

## LUKE 2

### NLET

#### THE ROMAN REGISTRATION

1 Now, it came to be in the days – *namely*, those days – that a decree went out from Caesar Augustus that all the inhabited Roman region be registered

2 This – the<sup>1</sup> registration, a first *registration* – came to be while Quirinius was governing the *region* of Syria.

3 And, all were going to be registered, each to the city that was his own<sup>2</sup>.

#### HOW IT CAME TO BE

#### THAT THE JESUS WAS BORN IN BETHLEHEM

4 Now, also Joseph went up from the *region* of Galilee,

- from a city – Natza<sup>3</sup>ret,
- into the *region* of Judah,
- to a city of David which is called Bethlehem,

because he was from the house and lineage of David,

5 to be registered together with Mariam<sup>4</sup>, who had been lastingly engaged to him as a wife<sup>5</sup> – being pregnant.

6 Now, it came to be *that*, while they were there, the days were fulfilled that she give birth. 7 And, she gave birth to the son *that* was hers – the first-born one.

And, she wrapped Him *in swaddling cloths*. And, she laid him in the<sup>6</sup> manger. Because, *there* was not a place for them in the lodging *place*.

#### THE ANNOUNCEMENT OF THE BIRTH OF A SAVIOR TO SHEPHERDS

8 And, sheperds were in the vicinity – *that is*, the same *one* – ones who were living out in the open and

keeping watch and ward during the night over the flock *that* was theirs.

9 And, look<sup>7</sup>! A *heavenly* messenger of YaHWeH<sup>8</sup> stood over them! And, a glory of YaHWeH<sup>9</sup> shone brightly around them!

And, they were frightened *with* a great fright.

10 And, the *heavenly* messenger said to them, “Stop being frightened!

11 For, look! I proclaim an excellent announcement to you. Joy – GREAT *joy* – shall be for all the People. Because, for you today a savior Who is an anointed One, YaHWeH<sup>10</sup>, has been brought into the world in a city of David!

12 And, for you this *is* the sign: you shall find a baby<sup>11</sup>, having been lastingly wrapped in swaddling cloths, <sup>12</sup> lying in a manger.”

#### THE PRAISE OF A MULTITUDE OF A HEAVENLY ARMY

13 And, suddenly together with the *heavenly* messenger a multitude of a heavenly army came about, ones who were praising the God and saying,

- 14 “*Let there be* Glory in highest *places* attributed to God!
- And, *let there be* upon Earth peace!
- *Let there be* in the situation of people a finding of favor<sup>13</sup>!

#### THE SHEPHERD GO

#### AND DISCOVER MARY, JOSEPH AND THE BABY

15 And, it came to be, when the *heavenly* messengers had gone away from them into the Heaven, indeed, the men – *that is*, <sup>14</sup> the shepherds – said to one another,

<sup>1</sup> 99.4% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>2</sup> 99.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘that was his own’ instead of ‘his’.

<sup>3</sup> ‘Natza<sup>3</sup>ret’ – the name of this city is derived from the Hebrew word נָצֶר meaning ‘branch’ which is best transliterated as ‘netzer’. Jesus was foretold to be the “Branch” growing from Jesse’s root according to Isaiah 11:1.

<sup>4</sup> Apparently all of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Mariam’ here. Inexplicably, the NU has ‘Maria’.

<sup>5</sup> 98.4% of the Greek manuscripts, including the best line of transmission (f35), include ‘as a wife’ here.

<sup>6</sup> 95.3% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>7</sup> 99.2% of the Greek manuscripts, including the best line of transmission (f35), include the interjection ‘Look!’ here.

<sup>8</sup> ‘YaHWeH’ – The Greek has the word ‘Lord’ (κύριον) without a definite article here. Luke and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where

the name YaHWeH appears.

<sup>9</sup> ‘YaHWeH’ – See footnote 10.

<sup>10</sup> ‘YaHWeH’ – The Greek has the word ‘Lord’ (κύριον) without a definite article here. Luke and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

<sup>11</sup> ‘baby’ – the Greek word is βρέφος. It is the same word which was used in Luke 1:41 and 44 to refer to John the Baptist before he was born.

<sup>12</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘and’ here.

<sup>13</sup> 99.4% of the Greek manuscripts, including the best line of transmission (f35), have a nominative noun translated as ‘a finding of favor’ here, making it function in this phrase as the nouns “Glory” and ‘peace’ in the previous phrases. On the basis of 0.6% he NU has a genitive noun here, making it modify the preceding noun ‘people’.

<sup>14</sup> 97.7% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘indeed, the men – that is,’ here.

“Let us make the trip at once to Bethlelem; and let us see the thing uttered – *namely*, this *one* – the thing having lastingly come about, which the Lord has made know to us!”

16 And, they came, ones who were hurrying. And, they discovered both the Mariam<sup>15</sup> and the Joseph, and the baby lying in the manger.

THE SHEPHERDS

MADE THEIR EXPERIENCE WIDELY KNOWN

17 Now, having seen *this*, they made *it* widely known<sup>16</sup> concerning the utterance – *namely*, the one which was spoken to them concerning the Child – *namely*, this One.

18 And, all the ones who heard *it* marvelled concerning the things being spoken by the shepherds to them.

MARIAM KEPT ALL THE UTTERANCES IN HER HEART

19 Now, the Mariam<sup>17</sup> was keeping all the utterances – *namely*, these – together in the heart *that was hers*.

THE SHEPHERDS PRAISE AND GLORIFY THE GOD

20 And, the shepherds returned, glorifying and praising the God in reference to all the *things* they heard and saw – just as was spoken to them.

JESUS IS CIRCUMCISED AND FORMALLY NAMED

21 And, when the days – eight of *them* – were fulfilled to circumcise Him, indeed He was called the Name *that is His* – Jesus, the naming by the *heavenly* messenger before He was being carried along in the womb.

JESUS IS PRESENTED TO THE LORD

WITH AN AFFORDABLE BURNT OFFERING

22 And, when the Days of the Purification *that were* theirs according to the Law of Moses<sup>18</sup> were fulfilled, they brought Him up to Jerusalem

➤ to present *Him* to the Lord, 23 just as it is lastingly written in a law of YaHWeH<sup>19</sup>: “**Every male who lays open a womb shall be called holy**<sup>20</sup> to YaHWeH<sup>21,22</sup>, 24 and

➤ to give a burnt offering in accord with the thing having been lastingly said in a<sup>23</sup> law of YaHWeH<sup>24</sup>: “**A pair of turtledoves or two young pigeons.**”<sup>25</sup>

AN INTRODUCTION TO SIMEON

25 And, look! *There* was a man<sup>26</sup> in Jerusalem by the name of Simeon. And, the man – *namely*, this *one* – was

➤ righteous, and

➤ pious,

➤ one who was awaiting a summoning of the *People* of Israel,

And, *the Spirit* – *namely*, the Holy Spirit<sup>–27</sup> was being upon him!

26 And, *there* was a revelation that had been lastingly given to him by the Spirit – *namely*, the Holy Spirit – *that* he *would* not see death before he might see<sup>28</sup> the Anointed One of YaHWeH<sup>29</sup>.

SIMEON BLESSES THE GOD FOR LETTING HIM SEE

THE SALVATION THAT HE HAD BROUGHT TO MANKIND

27 And, he came by influence of the Spirit into the Temple.

And, when the parents brought the little child – Jesus – in to do for Him in accord with the thing having been lastingly accustomed *to do* from the Law, 28 even he

<sup>15</sup> ‘Mariam’ - .a transliteration of the name in Greek Μαριάμ.

<sup>16</sup> 97.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘made it widely known’ here instead of ‘made it known’.

<sup>17</sup> Apparently all of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Mariam’ here. Inexplicably, the NU has ‘Maria’.

<sup>18</sup> 62% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Moses’ here instead of ‘Mouses’.

<sup>19</sup> ‘YaHWeH’ – The Greek has the word ‘Lord’ (κύριον) without a definite article here. Luke and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

<sup>20</sup> ‘holy’ – an adjective meaning ‘set apart from all others for God and His purposes’.

<sup>21</sup> ‘YaHWeH’ – See footnote 25.

<sup>22</sup> A reference to Exodus 13:2

<sup>23</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have no definite article here.

<sup>24</sup> ‘YaHWeH’ – See footnote 25.

<sup>25</sup> A reference to Exodus 12:6,8

<sup>26</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘there was a man’ instead of ‘a man was’.

<sup>27</sup> ‘the Spirit – namely, the Holy Spirit –’ an unusual construction in Greek. In Greek there are no definite articles here, and the verb actually appears between ‘Spirit’ and ‘Holy’. To this translator it doesn’t make sense that Simeon’s own spirit would be ‘upon’ him.

<sup>28</sup> 91% of the Greek manuscripts, including the best line of transmission (f35), have ‘might see’ instead of ‘might ever see’.

<sup>29</sup> ‘YaHWeH’ – The Greek has the word ‘Lord’ (κύριον) without a definite article here. Luke and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.

himself took Him into the folded arms *that were his*<sup>30</sup>.  
And, he blessed the God.

And, He said:

29 Now, You are releasing the slave *that is Yours*, Absolute Ruler, in accord with the utterance *that was Yours* in connection with peace.

30 Because, the eyes *that are mine* have seen

- the Salvation *that is Yours* – 31 which Salvation You prepared in front of all the People,
- 32 Light to end in an unveiling among ethnicities, and
- Glory<sup>31</sup> of a people *that are yours – namely, Israel!*”

33 And, Joseph and the mother *that was His*<sup>32</sup> were ones who were marveling in reference to the things that were being spoken about Him.

SIMEON BLESSES JOSEPH AND THE MOTHER OF JESUS

34 And, Simeon blessed them.

SIMEON PROPHESES WHAT LIES AHEAD

FOR THE LITTLE CHILD AND FOR HIS MOTHER

And, he said to Mary, the mother *that was His*, “Look! This One is being set out

- for a falling and a making of people to rise amongst the *descendants* of Israel and
- for a sign which is being contradicted!

35 Now, also, a large, broad sword shall pass through the psyche<sup>33</sup> of YOU *yourself*, in whichever way reckonings from many hearts might be unveiled.”

AN INTRODUCTION TO ANNA

36 And, *there was Anna*,

- a prophetess,

<sup>30</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), include this possessive pronoun translated here as ‘that were his’.

<sup>31</sup> ‘Glory’ – *that is, ‘the attributes streaming forth from someone or something which raises that person or thing high in the estimation of others.’*

<sup>32</sup> 98.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘Joseph and the mother *that was His*’ instead of ‘*the father that was His and the mother*’.

<sup>33</sup> ‘psyche’ – *the inner, immaterial, eternal part of one’s being which thinks, decides, and feels.*

<sup>34</sup> 88% of the Greek manuscripts, including the best line of transmission (f35), have ‘years along with a husband – *namely, seven*’, placing the prepositional phrase between ‘years’ and ‘seven’. In Greek it doesn’t seem so awkward.

<sup>35</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), have ‘thus’ instead of ‘until’.

<sup>36</sup> ‘woman’ – *The gender is implied by gender of the relative pronoun ‘who’, by the gender of the participle in the next phrase, and by the gender of the demonstrative pronoun in the next verse.*

<sup>37</sup> 98.7% of the Greek manuscripts, including the best line of transmission (f35), include the preposition ‘from’.

<sup>38</sup> 93% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun translated

- a daughter of Phanuel,
- from a tribe – *namely, of Asher*,
- one who was lastingly far advanced in days,
- one having lived years along with a husband – *namely, seven years*<sup>34</sup> after the virginity *that was hers*, 37 and
- herself a widow thus<sup>35</sup> eighty-four years,
- a woman<sup>36</sup> who was not staying away from<sup>37</sup> the Temple,
- a woman who was continually rendering service to the God with fastings and entreaties night and day.

ANNA RETURNS THANKS TO THE LORD

AND SPEAKS ABOUT JESUS

TO THOSE WHO WERE AWAITING A RANSOMING

38 And, this woman, one who at this very<sup>38</sup> hour had stood nearby, was returning thanks to the Lord<sup>39</sup>. And, she was speaking about Him to all of the ones who were awaiting a ransoming in Jerusalem.

THE FAMILY TURNS BACK TO NATZARET

39 And, when they completed all together<sup>40</sup> the things in accord with the Law of YaHWeH<sup>41</sup>, they turned back<sup>42</sup> toward the *region* of Galilee, toward the<sup>43</sup> city *that was their own* – Natzaret<sup>44</sup>.

THE DEVELOPMENT OF THIS LITTLE CHILD

40 Now, the little child was growing.

And, He was being strengthened with respect to spirit<sup>45</sup>, a *little child* who was being filled with wisdom<sup>46</sup>.

And, a grace from God was toward Him<sup>47</sup>.

HOW IT CAME ABOUT

here as ‘this very’.

<sup>39</sup> 99.3% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Lord’ instead of ‘the God’.

<sup>40</sup> 95.8% of the Greek manuscripts, including the best line of transmission (f35), have ‘all together’ instead of ‘all’.

<sup>41</sup> ‘YaHWeH’ – *The Greek has the word ‘Lord’ (κύριον) without a definite article here. Luke and other New Testament writers often use this unarticulated word to indicate a reference to YaHWeH, the eternally existing God of the Old Testament. This is especially clear in New Testament quotations from the Old Testament where the name YaHWeH appears.*

<sup>42</sup> 99.6% of the Greek manuscripts, including the best line of transmission (f35), have ‘turned back’ instead of ‘turned around’.

<sup>43</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’.

<sup>44</sup> 63% of the Greek manuscripts, including the best line of transmission (f35), have ‘t’ at the end of this city’s name instead of ‘th’.

<sup>45</sup> 99.6% of the Greek manuscripts, including the best line of transmission (f35), include ‘with respect to spirit’.

<sup>46</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the typical genitive case of ‘wisdom’ after the verb ‘was being filled’.

<sup>47</sup> 41% of the Greek manuscripts, including the best line of

THAT THE BOY JESUS STAYED BEHIND IN JERUSALEM  
AFTER THE FEAST OF THE PASSOVER

41 And, the parents *that were* His were going during each year to Jerusalem for the Feast of the Passover<sup>48</sup>.

42 And, it came about during *the* twelfth year,  
➤ when they had gone up<sup>49</sup> to Jerusalem<sup>50</sup> according to the custom of the Feast, 43 and  
➤ when they completed the days, *that* they were returning.

Jesus, the boy, stayed behind in Jerusalem. And, Joseph and the mother<sup>51</sup> *that was* His were not aware<sup>52</sup>.  
44 Now, supposing Him to be in the caravan, they went a day's journey. And, they were searching for Him amongst the relatives and amongst<sup>53</sup> the acquaintances. 45 And, not finding Him<sup>54</sup>, they returned to Jerusalem, seeking Him<sup>55</sup>.

WHAT JOSEPH AND MARY FOUND

46 And, *it* came about *that* after<sup>56</sup> three days they found Him in the Temple,  
➤ sitting in *the* midst of the teachers, and  
➤ listening to them, and  
➤ inquiring of them.

47 Now, all the ones who were hearing of Him were confounded in reference to the quick comprehension and the answers *that were* His.

MARY'S EXPRESSION OF DISMAY AND JESUS' RESPONSE

48 And, having seen Him, they were astonished. And, against him the mother *that was* His said, "Why did You act in this way to us? Look! The father *that is* Yours and I<sup>57</sup>, being ones who were suffering pain, were seeking You!"

49 And, He said against them, "Why *is it* that you were seeking Me? Did you not lastingly know that it is

necessary that I be engaged in the *things* of the Father *Who is Mine?!*"

50 And, they did not understand the utterance which He spoke to them.

51 And, He went down with them. And, He came to Natzalet.

THE GENERAL BEHAVIOR OF THE BOY JESUS

And, He was one who was setting Himself in order under them.

WHAT MARY PRESERVED IN THE HEART THAT WAS HERS

And, the mother *that was* His preserved all the utterances – *namely*, these<sup>58</sup> utterances – in the heart *that was* hers.

HOW JESUS MATURED

52 And, Jesus was advancing with respect to –  
➤ wisdom and  
➤ stature and  
➤ graciousness before God and people.

transmission (f35), have a dative pronoun here instead of an accusative pronoun. The meanings are similar.

<sup>48</sup> 'The Feast of the Passover' – a Jewish festival commemorating the event before they left Egypt, when the Angel of Death 'passed over' the homes of the Jews which had the blood of a lamb on the doorposts but entered the homes of the Egyptians and killed their firstborn.

<sup>49</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have 'when they had gone up' instead of 'while they went up'.

<sup>50</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the prepositional phrase 'to Jerusalem'.

<sup>51</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have 'Joseph and the mother *that was* His' instead of 'the parents *that were* His'.

<sup>52</sup> 96.4% of the Greek manuscripts, including the best line of transmission (f35), have 'were not aware' instead of 'did not come

to know'.

<sup>53</sup> 85% of the Greek manuscripts, including the best line of transmission (f35), repeat the preposition which is translated as 'amongst'.

<sup>54</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun 'Him'.

<sup>55</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have 'seeking Him' instead of 'searching Him out'.

<sup>56</sup> 95.8% of the Greek manuscripts, including the best line of transmission (f35), have the normal contracted form of the Greek preposition translated here as 'after', because the following word begins with a vowel.

<sup>57</sup> The best line of transmission (f35), has a typical contraction of the words translated as 'and I'.

<sup>58</sup> 98.4% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun 'these'.