

## Notes on the Greek New Testament Day 75 – March 16<sup>th</sup> – Luke 2:1-35

### Works frequently referenced in these notes on Luke

- Geldenhuy, Norval *Commentary on the Gospel of Luke*, Marshall Morgan and Scott, London, 1950
- Marshall, I Howard *The Gospel of Luke*, The New International Greek Testament Commentary, Paternoster, Exeter, 1978
- Morris, Leon *Luke* (Tyndale NT Commentaries), IVP, London 1974

#### Luke 2:1-20

"In two important respects the story of the birth of Jesus is different from that of John. First, it is given a setting in world history by the reference to the census which brought Mary and Joseph to Bethlehem. It is the first hint of the cosmic significance of the birth and foreshadows the universalism disclosed in 2:32. Second, the birth of Jesus takes place in lowly circumstances, a fact indicated by the use of the manger and the presence of the shepherds who represent the humble, possibly even the despised people of the land. The twin motifs of the rejection of Jesus by the world and of God's acceptance of ordinary humble and needy folk, to whom he chooses to reveal his salvation, thus come to expression in the story at the outset, and remain of decisive significance throughout the Gospel." Marshall

#### Verse 1

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν  
δόγμα παρὰ Καίσαρος Αὐγούστου  
ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην·

ἐκεῖνος, η, ο demonstrative adj. that, those  
δογμα, τος η rule, law, decree  
ἀπογραφῶ register, enrol  
οἰκουμένη, ης f world, inhabited earth,  
mankind, Roman Empire

#### Verse 2

(αὕτη ἀπογραφή πρώτη ἐγένετο  
ἡγεμονεύοντος τῆς Συρίας Κυρηνίου·)  
ἀπογραφή (cognate noun of verb above)  
enrolment, registration  
πρωτος, η, ον first, leading, foremost  
ἡγεμονεῦω be governor, rule

It is difficult to sort out a precise chronology from Luke's information. Luke states that Jesus was born during the reign of Herod the Great. However, Herod died in 4 BC while Quirinius was governor of Syria from AD 6-9. It may be that Quirinius held some special capacity (short of governor in a formal sense) before Herod's death. Alternatively, "It is ... not impossible that Luke has recorded the first steps of an enrolment begun by another governor of Syria and completed by Quirinius... Historically, the solution least open to difficulty is that Herod was forced to carry out some kind of enrolment in his own realm under Roman pressure, perhaps in association with the oath of loyalty... and this was regarded by Luke as part of the general fiscal measure of Augustus... Either Quirinius is thought of as exercising a broad command in the East before the death of Herod, so that the census could be attributed to his influence (and so as to point a link with his own later census in AD 6) or Luke means that it took place before his governorship." Marshall  
Marshall provides an extensive Bibliography for those who wish to pursue the issues further.

#### Verse 3

καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι,  
ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν.

ἑαυτος, ἑαυτη, ἑαυτον reflexive pronoun,  
himself, herself, itself

#### Verse 4

Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ  
πόλεως Ναζαρεθ εἰς τὴν Ἰουδαίαν εἰς πόλιν  
Δαυὶδ ἣτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι  
αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ,

ἀνέβη Verb, aor act indic, 3 s ἀναβαινω  
ὅστις, ἣτις, ὅ τι who, which, whoever,  
whichever

εἶναι Verb, pres infin εἶμι  
πατρία, ας f family, nation, people

Marshall suggests that Joseph also had some property in Bethlehem and it was this that required him to travel there for the census.

**Verse 5**

ἀπογράψασθαι σὺν Μαριάμ τῇ ἐμνηστευμένῃ αὐτῷ, οὕσῃ ἐγκύω.

ἐμνηστευμένη Verb, perf pass ptc, f dat s  
μνηστευομαι be engaged, be promised  
in marriage

οὕσῃ verb, present part, f dat s εἰμι  
ἐγκυος, ον pregnant

**Verse 6**

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

ἐκεῖ there, in that place, to that place

ἐπλήσθησαν see 1:15

τεκεῖν see 1:57

**Verse 7**

καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

πρωτοτοκος, ον first-born, first  
σπαργανωω wrap in baby clothes

Means to wrap up in σπαργανα – strips of cloth like bandages, wrapped around young infants to keep their limbs straight.

ἀνακλινω seat at table, lay down  
φατῃ, ης f manger, feeding trough,  
stable

The meaning here is a 'manger' rather than a stable. "At his birth Jesus had to be content with the habitation of animals because there was no room for him in human society." Marshall

διότι because, for, therefore

τοπος, ου m place

καταλυμα, τος n room, guest room, inn

The reference may be to a room, perhaps a guest room in a private house, rather than lodging in an inn. Mary and Joseph had to find space in a part of the dwelling usually devoted to animals. The picture here should not be confused with the details of the traditional 'nativity play'. There is also no suggestion that the place was a cave.

**Postscript** concerning some uses of the infinitive in these verses: prepositions are sometimes followed by the infinitive preceded by the definite article (articular infinitive). δια followed by the accusative articular infinitive means 'because' – δια το ειναι αυτον (v5) means 'because he was'.

ἐν followed by the dative articular infinitive is used of time when something happened – ἐν τῷ εἶναι αὐτοὺς ἐκεῖ (v6) 'while they were there'. For a systematic treatment of the uses of the

infinitive, see Wenham, *The Elements of New Testament Greek*, Chapter 20.

**Verse 8**

Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν.

ποιμην, ενος m shepherd

Shepherds were a despised class since they were unable to keep strict Sabbath laws.

χωρα, ας f country, region, field  
ἀγραυλεω be or live out of doors

Literally, to make one's ἀγρος one's αὐλή – to make the field one's 'space, courtyard, home'.

φυλασσω keep, guard, defend

φυλακη, ης f prison, watch (of the night)

Note how NT Greek uses a noun with its cognate verb (see also the following verse), something we would be at pains to avoid in English.

νυξ, νυκτος f night

ποιμνη, ης f flock

**Verse 9**

καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν·

ἐφιστημι come up to, approach, appear  
δοξα, ης f glory

Marking the presence of the divine, cf. Acts 7:55.

περιλαμπω shine around

φοβεομαι see 1:50

**Verse 10**

καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ,

On the form of the angel's address cf. 1:13, 30

εὐαγγελιζω act. and midd proclaim the  
good news

χαρα, ας f joy, gladness

ὅστις, ἣτις, ὅ τι who, which, whoever,

whichever, anyone, someone

λαος, ου m people, a people

"The 'people' means Israel rather than the gentiles..., but it is just possible that a wider reference is beginning to creep in, since the message echoes Hellenistic announcements affecting the whole world." Marshall

**Verse 11**

ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ ὃς ἐστὶν  
χριστὸς κύριος ἐν πόλει Δαυίδ·

ὅτι introduces both the content of the good news and the reason for the great joy.

ἐτέχθη Verb, aor pass indic, 3 s τικτώ see 1:57

σημερον today

σωτήρ, ηρος m see 1:47

Χριστός Κύριος (see Acts 2:36)

Χριστός is the Greek equivalent of the Hebrew word, Messiah – both mean anointed. Jesus is the promised Messiah. The phrase Χριστός Κύριος means that Jesus is 'the Messiah (and) the Lord'. Κύριος is used of men as a title of distinction, but in the Septuagint (the Greek translation of the Hebrew OT that was in common use in NT times) it was used to translate the name of God, Yahweh (or Jehovah). The assertion that Jesus is Lord (2 Cor. 4:5; Phil. 2:11; 1 Cor. 12:3 etc.) is none other than the insistence that in Jesus, God has come to live among men.

**Verse 12**

καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.

σημειον, ου n miraculous sign, sign  
εὐρήσετε Verb, fut act indic, 2 pl εὐρισκω  
find, discover

βρεφος, ους n see 1:41

σπαργανω see verse 7

κειμαι lie, be laid

**Verse 13**

καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανοῦ αἰνούντων τὸν θεὸν καὶ λεγόντων·

ἐξαιφνης suddenly, unexpectedly  
πληθος, ους n crowd  
στρατια, ας f army

στρατια, 'host, army' is used to refer to the heavenly company in the LXX (1 Kings 22:19; 2 Ch 33:3,5; Jer 8:2; 19:13 etc.).

αἶνω praise (used only of praising God)

**Verse 14**

Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀνθρώποις εὐδοκίας.

ὑψιστος, η, ου see 1:32

γη, γης f earth

εἰρηνη, ης f peace

"If the glory of God in heaven is revealed in the coming of his Son, the effect for men on earth is summed up in εἰρηνη (1:79). Here, however, more than the cessation of strife is meant, and the word is used to indicate the full sum of the blessings associated with the coming of the Messiah (Is 9:5f; Mi 5:4). He brings a new situation of peace between God and men in which his blessings can be communicated to them." Marshall

εὐδοκια, ας f good will, pleasure, favour

ἐν ἀνθρωποις εὐδοκίας There are several textual variants here, the chief of which is ἐν ἀνθρωποις εὐδοκία, reflected in the AV translation, "goodwill towards men". The genitive reading given above has been the subject of much debate, not least among some conservative Evangelicals who have misread it as 'towards men of goodwill' – i.e. God's peace is for those who have a good heart. Metzger more correctly states, "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 accordance with his good pleasure" (*A Textual Commentary on the Greek New Testament*, p.133). This is correctly reflected in the NIV rendering, "and on earth peace to men on whom his favour rests." Marshall similarly says, "The phrase... expresses the thought of God's free choice of those whom he wills to favour and save."

**Verse 15**

Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· Διέλθωμεν δὴ ἕως Βηθλέεμ καὶ ἴδωμεν τὸ ρῆμα τοῦτο τὸ γεγονός ὃ ὁ κύριος ἐγνώρισεν ἡμῖν.

ἀπῆλθον Verb, aor act ind, 1s & 3pl  
ἀπερχομαι

Many MSS read καὶ οἱ ἄνθρωποι οἱ ποιμένες rather than simply οἱ ποιμένες. Metzger Comments, "It is exceedingly difficult to decide whether καὶ οἱ ἄνθρωποι before οἱ ποιμένες is a stylistic insertion made in order to sharpen the contrast between men and angels, or whether it dropped out accidentally owing to homoeteleuton."

ἀλληλων, οἰς, ους reciprocal pronoun one another

διερχομαι go over, go through, go

δη indeed, then, therefore, now

A particle of emphasis, used especially with commands

ἕως prep with gen to, until, as far as  
ἴδωμεν Verb, aor act subj, 1 pl ὁραω see

ῥημα, ατος n word, thing, matter  
 γεγονός Verb, perf act ptc, n nom/acc s  
 γινομαι  
 γνωρίζω make known, disclose, know

A verb used especially of God's declaration of his secret counsel of salvation.

### Verse 16

καὶ ἦλθαν σπεύσαντες καὶ ἀνεύραν τὴν τε  
 Μαριὰμ καὶ τὸν Ἰωσήφ καὶ τὸ βρέφος  
 κείμενον ἐν τῇ φάτνῃ·

σπευδῶ hasten, hurry, be eager (for)  
 ἀνευρισκῶ find, find by searching (This  
 verb occurs only here and in Acts 21:4 in  
 the NT)

τε enclitic particle and, and so

τε is a common connective particle in Luke's writings (out of 215 occurrences in the NT, 9 are in Luke and 151 in Acts. Of the remaining, 20 are in Hebrews and 18 in Romans, leaving only 7 other occurrences). "It is used in conjunction with καὶ to mean 'both ... and ...' Normally it follows the noun to which it refers (A τε ... καὶ B), but precedes a noun which has the article, as here. It may be followed, as here, by more than one καὶ phrase." Marshall

βρεφος see 2:12; 1:41

### Verse 17

ιδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ  
 λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.

γνωρίζω see v.15  
 παιδιον, ου n child

The shepherds were the first Christian preachers

### Verse 18

καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν  
 λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς,  
 θαυμαζῶ see 1:21

### Verse 19

ἡ δὲ Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα  
 συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

συντηρεῶ keep safe, treasure up  
 συμβαλλῶ put together, think about,  
 consider

The verb implies pondering over events to get at their right meaning.

### Verse 20

καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ  
 αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ  
 εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

ὑποστρεφῶ return, turn back  
 δοξάζῶ praise, honour, glorify, exalt

αἰνεῶ see verse 13

ἀκουῶ hear

εἶδον Verb, aor act ind, 1s & 3pl ὄραω

ἐλαλήθη Verb, aor pass indic, 3 s λαλεῶ

"The coincidence of what they had heard from the angels with what they had seen led the shepherds to praise; by itself the birth of the child would have seemed a perfectly ordinary event." Marshall

### Verse 21

Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτῶ τοῦ  
 περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ  
 Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ  
 συλλημφοθῆναι αὐτόν ἐν τῇ κοιλίᾳ.

ὅτε conj when, at which time

ἐπλήσθησαν Verb, aor pas indic, 3 pl

πιμπλημι fill, end, fulfil

ὀκτῶ eight

περιτεμεῖν Verb, aor act infin περιτεμῶ  
 circumcise

κληθὲν Verb, aor pass ptc, n nom/acc s  
 καλεῶ

συλλημφοθῆναι Verb, aor pass infin

συλλαμβανῶ conceive

κοιλία, ας f see 1:15

The verse draws a parallel between John and Jesus (1:59f), and also links this story to the annunciation.

### Verse 22

Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ  
 καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως,  
 ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστήσαι  
 τῷ κυρίῳ,

καθαρισμος, ου m cleansing, purification

A late form for καθαριμος 'cleansing'

The purification took place on the fortieth day after the birth. Until then, the mother was not permitted to leave her home (see Lev 12:2-4).

The plural αὐτῶν may refer include Joseph along with Mary. Although Mary alone would be considered in need of purification, Joseph also had a responsibility to see that it was carried out.

On the careful fulfilment of the requirements of the law, see Gal. 4:4,5.

ἀνήγαγον Verb, aor act indic, 1s & 3pl  
 ἀναγῶ bring up, lead up

"Luke uses the two forms Ἱεροσόλυμα (13:22; 19:28; 23:7; Acts 23x) and Ἱερουσαλήμ (Lk 26x; Acts 39x). In the rest of the NT Ἱεροσόλυμα is found mostly in the Gospels (Mt 11x; Mk 10x; Jn 12x; Gal 1:17f.; 2:1) and Ἱερουσαλήμ outside of the Gospels (11x; Mt 23:37...). The former is a Hellenised, declinable form of the latter..., used mostly by non-Jews and also by Jews when addressing Greek readers, while the latter was used almost exclusively by Jewish writers and in the LXX." Marshall

παριστημι and παριστανω present, bring into one's presence

"The following verse shows that this offering was in accordance with the law requiring each first-born child (2:7) to be offered to God and a price paid for its redemption. Since, however, the child was brought to the temple, which was not necessary for the act of redemption, we should probably find a third element in the narrative, namely the offering of the child to God for his service, in the same way as Samuel was offered by his parents to God (1 Sam 1:11, 22,28...). Hence in the case of Jesus no redemption price was paid, for the child was not redeemed but rather consecrated to the service of God." Marshall

### Verse 23

καθὼς γέγραπται ἐν νόμῳ κυρίου ὅτι Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται,

ἄρσην, εν gen ενος male, man  
διανοιγω open  
μητρα, ας f womb

Cf. Ex 13:2, 12, 15.

### Verse 24

καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου, ζευγὸς τρυγόνων ἢ δύο νοσσοῦς περιστερῶν.

δοῦναι verb, aor act infin δίδωμι give  
θυσια, ας f sacrifice, victim  
εἰρημένον Verb, perf pass ptc, n nom/acc s  
λεγω

That is, a sacrifice in respect of the cleansing of the mother.

ζευγος, ους n pair, yoke  
τρυγων, ονος f dove  
δυο gen & acc δυο dat δυσιν two  
νοσσος, ου m young (of a bird)  
περιστερα, ας f dove, pigeon

Joseph and Mary, being poor, offered two doves or pigeons rather than a lamb and a young dove or pigeon, cf Lev 12:6-8.

### Verse 25

Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλήμ ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν·

δικαιος, α, ον righteous, just  
εὐλαβης, ες devout, reverent  
προσδεχομαι wait for, expect  
παρακλησις, εως f encouragement, help, comfort

From the same root as παρακλητος, Helper, Counsellor, Comforter, Intercessor – used of the Holy Spirit. In this context, meaning the consolation brought by the messianic era, it reflects Is 40:1f (cf. Mt 5:4; Is 49:13; 57:18; 61:2).

παρακλησιν του Ἰσραηλ "May I see the consolation of Israel!" was a common Jewish expression of the desire to see the Advent of the Messiah. "Simeon was thus one whose hopes would be fulfilled by the coming of the Messiah; he was now equipped to recognise the coming of the Messiah and to speak prophetically about it by the fact that the Holy Spirit was upon him." Marshall  
παρακλητος is used of Jesus in his glorified role in 1 John 2:1.

### Verse 26

καὶ ἦν αὐτῷ κεχηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ τὸν χριστὸν κυρίου.

χηματιζω warn, direct, instruct, reveal (of Divine message)

For this verb in the sense of receiving an oracle (a message from God), cf. Mt 2:12,22; Acts 10:22; Heb 8:5; 11:7.

ἰδεῖν Verb, aor act infin ὁραω see v.20  
θανατος, ου m death  
πριν and πριν ἢ before  
ἂν particle indicating contingency

"The combinations πρὶν ἢ ἂν, πρὶν ἢ, πρὶν ἂν and πρὶν are all attested in the MSS here (along with ἕως ἂν) and elsewhere. In a sentence with a positive main clause, πρὶν is constructed with the accusative and infinitive (22:61; Acts 2:20; 7:2; Mt 1:18; Mt 26:34 and 75 par. Mk 14:30 and 72). If the main clause is negative, πρὶν is used with the optative in historical sequence (Acts 25:16); in the present case, however, the original subjunctive of the direct discourse is retained, as in Classical usage." Marshall

ἴδῃ Verb, aor act subj, 3 s ὁραω

**Verse 27**

καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ

ἐν τῷ πνεύματι is not 'in an ecstasy' as some suppose after Rev 1:10 but is here 'under the direction/guidance of the Spirit'.

ἱερον, ου n temple, temple precincts  
εἰσαγαγεῖν Verb, aor act infin εἰσαγω bring into, lead into

"ἐν τῷ with the aorist infinitive gives the Hellenistic sense, 'when they had brought'... του ποιησαι is an infinitive of purpose, dependent on the previous infinitive." Marshall

γονευσ, εως m parent  
εἰθισμένον Verb, perf pass ptc, m acc & n  
nom/acc s ἐθίζω accustom; το  
εἰθισμενον customary practice

**Verse 28**

καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν·

δεχομαι receive, accept, take  
ἀγκαλη, ης f arm

Only here in the NT. "It is used of the arm when bent to receive something (cf. the verb, 9:36)." Marshall

εὐλογεω speak well of, bless

**Verse 29**

Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·

The opening νυν is in an emphatic position, indicating that the era of salvation has now come.

ἀπολυω release, set free, send away

Used euphemistically in the sense of 'to let die' in the OT (cf. Gen 15:2; Num 20:29).

δεσποτης, ου m Lord, Master (of God and of Christ), slave owner

Used of God in Acts 4:24; Rev 6:10; and of Christ in 2 Peter 2:1; Jude 4. It is an appropriate correlative to δουλος.

εἰρηνη, ης f peace

"Simeon can entrust himself to death, knowing that life and immortality have been brought to light through the gospel." Marshall

**Verse 30**

ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου εἶδον Verb, aor act ind, 1s & 3pl ὁραω  
σωτηριον, ου n salvation

**Verse 31**

ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,

ἐτοιμαζω prepare, make ready  
προσωπον, ου n face, presence

κατα π. properly means 'face to face', but here carries the sense 'in the presence of/ before'.

The plural λαοι suggests that the reference is to the gentiles as well as Jews. "The use of Is 40:3-5 in Lk 3:4-6 to prove that 'all flesh will see the salvation of God' strongly suggests that the same thought is present here." Marshall

**Verse 32**

φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ.

φως, φωτος n light

"Stands loosely in apposition to σωτηριον and refers to Jesus himself." Marshall

ἀποκαλυψις, εως f revelation

ἔθνος, ους n nation, people; τα ἔ. Gentiles

Cf. the phrase εἰς φως ἐθνων (Is 49:6; cf. 42:6; 60:3).

**Verse 33**

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

"In order to safeguard the doctrine of the virgin birth of Jesus, ὁ πατηρ was replaced by Ἰωσηφ in a variety of witnesses, some of them ancient." Metzger.

θαυμαζω see 1:21

"Here for the first time the significance of Jesus for the gentiles is revealed to his parents." Marshall

**Verse 34**

καὶ εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· Ἴδού οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον,

"First, Simeon takes up the thought of the stone laid by God which is both a means of causing men to fall and also the principal stone in the foundation of God's building, a stone which one may safely trust (Is 8:14; 28:16). This metaphor is of considerable importance in NT theology (Rom 9:33; 1 Pet 2:6-8; Lk 20:17f)." Marshall

κειμαι lie, be laid, store up, be stored up

κειμαι for 'to be destined' (cf. Phil 1:16; 1 Thess 3:3; 1 Tim 1:9) reflects Is 28:16.

πτωσις, εως f fall

ἀναστασις, εως f resurrection, raising up

πολυς, πολλη, πολυ gen πολλου, ης, ου  
much, many

There is considerable discussion as to whether two groups are meant here – some of the many falling while some others rise – or one group which, having fallen, then rises. Marshall says that, on the whole, the construction suggests a single group.

σημειον, ου n miraculous sign, sign  
ἀντιλεγω object to, oppose

The sign will be contradicted/contested – not regarded as a real sign from God.

### Verse 35

καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται  
ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν  
καρδιῶν διαλογισμοί.

"The line of thought is interrupted by a parenthesis in v.35a in which the effect of the rejection of her Son upon Mary herself is stressed." Marshall

ψυχη, ης f self, inmost being, 'soul'  
διελεύσεται Verb, fut midd dep indic, 3 s  
διερχομαι pass through, go through  
ῥομφαία, ας f sword, pain, sorrow  
ὅπως (or ὅπως ἂν) that, in order that

Resumes the thought of v.34.

ἀποκαλυπτω reveal, disclose  
διαλογισμος, ου m thought, opinion,  
reasoning