

Notes on the Greek New Testament Week 4 – Luke 2:15-52

Day 16: Luke 2:15-24

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 ῥῆμα τοῦτο τὸ γεγονός· ὃ ὁ κύριος ἐγνωρίσεν 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." The UBS text above reflects the fact that the "evidence in support of the shorter reading is noticeably superior in age, quality, and diversity of text-type."

ἀλλήλων, οἰς, οὖς 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 ὄραω see
ῥῆμα, ατος n word, thing, matter
γεγονός Verb, perf act ptc, n nom/acc s
γίνομαι

γνωρίζω make known, disclose, know

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

Verse 16

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

σπευδω hasten, hurry, be eager (for)
ἀνευρισκω 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

ἰδόντες δὲ ἐγνωρίσαν 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·

θαυμάζω see 1:21

Verse 19

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

συντηρεω keep safe, treasure up
συμβαλλω 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 πάσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

ὑποστρεφω return, turn back
δοξάζω praise, honour, glorify, exalt
αἰνεω see verse 13

ἀκουω hear

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

ἐλαλήθη Verb, aor pass indic, 3 s λαλεω

"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 ὀκτώ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτόν ἐν τῇ κοιλίᾳ.

ὅτε conj when, at which time

ἐπλήσθησαν Verb, aor pas indic, 3 pl

πιμπλημι fill, end, fulfil

ὀκτώ eight

περιτεμεῖν Verb, aor act infin περιτεμνω circumcise

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

καλεω

συλλημφθῆναι Verb, aor pass infin

συλλαμβανω conceive

κοιλια, 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 αὐτόν εἰς Ἱεροσόλυμα παραστήσαι τῷ κυρίῳ,

καθαρισμος, ου m cleansing, purification

A late form for καθαρος '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

ἀναγω bring up, lead up

"Luke uses the two forms Ἱεροσόλυμα (13:22; 19:28; 23:7; Acts 23x) and Ἱεροουσαλημ (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 Ἱεροουσαλημ 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

καθως γέγραπται ἐν νόμῳ κυρίου ὅτι Πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται,

ἄρσεν, 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, ζευγος τρυγόνων ἢ δύο νοσοῦς περιστερῶν.

δοῦναι verb, aor act infin διδωμι 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 δυοιν two

νοσοσος, 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.

Day 17: Luke 2:25-28**Verse 25**

Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ ᾧ ὄνομα Συμεων, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παρακλήσιν τοῦ Ἰσραὴλ, 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 ὄραω 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 ὄραω

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 ἐθιζω accustom; to
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

Day 18: Luke 2:29-38**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.

ειρηνη, 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 ὄραω σωτηριον, ου n salvation

Verse 31

ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,

έτοιμαζω 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
ἐθνος, ους n nation, people; τα ἐ.

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 Συμεων καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ, Ἴδού οὗτος κείται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραήλ 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
ῥομφαια, 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

Verse 36

Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς.

προφῆτις, ἰδος f prophetess

Only here and in Rev 2:20 in the NT.

θυγάτηρ, τρος f daughter

φυλῆ, ης f tribe, nation, people

προβεβηκυῖα Verb, perf act ptc, f nom s

προβαινω go on

ζήσασα Verb, aor act ptc, f nom s ζαω live, be alive

ἀνηρ, ἀνδρὸς m man, husband

ἔτη Noun, nom & acc pl ἔτος, οὺς n year

ἑπτὰ seven

παρθενία, ας f maidenhood, virginity;

ἀπο τῆς π. αὐτῆς from the time of her marriage

Here alone in the NT.

Verse 37

καὶ αὕτη χήρα ἕως ἑτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείας καὶ δεήσεων λατρεύουσα νύκτα καὶ ἡμέραν.

χήρα, ας f widow

ἕως prep with gen to, until, as far as

ὀγδοήκοντα eighty

τεσσαρες neut τεσσαρα gen τεσσαρων four

Although the addition of these years would make her about 105 (assuming marriage at the age of 14), "It is less probable gramatically that the phrase means that she lived for a total of 84 years." Marshall

ἀφίσταμαι intrans leave, go away

νηστεία, ας f fasting, going without food

δεησις, εως f prayer, plea

λατρεω serve, worship

νύξ, νυκτος f night

νύκτα καὶ ἡμέραν Note the way in which night is put before day, which is a Hebrew idiom. The Hebrew 'day' (24 hour period) begins with darkness and ends in light – 'the evening and the morning'. Each day is viewed as a new creative act of God, who brings light out of darkness.

Verse 38

καὶ αὕτη τῇ ὥρᾳ ἐπιστᾶσα ἀνωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἱερουσαλήμ.

ὥρα, ας f hour, moment, period of time

αὕτη τῇ ὥρᾳ 'at the same hour' – at that very moment.

ἐπιστᾶσα Verb, aor act ptc, f nom s

ἐφίστημι come up to, approach

ἀνωμολογεομαι give thanks

Here only in the NT. "suggests the idea of recognition, obedience and proclamation which occur in praise rendered publicly to God in return for his grace." Marshall

προσδεχομαι see verse 25

λύτρωσις, εως f redemption, setting free

Cf. Is 52:9. "λύτρωσις conveys the idea of divine deliverance which is to be brought about by Jesus, and is thus a messianic concept like 'comfort' in 2:25; cf. 24:21." Marshall.

Many MSS, followed by TR, read ἐν Ἱερουσαλήμ which, while seeking to remove the grammatical ambiguity, may alter the sense.

Day 19: Luke 2:39-45**Verse 39**

Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου, ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέθ.

τελεω complete, finish, fulfill, carry out

The use of the article with a prepositional phrase following is Lucan (8:15; 10:7; 19:42; 22:37; 24:19,27,35).

ἐπιστρεφω see 1:16

Verse 40

Τὸ δὲ παιδίον ἠΰξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφίας, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

αὗξανω and αὕξω grow, increase, reach full growth

κραταιωω be strong, become strong

σοφία, ας f wisdom, insight, intelligence

χάρις, ιτος f grace, unmerited favour

Cf. 1:80; 2:52.

Verse 41

Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ πάσχα.

γονεὺς, εως m parent

ἔτος, οὺς n year

ἑορτή, ης f festival, feast

Here in dative of time when.

πάσχα n Passover, Passover meal, Passover lamb

This noun does not decline, being a transliteration of a Hebrew word.

Verse 42

καὶ ὅτε ἐγένετο ἐτῶν δωδεκα,
ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς
ἑορτῆς

δωδεκα twelve

The age at which a Jewish boy was considered no longer an infant. This does not necessarily imply that this was the first occasion on which Jesus had accompanied his parents to Jerusalem.

ἔθος, οὐς n see 1:9

Verse 43

καὶ τελειώσαντων τὰς ἡμέρας, ἐν τῷ
ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ
παῖς ἐν Ἱερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ
γονεῖς αὐτοῦ.

τελειῶω make perfect, complete, bring to
an end, accomplish

ὑποστρέφω return, go home

ὑπέμεινεν Verb, aor act indic, 3 s ὑπομένω
endure, remain behind

παῖς, παιδὸς m & f servant, slave, child

Contrast the diminutive form in verse 40,
παιδίον child, infant. Danker thinks that
παῖς here alludes to the christological use of
the word (cf. 1:54,69; Acts 3:13,26; 4:27,30).

ἔγνωσαν Verb, aor act indic, 3 pl γινώσκω
γονεὺς, εὐς m parent

Verse 44

νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ
ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτησαν αὐτὸν
ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς,

νομίζω think, suppose, assume; pass.
be the custom

συνοδία, ας f company, group of
travellers

Here alone in the NT.

ὁδος, οὐ f way, path, road, journey

A day's journey might be 20-25 miles.

ἀναζητεῶ look for, search for
συγγενεῦσιν Noun, dat pl συγγενής, οὐς
m see 1:58

γνωστός, η, ον known, acquaintance,
friend

Verse 45

καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς
Ἱερουσαλήμ ἀναζητοῦντες αὐτόν.

εὐρόντες Verb, aor act ptc, m nom pl
εὐρίσκω

Day 20: Luke 2:46-52**Verse 46**

καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον
αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ
τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ
ἐπερωτῶντα αὐτοῦς·

τρεῖς, τρια gen τριων dat τρισιν three

μετὰ ἡμερας τρεις This, in the Jewish
idiom, probably means on the third day. The
first day would have been that of the outward
journey, the second of the return. The third
day would thus be the first day of searching in
Jerusalem.

καθεζομαι sit down, seat oneself, sit
μεσος, η, ον middle; ἐν μ., εἰς μ. in the
middle, among

διδασκαλος, ον m teacher

ἐπερωταω ask, interrogate, question

"Rabbinic teaching made considerable use of
questions on the part of pupils, out of which
discussion could arise." Marshall

Verse 47

ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ
ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν
αὐτοῦ.

ἐξίστημι be amazed, be surprised
συνεσις, εὐς f understanding, insight
ἀποκρισις, εὐς f answer, reply

"Jesus appears as a pupil who astonishes his
teachers by the understanding of the law
apparent in his questions and answers to their
counter-questions; there is no thought of his
precociously teaching the experts (as in the
Infancy Gospel of Thomas...)." Marshall

Verse 48

καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν
πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ, Τέκνον, τί
ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου
κάγω ὀδυνωμένοι ἐζητοῦμέν σε.

ἰδόντες Verb, aor act ptc, m nom pl ὄραω
ἐκπλησσομαι be amazed

τεκνον, ον n child

κάγω a compound word = καὶ ἐγώ

ὀδυναομαι be in great distress, be
greatly worried

"The use of ὀδυναομαι (16:24; Acts 20:38
[and nowhere else in the NT]) 'sorrow, suffer
torment', may perhaps indicate the first
fulfilment of Simeon's prophecy." Marshall

ζητεω seek, search for

σε Pronoun, acc s συ

Verse 49

καὶ εἶπεν πρὸς αὐτούς, τί ὅτι ἐζητεῖτέ με;
οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ
εἶναί με;

"Jesus' first recorded words, uttered at a significant period in his life, set the tone for what follows in the Gospel...

"With τί ὅτι supply γεγονεν (cf. Acts 5:4,9; Jn 14:22). The question is a gentle reproach." Marshall

ᾔδειτε Verb, pluperf act indic, 2 pl οἶδα
(verb perf in form but with present
meaning) know, understand
δεῖ impersonal verb it is necessary, must

ἐν τοῖς τοῦ πατρὸς μου "in the things of my Father", doing my Father's work. Marshall prefers the traditional translation 'in my Father's house' which he says is "perfectly possible linguistically and ... is also required by the context, since the point at issue is *where* Jesus is to be found."

τοῦ πατρὸς μου is a characteristic form of address by Jesus when speaking of God.

ἡλικία, ας f age, span of life, years;
stature, height, maturity

Here the thought is of maturity associated with increasing age.

"The intended picture is one of perfect development, the continuation of what has already been described in 2:40." Marshall

Verse 50

καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν
αὐτοῖς.

συνῆκαν Verb, aor act indic, 3 pl συντημι
understand, comprehend

οὐ συνῆκαν is characteristic of much of Jesus' ministry and remained characteristic of the disciples until the gift of the Spirit.

Verse 51

καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς
Ναζαρέθ, καὶ ἦν ὑποτασσόμενος αὐτοῖς.
καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ
ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.

καταβαίνω come or go down, descend
ὑποτασσω subordinate; pass. be subject,
submit to, obey

The event in the temple was a temporary disclosing of Jesus' later ministry. The incident was uncharacteristic of Jesus' childhood.

διατηρεῶ keep, treasure up

Cf. 2:19 which uses a related verb, συντηρεῶ.

Verse 52

Καὶ Ἰησοῦς προέκοπτεν [ἐν τῇ] σοφίᾳ καὶ
ἡλικίᾳ καὶ χάριτι παρὰ θεῶ καὶ
ἀνθρώποις.

προκοπῶ advance, progress
σοφία, ας f wisdom, insight, intelligence