

Notes on the Greek New Testament Week 3 – Luke 1:57-2:14

Day 11: Luke 1:57-64

Verse 57

Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.

ἐπλήσθη Verb, aor pass indic, 3 s **πυμπλημι**
fill, end, fulfil

χρονος time (note χρονιζω in verse 21)

τεκεῖν Verb, aor act infin **τικτω** bear, give birth to

γενναω see verse 13

Cf. Gen 25:24

Verse 58

καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ.

περιοικος, ου m neighbour

συγγενης, ους m relative, kinsman,
fellow-countryman

The prefix **συν** (which becomes **συγ** before a stem beginning with a guttural - κ, γ, χ) means with or together with. **συγγενης** means literally one born together with – i.e. from the same extended family (a relative), or in the same region.

ἐμεγαλυνεν see verse 47

ἐλεος, ους n mercy, compassion

συχαιρω (see note above on prefix **συν**)
rejoice with, rejoice together

Marshall suggests that here the meaning may be 'to congratulate'.

Verse 59

Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ **Ζαχαρίαν**.

ὀγδοος, η, ον eighth

ἦλθον Verb, aor act ind, 1s & 3 pl ἐρχομαι

περιτεμεῖν Verb, aor act infin **περιτεμνω**
circumcise

"It was performed by the head of the house, but sometimes by a woman (1 Mac 1:60). The neighbours and relatives joined in the ceremony (cf. Ru. 4:17), as at a modern christening." Marshall

παιδιον, ου n child

"καλεω normally takes a double accusative, and the use of ἐπι here is unusual." Marshall

Verse 60

καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.

ἀποκρινομαι answer, reply, say

οὐχι (emphatic form of οὐ) not, no

κληθησεται Verb, fut pass indic, 3s **καλεω**

Evidently Zechariah had communicated the message of the angel to Elizabeth. Godet suggests he would have done so "a hundred times over".

Verse 61

καὶ εἶπαν πρὸς αὐτήν ὅτι Οὐδεὶς ἐστὶν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ.

οὐδεις, οὐδεμια, οὐδεν no one, nothing
συγγενεια, ας f kindred, relatives

Only here and in Acts 7:3, 14.

Verse 62

ἐνένευον δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό.

ἐννευω enquire by making signs

The narrative implies that Zechariah was deaf as well as dumb

ἂν particle indicating contingency

"The formulation of the question is Lucan; he often introduces an indirect question by **το** (9:46; 19:48; 22:2, 4, 23, 24; Acts 4:21; 22:30; Rom 8:26; 1 Thes. 4:1...)." Marshall

θέλοι Verb, pres act optative, 3 s **θελω**
wish, will

The optative mood was common in classical Greek but is more rare in the NT. Of all the NT writers, Luke uses it most commonly (see note on v.29). Generally it is used to express a wish (e.g. **γενοιτο** 'may it be', used by Lk in v.38 and by Paul in the phrase **μη γενοιτο**).

Verse 63

καὶ αἰτήσας πινακίδιον ἔγραψεν λέγων, Ἰωάννης ἐστὶν ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες.

αἰτεω ask, request, demand; midd ask
for oneself, request

πινακιδιον, ου n writing tablet

πινακιδιον (diminutive of πιναξ (11:39), 'platter'), is a small wooden tablet probably coated with wax on which an impression can be made with a sharpened stick.

θανυμαζω see verse 21

"The neighbours' surprise is at the firmness of Zechariah's statement, or at his confirmation of the unusual name for his son, or perhaps at his agreement with his wife (since he would not have heard her speaking, and the neighbours may have imagined that they had not conferred on the matter)." Marshall

Verse 64

ἀνεψήχθη δὲ τὸ στόμα αὐτοῦ παραχρημα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.

ἀνοιγω open

The aorist implies that the effect was immediate.

στομα, τος n mouth
 παραχρημα immediately, at once
 γλωσσα, ης f tongue, utterance

D adds ἐλυθη to ease the construction – ἀνοιγω not really being appropriate to γλωσσα.

εὐλογεω see v.42

Day 12: Luke 1:65-75

Verse 65

καὶ ἐγένετο ἐπὶ πάντας φόβος τοῦς περιοικούντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα,

ἐγένετο ἐπὶ is a Lucan construction (3:2; 4:25, 36; 23:44; 24:22).

περιοικεω live in the neighbourhood

Note the construction of this word, περι around + οἰκεω to live, dwell. Note the cognate noun in verse 58.

ὅλος, η, ον whole, all, complete, entire
 ὀρεινη, ης f see verse 39
 Ἰουδαιος, α, ον a Jew, Jewish, Judean
 διαλαλεω discuss, talk about

The imperfect implies that these matters were discussed for some time after the events.

ῥημα, ατος n see verse 37

Verse 66

καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεῖρ κυρίου ἦν μετ' αὐτοῦ.

ἔθεντο Verb, aor midd indic, 3 pl τιθημι
 place, appoint; midd put, place, set

JB translates 'treasured it in their hearts'. For this use of τιθημι cf. 9:44; Acts 19:21.

ἄρα The ἄρα here expresses wonderment (compare 8:25 and 12:42).

χεῖρ, χειρος f hand, power

On the basis of the tense of ἦν, Marshall suggests that the phrase commencing καὶ γὰρ is best understood as comment by the narrator rather than part of the reported speech.

Verse 67

Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων,

ἐπλήσθη Verb, aor pass indic, 3 s πιμπλημι
 fill

What follows is "a psalm of praise giving a divinely inspired commentary on the significance of the events which have begun to take place." Marshall

Verse 68

Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,

εὐλογητος, η, ον blessed, praised
 ἐπισκεπτομαι visit, be concerned about

"ἐπισκεπτομαι is used of God 'visiting' men in the sense that he comes to bless and save them (1:78; 7:16; Acts 15:14; Heb 2:6; cf. Gn 21:1; Ex 3:16; Ru 1:6; Pss 8:4 (8:5); 106:4 (105:4))." Marshall

λυτρωσις, εως f redemption, setting free

"The background of this concept is to be seen in the OT thought of God setting his people free by his mighty act at the Exodus, which was then applied typologically to subsequent acts of deliverance." Marshall

Verse 69

καὶ ἤγειρεν κέρασ σωτηρίας ἡμῖν ἐν οἴκῳ Δαυὶδ παιδὸς αὐτοῦ,

ἔγειρω raise
 κερας, ατος n horn
 σωτηρια, ας f salvation

I.e. God has brought onto the stage of history (ἔγειρω cf. Acts 13:12) a mighty Saviour, cf. Ps 132:17; 18:2.

παις, παιδος m & f servant, slave, child

The Saviour is identified with the Messiah.
The reference is not to John but to the child that Mary will bear.

Verse 70

καθως ἐλάλησεν διὰ στόματος τῶν ἁγίων
ἀπ' αἰῶνος προφητῶν αὐτοῦ,

στομα, ατος n mouth

δια στοματος is Lucan, cf. Acts 1:16;
3:18,21; 4:25; 15:7

ἀπ αἰωνος here means 'from earliest times' cf.
Acts 3:21; 15:18

Verse 71

σωτηριαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς
πάντων τῶν μισούντων ἡμᾶς·

The σωτηρια here is in apposition to the
content of v.68f.

ἐχθρος, α, ον enemy, one hated
μισεω hate, despise, be indifferent to

Verse 72

ποιήσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν
καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,
ἔλεος, ους n mercy, compassion

ποιησαι ἔλεος μετα reflects a Hebrew
construction (cf. Gen 24:12; Jdg 1:24; 8:35; 1
Sa 20:8; 2 Sa 3:8 also Lk 10:37; Acts 24:17).
Marshall suggests that the phrase means 'to
keep faith with', "ἔλεος expressing the idea of
loyal behaviour in accordance with the
covenant rather than mercy."

μνησθῆναι see verse 54
διαθηκη, ης covenant, will, testament

Cf. Ps 106:45; Ex 2:25; 6:5; Ps 105:8.

Verse 73

ὄρκον ὃν ὤμοσεν πρὸς Ἀβραάμ τὸν
πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν

ὄρκος, ου m oath, vow
ὤμοσεν Verb, aor act indic, 3 s ὀμνω and
ὀμνωμι swear, vow, make an oath
δοῦναι verb, aor act infin διδωμι give

Luke is fond of του with the infinitive (1:77,
79; 2:21, 24, 27; 4:10; 5:7; 8:5; 9:51; 10:19;
12:42; 17:1; 21:22; 22:6,31; 24:16,25,29,45
also 17x in Acts).

Verse 74

ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας
λατρεύειν αὐτῷ

ἀφοβως without fear

The prefix α negates the meaning of the word
to which it is attached. φοβος = fear.

ῥυσθέντας Verb, aor pass ptc, m acc pl
ῥυομαι save, rescue

λατρευω serve, worship

For διδωμι followed by an infinitive, cf. 8:10;
Acts 2:4; 4:29.

Verse 75

ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ
πάσαις ταῖς ἡμέραις ἡμῶν.

ὁσιότητι Noun, dat s ὁσιοτης, ητος f
holiness

Only here and in Eph 4:24

δικαιοσυνη, ης f righteousness, what is
right, what God requires

Marshall suggests that "the two words may
express duty to God and man respectively."

ἐνώπιον prep with gen before, in front of

Day 13: Luke 1:76-80

Verse 76

Καὶ σὺ δέ, παιδίον, προφήτης ὑψίστου
κληθήσῃ, προπορεύσῃ γὰρ ἐνώπιον
κυρίου ἐτοιμάσαι ὁδοῦς αὐτοῦ,

παιδιον, ου n child

ὑψιστος, η, ον see verse 32

κληθηση Verb, fut pass indic, 2s καλεω

Note the conscious contrast with the title used
in 1:32 of Jesus

προπορευομαι go before, go in front of

This compound form is found only here and in
Acts 7:40.

ἐτοιμαζω see verse 17

ὁδος, ου f way, path, road, journey

"This description is based on Is 40:3, which is
used elsewhere in the NT to characterise
John's activity (3:4-6 par. Mk 1:2f. par. Mt
3:3; Lk 7:27 par. Mt 11:10). The same idea is
taken up by Mal 3:1 (possibly in dependence
on Is 40:3f.) and applied to the messenger who
prepares the coming of the Lord, i.e. the Elijah
figure of Mal 4:5f." Marshall

Verse 77

τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ
αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

δοῦναι see v.73.

γνωσις, εως f knowledge, understanding
σωτηρια, ας f salvation

"The way of the Lord is prepared by giving his people (1:68) the knowledge of salvation." Marshall

ἀφεσις, εως f forgiveness, cancellation
(of sins)

ἁμαρτια, ας f sin

Salvation is here defined in terms of forgiveness of sins – the promise of Jer 31:34 fulfilled.

Verse 78

διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέπεται ἡμᾶς ἀνατολή ἕξ ὕψους,

σπλαγχνον, ου n one's inmost self,
affections, heart

"σπλαγχνα (always plural in the NT) is literally the 'inward parts' of a man or animal (Acts 1:18), but the word came to be used of the 'seat of feeling' in a man, especially the locus of compassion." Marshall

ἐλεος, ους n mercy, compassion
ἐπισκεπτομαι see v.68

Mercy prompts a divine visitation.

"The MSS vary between ἐπισκέπεται (p⁴ κ* B W Θ pc sy^s sa bo) and ἐπεσκέψατο (A C D f1 f13 pl latt Cyr; TR). Most scholars regard the aorist as being due to assimilation to v.68 ... and accept the better attested future, which fits in with the tense in v.76." Marshall

ἀνατολή, ης f rising sun, dawn, east
ὕψος, ους n height, heaven, high
position

ἀνατολή ἕξ ὕψους can be interpreted in a number rather different ways:

- i) ἀνατολή can mean 'growing' and is used in the LXX to translate *seruah* 'branch', 'shoot' (Jer 23:5; 33:15 (40:15 LXX); Zech 3:8; 6:12; cf. 4:2). Hence this could refer to the Davidic Messiah, the Shoot of Jesse (Is 11:1 ff.) sent from on high – from God.
- ii) The words could be translated "...by which the rising sun will come to us from heaven" (NIV), an allusion to Malachi 4:2, "for you who revere my name, the sun of righteousness will rise with healing in his wings" – a prophecy of the coming Messiah.
- iii) The reference could be to a rising *star* such as the star of Jacob (Nu 24:17).

Most translations follow ii, which seems to fit most naturally with the following verse.

Verse 79

ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

ἐπιφάναι Verb, aor infin ἐπιφαινω
appear, give light

σκότει Noun, dat s σκοτος, ους n
darkness, evil

Cf. Ps 107:10; Is 9:2; 42:7.

σκια, ας f shadow, shade

θανατος, ου m death

καθημαι sit, sit down, live

κατευθυνω direct, guide

πόδας Noun, acc pl πους, ποδος m foot
εἰρηνη, ης f peace

Verse 80

Τὸ δὲ παιδίον ἠῤῥξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

αὔξανω and αὔξω grow, increase, reach
full growth

κραταιωω be strong, become strong

"The boy's childhood is described on the pattern of 1 Sam 2:21." Marshall

ἐρημος, ου f deserted place, uninhabited
region, desert

ἕως until

ἀναδείξις, εως f public appearance

Day 14: Luke 2:1-7

Verses 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
ἔξηλθεν δόγμα παρὰ Καίσαρος
Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν
οἰκουμένην.

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

Verse 2

αὕτη ἀπογραφὴ πρώτη ἐγένετο
ἡγεμονεύοντος τῆς Συρίας Κυρηναίου.

ἀπογραφῆ (cognate noun of verb above)
enrolment, registration

πρῶτος, η, ον first, leading, foremost
ἡγεμονεύω 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.

ἑαυτός, ἑαυτή, ἑαυτόν reflexive pronoun,
himself, herself, itself

Verse 4

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

ἀνέβη Verb, aor act indic, 3 s ἀναβαίνω
ὅστις, ἣτις, ὅτι 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 Μαριὰμ τῇ
ἐμνηστευμένῃ αὐτῷ, οὓση ἐγκύω.

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

οὓση verb, present part, f dat s εἶμι
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 φάτνῃ, διότι οὐκ
ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

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

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

ἀνακλινῶ seat at table, lay down
φάτνη, 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, ον 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'. εν followed by the dative articular infinitive is used of time when something happened – εν τω ειναι αυτους εκει (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.

Day 15: Luke 2:8-14

Verse 8

Και ποιμένες ησαν εν τη χωρα τη αυτη αγραυλοδντες και φυλασσοντες φυλακας της νυκτος επι την ποιμνην αυτων.

ποιμνη, ενος m shepherd

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

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

Literally, to make one's αγρος one's αυλη – 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

και αγγελος κυριου επεστη αυτοις και δοξα κυριου περιελαμψεν αυτους, και εφοβηθησαν φοβον μεγαν.

εφιστημι 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

και ειπεν αυτοις ο αγγελος, Μη φοβεισθε, ιδου γαρ ευαγγελιζομαι υμιν χαραν μεγαλην ητις εσται παντι τω λαω,

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

ευαγγελιζω act. and midd proclaim the good news

χαρα, ας f joy, gladness
οστις, ητις, ο 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

οτι ετεχθη υμιν σημερον σωτηρ ος εστιν Χριστος κυριος εν πολει Δαυιδ·

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

ετεχθη Verb, aor pass indic, 3 s τικτω see 1:57

σημερον today

σωτηρ, ηρος m see 1:47

Χριστος Κυριος (see Acts 2:36)

Χριστος is the Greek equivalent of the Hebrew word, Messiah – both mean anointed. Jesus is the promised Messiah. The phrase Χριστος Κυριος means that Jesus is 'the Messiah (and) the Lord'.

Κυριος 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

και τουτο υμιν το σημειον, ευρησετε βρεφος εσπαργανωμενον και κειμενον εν φατνη.

σημειον, ου n miraculous sign, sign
ευρησετε Verb, fut act indic, 2 pl ευρισκω find, discover

βρεφος, ους n see 1:41

σπαργανω see verse 7

κειμαι lie, be laid

Verse 13

καὶ ἔξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ
πλήθος στρατιᾶς οὐρανοῦ αἰνούντων τὸν
θεὸν καὶ λεγόντων,

ἔξαιφνης suddenly, unexpectedly
πλήθος, οὐς 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.).

αἰνεω praise (used only of praising God)

Verse 14

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

ὑψιστος, η, ον 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 ἀνθρώποις εὐδοκίας There are several textual variants here, the chief of which is ἐν ἀνθρώποις 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."