

The Gospel According to Luke, Chapter 2, Greek Text – Westcott-Hort, Interlinear English – G.T.Emery.

The Birth of Jesus

(Matthew 1:18-25)

2

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Ἀυγούστου

It came to pass and in the days those went out a decree from Caesar Augustus¹

ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

to be enrolled all the inhabited world.

² αὕτη ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.

This enrollment² first came to pass commanding³ of the Syria Cyrenius.⁴

³ καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν.

And were departing all to be enrolled, each one into the of himself city.

⁴ Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ εἰς τὴν Ἰουδαίαν εἰς

Went up and also Joseph from of the Galilee out of a city Nazareth into the Judaea into

πόλιν Δαυὶδ ἣτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ,

city of David which is called Bethlehem,⁵ because the to be him from house and lineage of David,

⁵ ἀπογράψασθαι σὺν Μαρίας τῇ ἐμνηστευμένη αὐτῷ, οὔσῃ ἐγκύῳ.

to be enrolled with Mary the having been betrothed to him, being pregnant.⁶

⁶ Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν,

It came to pass and in the to be them in that place were fulfilled the days of the to bear her,

1 **Augustus** The cognomen of the first Roman emperor, C. Julius Caesar Octavianus, during whose reign Christ was born ([Luk 2:1](#)). His decree that "all the world should be taxed" was the divinely ordered occasion of Jesus' being born, according to prophecy ([Mic 5:2](#)), in Bethlehem. This name being simply a title meaning "majesty" or "venerable," first given to him by the senate (27 B.C.), was borne by succeeding emperors. Before his death (A.D. 14) he associated Tiberius with him in the empire ([Luk 3:1](#)), by whom he was succeeded.

2 Also in Acts 5:7.

3 Also in 3:1 – does not mean 'governing' but 'leading' or 'commanding'.

4 **Cyrenius** The Grecized form of Quirinus. His full name was Publius Sulpicius Quirinus. Recent historical investigation has proved that Quirinus was governor of Cilicia, which was annexed to Syria at the time of our Lord's birth. Cilicia, which he ruled, being a province of Syria, he is called the hegemonon, which he was de jure, of Syria. Some ten years afterward he was appointed governor of Syria. During his tenure of office, at the time of our Lord's birth ([Luk 2:2](#)), a "taxing" (R.V., "enrollment;" i.e., a registration) of the people was "first made;" i.e., was made for the first time under his hegemony. See end note.

5 **Bethlehem** House of bread. A city in the "hill country" of Judah. It was originally called Ephrath ([Gen 35:16](#), [Gen 35:19](#); [Gen 48:7](#); [Rut 4:11](#)). It was also called Beth-lehem Ephratah ([Mic 5:2](#)), Beth-lehem-judah ([Sa1 17:12](#)), and "the city of David" ([Luk 2:4](#)). It is first noticed in Scripture as the place where Rachel died and was buried "by the wayside," directly to the north of the city ([Gen 48:7](#)). The valley to the east was the scene of the story of Ruth the Moabitess. There are the fields in which she gleaned, and the path by which she and Naomi returned to the town. Here was David's birth-place, and here also, in after years, he was anointed as king by Samuel ([Sa1 16:4](#)); and it was from the well of Bethlehem that three of his heroes brought water for him at the risk of their lives when he was in the cave of Adullam ([Sa2 23:13](#)). But it was distinguished above every other city as the birth-place of "Him whose goings forth have been of old" ([Mat 2:6](#); compare [Mic 5:2](#)). Afterwards Herod, "when he saw that he was mocked of the wise men," sent and slew "all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" ([Mat 2:16](#), [Mat 2:18](#); [Jer 31:15](#)). Bethlehem bears the modern name of Beit-Lahm, i.e., "house of flesh." It is about 5 miles south of Jerusalem, standing at an elevation of about 2,550 feet above the sea, thus 100 feet higher than Jerusalem. There is a church still existing, built by Constantine the Great (A.D. 330), called the "Church of the Nativity," over a grotto or cave called the "holy crypt," and said to be the "stable" in which Jesus was born. This is perhaps the oldest existing Christian church in the world. Close to it is another grotto, where Jerome the Latin father is said to have spent thirty years of his life in translating the Scriptures into Latin.

6 ἐγκύῳ, adj., pregnant, great with child, - only here in the NT.

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⁷ καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν
and she bore the son of her the firstborn; and wrapped up⁷ him and laid down him
ἐν φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.
in a manger,⁸ because not was for them a place in the lodging house.

The Shepherds and the Angels.⁹

⁸ Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς
And shepherds were in the region the same living in the open¹⁰ and keeping guard
τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.
of the night upon the flock of them.

⁹ καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ
And an angel of Lord stood over them and glory of Lord shone around¹¹ them, and
ἐφοβήθησαν φόβον μέγαν.
they feared a fear great.

¹⁰ καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν
And said to them the angel; Not let you be afraid, behold for I proclaim good news to you joy
μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ,
a great, which will be to all the people,

¹¹ ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἐστὶν Χριστὸς κύριος ἐν πόλει Δαυὶδ.
because was born to you this day a Saviour who is Christ Lord in city of David.

¹² καὶ τοῦτο ὑμῖν σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον
And this to you a sign, you will find a babe having been wrapped in linen bands
καὶ κείμενον ἐν φάτνῃ.
and lying in manger.

¹³ καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανοῦ αἰνούντων τὸν θεὸν καὶ
And suddenly became with the angel a multitude a host¹² of heavenly praising the God and
λεγόντων·
saying;

¹⁴ Δόξα ἐν ὑψίστοις θεῷ
Glory in highest to God

καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.
and upon earth peace among men good will.

¹⁵ Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες
And it came to pass when departed from them into the heavens the angels, the shepherds
ἐλάλουν πρὸς ἀλλήλους· Διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο
said unto one another; We should go now unto Bethlehem and we may see the thing this
τὸ γεγονὸς ὃ ὁ κύριος ἐγνώρισεν ἡμῖν.
the having come to pass which the Lord made known to us.

¹⁶ καὶ ἦλθαν σπεύσαντες καὶ ἀνεῦραν τὴν τε Μαριὰμ καὶ τὸν Ἰωσήφ
And they came having made haste and they found¹³ the both Mary and the Joseph

⁷ Also in 2:12.

⁸ A Lukan word also in 2:12,16, 13:15.

⁹ See end note.

¹⁰ ἀγραυλοῦντες, living in the open, present, active participle, - only here in the NT.

¹¹ Also in Acts 26:13.

¹² Also in Acts 7:42.

¹³ Also in Acts 21:4.

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καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ·
and the babe lying in the manger;

¹⁷ ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς
having seen and they made known concerning the saying the having been told to them
περὶ τοῦ παιδίου τούτου.
concerning the child this.

¹⁸ καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν
And all the having heard wondered concerning the things having been spoken by the
ποιμένων πρὸς αὐτούς·
shepherds unto them;

¹⁹ ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.
the but Mary all was keeping the things these pondering in the heart of her.

²⁰ καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς
And returned the shepherds glorifying and praising the God upon all things which
ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.
they heard and saw just as it was told unto them.

²¹ Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ περιτεμεῖν αὐτὸν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ
And when were fulfilled days eight the to circumcise him, and was called the name of him
Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.
Jesus, the having been called by the angel before of the to be conceived him in the womb.¹⁴

The Presentation of Jesus in the Temple

²² Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως,
And when were completed the days of the cleansing them according to the Law of Moses,
ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ κυρίῳ,
they brought up him into Jerusalem to present to the Lord,

²³ καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ
just as it has been written in Law of Lord that Every male opening womb holy to the Lord
κληθήσεται, shall be called,¹⁵

²⁴ καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου,
and the to give a sacrifice according to having been said in the Law of Lord,
ζευγὸς τρυγόνων ἢ δύο νοσσοῦς περιστερῶν.
a pair¹⁶ of turtledoves¹⁷ or two newly hatched¹⁸ pigeons.¹⁹

²⁵ Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλήμ ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ
And behold a man was in Jerusalem whose name Simeon, and the man this righteous and
εὐλαβῆς, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν·
devout, looking for consolation of the Israel, and Spirit was Holy upon him;

²⁶ καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον
and it was to him having been revealed by the Spirit the Holy not to see deat
πρὶν [ἢ] ἂν ἴδῃ τὸν χριστὸν κυρίου.
before that should see the Christ of Lord.

14 Also in Romans 4:19.

15 Exodus 13:2, 12, 15.

16 Also in 14:19.

17 τρυγόνων, n.f., turtledove, - only here in the NT.

18 νοσσοῦς, n.m., newly hatched, young, - only here in the NT.

19 Leviticus 12:8

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²⁷ καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον
And he came in the Spirit into the Temple; and in the to bring in the parents the child
Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ
Jesus of the to do the according to the having been the custom²⁰ of the Law concerning him

²⁸ καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν·
and he he took up him into the bended arms²¹ and blessed the God and said;

²⁹ Νῦν ἀπολύεις τὸν δούλον σου,

Now release the slave of You,

δέσποτα κατὰ τὸ ῥῆμα σου ἐν εἰρήνῃ·

Master according to the word of You in peace;

³⁰ ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριον σου,

because saw the eyes of me the salvation of You,

³¹ ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,

which you prepared before face of all of the people,

³² φῶς εἰς ἀποκάλυψιν ἐθνῶν

a light for a revelation of Gentiles

καὶ δόξαν λαοῦ σου Ἰσραήλ.

and glory of people of You Israel.

³³ καὶ ἦν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.

And was the father of him and the mother marvelling upon the sayings concerning him.

³⁴ καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ· Ἴδου οὗτος κείται
And blessed them Simeon and said unto Mary the mother of him; Behold this is set
εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον—

for a downfall²² a rising again of many in the Israel and for a sign being spoken against -

³⁵ καὶ σοῦ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία—ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν
also of you self the soul will pierce through a sword – so that may be revealed out of many
καρδιῶν διαλογισμοί.

of hearts thoughts.

³⁶ Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα

And was Anna²³ a prophetess, a daughter of Phanuel²⁴, of tribe of Asher;²⁵ she having gone forward

ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς,

in days many, having lived with a husband years seven from of the virginity of her,

20 εἰθισμένον, v., usage, custom, perfect, passive, participle, - only here in the NT.

21 ἀγκάλας, n.f., arm – the curvature or inner angle of bent arms, - only here in the NT.

22 Also in Matthew 7:27.

23 **Anna** Grace, an aged widow, the daughter of Phanuel. She was a "prophetess," like Miriam, Deborah, and Huldah ([Ch2 34:22](#)). After seven years of married life her husband died, and during her long widowhood she daily attended the temple services. When she was eighty-four years old, she entered the temple at the moment when the aged Simeon uttered his memorable words of praise and thanks to God that he had fulfilled his ancient promise in sending his Son into the world

24 **Phanuel** Face of God, father of the prophetess Anna.

25 **Asher** Happy, Jacob's eighth son; his mother was Zilpah, Leah's handmaid ([Gen 30:13](#)). Of the tribe founded by him nothing is recorded beyond its holding a place in the list of the tribes ([Gen 35:26](#); [Gen 46:17](#); [Exo 1:4](#), etc.) It increased in numbers twenty-nine percent. during the thirty-eight years' wanderings. The place of this tribe during the march through the desert was between Dan and Naphtali ([Num 2:27](#)). See map, Showing the Territory of Asher The boundaries of the inheritance given to it, which contained some of the richest soil in Palestine, and the names of its towns, are recorded in [Jos 19:24](#); [Jdg 1:31](#), [Jdg 1:32](#). Asher and Simeon were the only tribes west of the Jordan which furnished no hero or judge for the nation. Anna the prophetess was of this tribe

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³⁷ καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ
and she a widow up to years eighty – four, who not departed of the Temple
νηστείας καὶ δεήσεων λατρεύουσα νύκτα καὶ ἡμέραν.
with fastings and prayers serving night and day.

³⁸ καὶ αὐτὴ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ
And she the hour having come in was giving thanks²⁶ to the God and was speaking concerning
αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλήμ.
of him all the looking for redemption in Jerusalem.

The Return to Nazareth

³⁹ Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν
And when they fulfilled all the things according to the Law of Lord, they returned into the Galilee
εἰς πόλιν ἑαυτῶν Ναζαρέθ.
into city of themselves Nazareth.²⁷

⁴⁰ Τὸ δὲ παιδίον ἤύξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφίας,
The and child was growing and was becoming strong being filled with wisdom,
καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.
and grace of God was upon him.

26 ἀνθωμολογεῖτο, v., give thanks, reply be professing, confessing, imperfect, middle, indicative, - only here in the NT.

27 **Nazareth** Separated, generally supposed to be the Greek form of the Hebrew netser, a "shoot" or "sprout." Some, however, think that the name of the city must be connected with the name of the hill behind it, from which one of the finest prospects in Palestine is obtained, and accordingly they derive it from the Hebrew notserah, i.e., one guarding or watching, thus designating the hill which overlooks and thus guards an extensive region. This city is not mentioned in the Old Testament or the Talmud or Josephus. It was the home of Joseph and Mary ([Luk 2:39](#)), and here the angel announced to the Virgin the birth of the Messiah ([Luk 1:26](#)). Here Jesus grew up from his infancy to manhood ([Luk 4:16](#)); and here he began his public ministry in the synagogue ([Mat 13:54](#)), at which the people were so offended that they sought to cast him down from the precipice whereon their city was built ([Luk 4:29](#)). Twice they expelled him from their borders ([Luk 4:16](#); [Mat 13:54](#)); and he finally retired from the city, where he did not many mighty works because of their unbelief ([Mat 13:58](#)), and took up his residence in Capernaum. Nazareth is situated among the southern ridges of Lebanon, on the steep slope of a hill, about 14 miles from the Sea of Galilee and about 6 west from Mount Tabor. It is identified with the modern village en-Nazirah, of six or ten thousand inhabitants. It lies "as in a hollow cup" lower down upon the hill than the ancient city. The main road for traffic between Egypt and the interior of Asia passed by Nazareth near the foot of Tabor, and thence northward to Damascus. It is supposed from the words of Nathanael in [Joh 1:46](#) that the city of Nazareth was held in great disrepute, either because, it is said, the people of Galilee were a rude and less cultivated class, and were largely influenced by the Gentiles who mingled with them, or because of their lower type of moral and religious character. But there seems to be no sufficient reason for these suppositions. The Jews believed that, according to [Mic 5:2](#), the birth of the Messiah would take place at Bethlehem, and nowhere else. Nathanael held the same opinion as his countrymen, and believed that the great "good" which they were all expecting could not come from Nazareth. This is probably what Nathanael meant. Moreover, there does not seem to be any evidence that the inhabitants of Galilee were in any respect inferior, or that a Galilean was held in contempt, in the time of our Lord. The population of this city (now about 10,000) in the time of Christ probably amounted to 15,000 or 20,000 souls. "The so-called 'Holy House' is a cave under the Latin church, which appears to have been originally a tank. The 'brow of the hill', site of the attempted precipitation, is probably the northern cliff: the traditional site has been shown since the middle ages at some distance to the south. None of the traditional sites are traceable very early, and they have no authority. The name Nazareth perhaps means 'a watch tower' (now en-Nasrah), but is connected in the New Testament with Netzer, 'a branch' ([Isa 4:2](#); [Jer 23:5](#); [Zac 3:8](#); [Zac 6:12](#); [Mat 2:23](#)), Nazarene being quite a different word from Nazarite."

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The Boy Jesus in the Temple

⁴¹ Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ πάσχα.
And were going the parents of him every year into Jerusalem at the feast of the Passover.

⁴² Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς
And when he became years twelve, having gone up them according to the custom of the feast

⁴³ καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν
and having completed the days, in the to return them stayed behind Jesus the child in
Ἱερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ.

Jerusalem, and not knew the parents of him.

⁴⁴ νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ
Having supposed and him to be in the company²⁸ they went on a day *on the road* and
ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς,
were seeking²⁹ him among the relatives and the acquaintances,

⁴⁵ καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλήμ ἀναζητοῦντες αὐτόν.
and not having found they returned into Jerusalem seeking him.

⁴⁶ καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν
And it came to pass after days three they found him in the Temple sitting in midst of the
διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς·
teachers and hearing them and questioning them;

⁴⁷ ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.
were astonished and all the hearing him upon the understanding and the answers of him.

⁴⁸ καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτόν ἡ μήτηρ αὐτοῦ· Τέκνον,
And having seen him they were amazed, and said unto him the mother of him; Child
τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ ὀδυνώμενοι ζητοῦμεν σε.
why did you to us this? Behold the father of you and I sorrowing were seeking you.

⁴⁹ καὶ εἶπεν πρὸς αὐτούς· Τί ὅτι ἐζητεῖτε με;
And he said unto them; Why that you were seeking me?

οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με;
Not had known that in the of the Father of me it behoves to be me?

⁵⁰ καὶ αὐτοὶ οὐκ ἔγνωσαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.
And they not understood the saying which he spoke to them.

⁵¹ καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ, καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ
And went down with them and came into Nazareth, and was being subject to them. And the mother
αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.
of him was continually keeping³⁰ all the sayings in the heart of her.

⁵² Καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῶν καὶ ἀνθρώπων.
And Jesus was increasing in the wisdom and stature and favour with God and men.

28 συνοδία, n.f., company, 'synod', - only here in the NT.

29 Also in Acts 11:25.

30 Also in Acts 15:29.

The Gospel According to Luke, Chapter 2, Greek Text – Westcott-Hort, Interlinear English – G.T.Emery.

THE CENSUS OF QUIRINIUS

No portion of the New Testament has been so fiercely attacked as Luke, ii, 1-5. Schürer has brought together, under six heads, a formidable array of all the objections that can be urged against it. There is not space to refute them here; but Ramsay³¹ in his "Was Christ born in Bethlehem?" has shown that they all fall to the ground:--

- (1) St. Luke does not assert that a census took place all over the Roman Empire before the death of Herod, but that a decision emanated from Augustus that regular census were to be made. Whether they were carried out in general, or not, was no concern of St. Luke's. If history does not prove the existence of such a decree it certainly proves nothing against it. It was thought for a long time that the system of Indictions was inaugurated under the early Roman emperors, it is now known that they owe their origin to Constantine the Great (the first taking place fifteen years after his victory of 312), and this in spite of the fact that history knew nothing of the matter. Kenyon holds that it is very probable that Pope Damasus ordered the Vulgate to be regarded as the only authoritative edition of the Latin Bible; but it would be difficult to Prove it historically. If "history knows nothing" of the census in Palestine before 4 B.C. neither did it know anything of the fact that under the Romans in Egypt regular personal census were held every fourteen years, at least from A.D. 20 till the time of Constantine. Many of these census papers have been discovered, and they were called apograithai, the name used by St. Luke. They were made without any reference to property or taxation. The head of the household gave his name and age, the name and age of his wife, children, and slaves. He mentioned how many were included in the previous census, and how many born since that time. Valuation returns were made every year. The fourteen years' cycle did not originate in Egypt (they had a different system before 19 B.C.), but most probably owed its origin to Augustus, 8 B.C., the fourteenth year of his tribunitia potestas, which was a great year in Rome, and is called the year I in some inscriptions. Apart from St. Luke and , history is equally ignorant of the second enrolling in Palestine, A.D. 6. So many discoveries about ancient times, concerning which history has been silent, have been made during the last thirty years that it is surprising modern authors should brush aside a statement of St. Luke's, a respectable first-century writer, with a mere appeal to the silence of history on the matter.
- (2) The first census in Palestine, as described by St. Luke, was not made according to Roman, but Jewish, methods. St. Luke, who travelled so much, could not be ignorant of the Roman system, and his description deliberately excludes it. The Romans did not run counter to the feelings of provincials more than they could help. Jews, who were proud of being able to prove their descent, would have no objection to the enrolling described in Luke, ii. Schürer's arguments are vitiated throughout by the supposition that the census mentioned by St. Luke could be made only for taxation purposes. His discussion of imperial taxation learned but beside the mark (cf. the practice in Egypt). It was to the advantage of Augustus to know the number of possible enemies in Palestine, in case of revolt.
- (3) King Herod was not as independent as he is described for controversial purposes. A few years before Herod's death Augustus wrote to him. , "Ant.", XVI, ix., 3, has: "Cæsar [Augustus] . . . grew very angry, and wrote to Herod sharply. The sum of his epistle was this, that whereas of old he used him as a friend, he should now use him as his subject." It was after this that Herod was asked to number his people. That some such enrolling took place we gather from a passing remark of , "Ant.", XVII, ii, 4, "Accordingly, when all the people of the Jews gave assurance of their good will to Cæsar [Augustus], and to the king's [Herod's] government, these very men [the Pharisees] did not swear, being above six thousand." The best scholars think they were asked to swear allegiance to Augustus.
- (4) It is said there was no room for Quirinius, in Syria, before the death of Herod in 4 B.C. C. Sentius Saturninus was governor there from 9-6 B.C.; and Quintilius Varus, from 6 B.C. till after the death of Herod. But in turbulent provinces there were sometimes times two Roman officials of equal standing. In the time of Caligula the administration of Africa was divided in such a way that the military power, with the foreign policy, was under the control of the lieutenant of the emperor, who could be called a hegemon (as in St. Luke), while the internal affairs were under the ordinary proconsul. The same position was held by Vespasian when he conducted the war in Palestine, which belonged to the province of Syria--a province governed by an officer of equal rank. speaks of Volumnius as being Kaisaros hegemon, together with C. Sentius Saturninus, in Syria (9-6

31 Professor Sir William Ramsay, 1851 – 1939 – the full text of his "Was Christ born in Bethlehem?" can be found on the Christian Classics Ethereal Library website.

The Gospel According to Luke, Chapter 2, Greek Text – Westcott-Hort, Interlinear English – G.T.Emery.

B.C.): "There was a hearing before Saturninus and Volumnius, who were then the presidents of Syria" (Ant., XVI, ix, 1). He is called procurator in "Bel. Jud.", I, xxvii, 1, 2. Corbulo commanded the armies of Syria against the Parthians, while Quadratus and Gallus were successively governors of Syria. Though speaks of Gallus, he knows nothing of Corbulo; but he was there nevertheless (Mommsen, "Röm. Gesch.", V, 382). A similar position to that of Corbulo must have been held by Quirinius for a few years between 7 and 4 B.C. - Catholic Encyclopaedia 1910.

From 'The Life and times of Jesus the Messiah' by Reverend Dr. Alfred Edersheim.³²

That the Messiah was to be born in Bethlehem was a settled conviction. Equally so was the belief, that He was to be revealed from the Migdal Eder, 'the tower of the flock'. (Targum Pseudo-Jon On Gen 35:21). This Migdal Eder was not the warchtower for the ordinary flocks which pastured on barren sheepground beyond Bethlehem, but lay close to the town, on the road to Jerusalem. A passage in the Mishnah (Shek. 7:4) leads to the conclusion, that the flocks, which pastured there, were destined for Temple-sacrifices (Mishnah Baba K. 7:7 expressly forbids the keeping of flocks throughout Israel, except in the wilderness – and the only flocks otherwise left, would be those for Temple-services (Baba K. 80a), and accordingly, that the shepherds, who watched over them, were not ordinary shepherds. The latter were under the ban of Rabbinism, on account of their necessary isolation from religious ordinances, and their manner of life, which rendered strict legal observance unlikely, if not absolutely impossible. The same Mishnic passage also leads us to infer, that these flocks lay out all the year round, since they are spoken of as in the fields thirty days before the Passover – that is, in the month of February, when in Palestine the average rainfall is nearly greatest.

The Days of Cleansing.

Rabbinic Law fixed this at 41 days after the birth of a son and 81 after that of a daughter. The woman did not have to attend personally but the offering could be presented by laity who daily attended Temple services. Any comparison between this ritual and the modern service of 'Churching' is inapplicable since the former is a sin-offering and the latter is a service of thanksgiving. The firstborn son of every household had to be redeemed of the priest at a price. The child must have been the firstborn of his mother, neither father nor mother must have been of Levitical descent, and the child must have been free from any blemish that might have disqualified him from the priest hood.

Anna

The genealogy of the tribe of Asher has been preserved – the tribe of Asher had not returned to Palestine and Anna's family was of some distinction. The tribe of Asher alone has the distinction of having women of such elegance and beauty that they should be regarded as potential brides for High Priests and Kings.

The Paschal Feast.

It would have been c. AD 9 that Jesus went to the Paschal Feast in Jerusalem. Coponius would have been Procurator and Annas was the High Priest. It would have been the first Pascha after Jesus had passed his twelfth birthday and entered his thirteenth year. And he would have been deemed 'A Son of the Commandment'. It was a brief period of calm in the troubled history of Palestine.

32 Reverend Dr. Alfred Edersheim, 1825 – 1889, - full text of "The Life and times of Jesus the Messiah" can be found on the Christian Classics Ethereal Library website.