and remembered them, setting them aside in her heart.
The shepherds then returned, glorifying and praising God over all that they heard and saw, according to what was said to them.	The shepherds then returned to their flocks, but they were glorifying and praising God based upon all that they had heard and saw, according to what was said to them by the angel.
The Christ Child is circumcised and then brought to the Temple	
When the eight days were fulfilled to circumcise Him, His name was called <i>Jesus</i> ; which He was called by the angel before He was conceived in the womb.	The eight days passed, at which time He was circumcised and given the name <i>Jesus</i> , the name given to Him by the angel before He was conceived.

A Complete Translation of Luke 2

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

When the days of purification were fulfilled, according to the law of Moses, they brought Him to Jerusalem to present [Him] to the Lord; just as it stands written in the Lord's Law, that every male opening the womb will be called holy in the Lord; and [they are] to give a sacrifice according to what is said in the Lord's Law: a pair of turtledoves or two young pigeons. (Exodus 13:2 Lev. 12:8)

When the purification days had been completed, as per the Mosaic Law, Joseph and Mary brought Him to Jerusalem to present Him to the Lord, for it stands written in the Law, every male who opens the womb will be called holy to the Lord. Therefore, they are to offer a sacrifice in accordance with the Law—in this case, two turtledoves or two young pigeons. (Exodus 13:2 Lev. 12:8)

Simeon the righteous beholds the Christ Child

Also, take note, [that there] was a man in Jerusalem whose name [was] Simeon; and this man was righteous and circumspect [or, *pious, devout*].

One of the other un usual happenings at that time involves a man in Jerusalem whose name was Simeon, who was righteous and circumspect.

[Also, he] was looking for the consolation [or, *comfort, exhortation, solace*] of Israel; and the Holy Spirit was upon him. And He was in him revealing by the Holy Spirit [that he would] not see death before he has seen the Christ of God [lit., *Lord*].

He had been thinking about and looking for the consolation, comfort and solace of Israel. The Holy Spirit came upon him and revealed to him that he would not see death until he had seen the Promised Messiah.

Jesus parents [lit., *they*] entered into the Temple [area] [and Simeon entered in as well] in the Spirit. When the parents brought in the infant Jesus, [they were] carrying out the custom of the Law concerning Him, Simeon received the Child [lit., *he received Him*] into [his] arms and he praised God.

Both the parents of Jesus and Simeon entered into the Temple courtyard simultaneously, guided by the Spirit of God. When the parents brought forth the infant Jesus, carrying out the custom of the Law for infants, Simeon took Him into his arms and praised God.

He said, "Now, You have set at liberty Your slave, a Master according to Your words, in peace; because my eyes have seen the Defender [of salvation] from You, Whom You have prepared before all of the peoples—as a light of revelation for the Gentiles and a glory for Your people Israel."

He said, "Now, at this time, You have freed Your slave. Here is the Master according to Your promises, Who will bring peace between man and God. You have prepared Him for all of the peoples—You have made Him a light to the gentiles, a revelation to them; and a glory for Your people Israel."

His father and his mother were [both] marveling over the things spoken about Him, and Simeon blessed them.

Joseph and Mary were both astonished about the things said about the Christ child; while Simeon blessed them.

Then he [Simeon] spoke face to face with His [Jesus'] mother, Mary, [saying], "Listen, This One is appointed to a falling and rising again of many in Israel [or, *to fall and rise again to the benefit of many in Israel*]; and [He will be] for a sign [and] a disputation [perhaps, *a sign of disputation*]. Furthermore, a large sword will go through Your soul; when disputes [or, *thoughts*] are revealed from the many hearts."

Then Simeon spoke directly to Mary, Jesus' mother, saying, "Listen, because of This One, many in Israel will fall and rise up again; He will be for a sign and for disputations. Furthermore, a large sword will go through Your soul; when these disputations are revealed in so many hearts."

Anna the Prophetess

A Complete Translation of Luke 2	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Anna was a prophetess, the daughter of Phanuel, from the tribe of Asher. She is advanced in age [lit., <i>many years</i>], living [with her] husband seven years from her virginity. She was a widow, 84 years [old], who would not depart from the Temple, [where she] was fasting and praying, [and] worshiping [God] night and day.	Anna, the daughter of Phanuel, of the tribe of Asher, was a prophetess. She was quite advanced in age, having lived with her husband for only 7 years past her virginity. She was an 84 year-old widow who would not depart from the Temple, where she was continually fasting and praying, and worshiping God night and day.
And she is at this time standing [there], giving thanks to God. She speaks about Him to all of those looking for redemption in Jerusalem.	At the time the Mary and Joseph enter into the Temple courtyard, Anna is there, giving thanks to God. She speaks about God to anyone who has come to Jerusalem in search of redemption.
The family returns to Nazareth, where Jesus grows up	
[Once] they completed all [the requirements] of the Law of the Lord, they returned to Galilee, to their city [called] Nazareth.	After they completed all of the requirements of the Mosaic Law, they returned to their city Nazareth, which was in the Galilee province.
And the Child kept growing and He was strengthened, having been filled with wisdom. Furthermore, the grace of God of was upon Him.	The Child grew physically and spiritually. He was strengthened in His spirit, having been filled with wisdom. Furthermore, the grace of God was on Him .
Jesus, at age 12, speaks with the learned teachers and priests at the Temple	
His parents [customarily] traveled to Jerusalem according to the Feast of Passover.	Jesus' parents traveled each year to the Passover Feast.
When He had become 12 years old, they were going up [to Jerusalem] according to the schedule [lit., <i>custom, manner</i>] of the feast day. When the days [of the Passover] were completed, [and] when they [began to] return [home], Jesus, the lad, stayed behind in Jerusalem.	One time, when Jesus was 12, they went up to Jerusalem, according to the schedule of the Passover. They were in Jerusalem for the specified number of days, and then they returned hom, not realizing that Jesus—yet still a young man—remained behind in Jerusalem.
The parents were unaware of this, supposing Him to be [somewhere] in the caravan. Having gone a day [’s journey on the] road, they looked for Him among the relatives and among [their] acquaintances.	They had simply assumed that He was in this caravan that they were with. They had traveled a full day, when they began to look for Him among their relatives and acquaintances.
When they did not find [Him], they returned to Jerusalem, to find Him. And it came to pass [that] they found Him 3 days [later] in the Temple [area], sitting in the midst of the [theological] teachers, listening [to them] and questioning them.	When they did not find Him, they returned to Jerusalem in order to look for Him. Jesus' parents found Him 3 days later in the Temple area, where He was sitting in the midst of a large group of theological teachers and experts in the Law, and He was listening to them and questioning them as well.
Everyone [there] who heard Him kept on being astonished, concerning [His] understanding and His answers.	Everyone there who heard Him was astonished about His understanding of the Scriptures as well as His answers to their questions.

A Complete Translation of Luke 2	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[Upon] seeing Him [there at the Temple], His parents [lit., they] are astonished [or, surprised, taken aback]. His mother speaks face to face with Him, [saying], "Son, why have You done this [thing] to us? Listen, Your father and I have been [upset and] anxious seeking after You."	Upon seeing Jesus there at the Temple, His parents are taken aback. His mother speaks directly to Him, saying, "Son, why did you do this thing to us? Listen, Your father and I have been very upset and anxious trying to find You."
He spoke face to face with them, [saying], "Why are you [both] seeking Me? Do you [both] not know that in the [things] of My Father, it is necessary for Me [to be doing them]?"	Jesus spoke directly to His parents, saying, "Why have you both returned to find Me? Do you not realize that it is necessary for Me to be doing the business of My Father."
However [lit., and], his parents [lit., they] did not [fully] understand the words which He said to them.	However, his parents did not fully understand or appreciate what Jesus said to them.
Jesus returns to Nazareth with His parents; yet He continues to grow spiritually	
Nevertheless [lit., and], Jesus [lit., He] went down with them, accompanying them to Nazareth, where [lit., and] He was subordinate to them.	Nevertheless, Jesus agreed to return with them to Nazareth, placing Himself under their authority.
[All the while,] His mother was keeping all [of these] things in her heart.	All the while, His mother continued to remember all of these various incidents.
Jesus increased/advanced in wisdom, [in] maturity and [in] grace, [both] with God and [with] man.	Throughout His life, Jesus increased in wisdom; He advanced in age and maturity; and He increased in grace, both with God and with man.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

R. B. Thieme, Jr. covered some of the verses in Luke 2:

Thieme series	Lesson #'s	Verses from Luke
1969 Basic Series (#102)	#22	Luke 2:40, 52
1993 Spiritual Dynamics series (#376)	#108	Luke 2:7-20
Spiritual Dynamics series (#376)	#754–763	Luke 2:7–20
Spiritual Dynamics series (#376)	#813	Luke 2:19-20
Spiritual Dynamics series (#376)	#1849–1853	Luke 2:8–12
Spiritual Dynamics series (#376)	#1856–1857	Luke 2:7-12, 14
Spiritual Dynamics series (#376)	#1859	Luke 2:15-20
Spiritual Dynamics series (#376)	#1873–1874	Luke 2:7–16
Spiritual Dynamics series (#376)	#1877	Luke 2:7-12
Spiritual Dynamics series (#376)	#1882	Luke 2:8-10

Spiritual Dynamics series (#376)	#1888	Luke 2:7-20
Spiritual Dynamics series (#376)	#1894	Luke 2:7-20
Spiritual Dynamics series (#376)	#1910	Luke 2:8-20
1986 Ephesians (#412)	#181	Luke 2:7-19
1986 Ephesians (#412)	#964	Luke 2:8-14
1983 Revelation (#457)	#304	Luke 2:8-15
1965 Teens (#776)	#42	Luke 2:1-6

