

A TN Grk "And everyone." Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

B TN Or "hometown" (so CEV).

C TN Here *καί* (*kai*) has been translated as "so" to indicate the consequential nature of the action.

D SN On Nazareth see Luke 1:26.

E TN Or "town." The translation "city" is used here because of its collocation with "of David," suggesting its importance, though not its size.

F SN The journey from Nazareth to the city of David called Beth-

lehem was a journey of about 90 mi (150 km). Bethlehem was a small village located about 7 miles south-southwest of Jerusalem.

G SN Luke's use of the term "house" probably alludes to the original promise made to David outlined in the Nathan oracle of 2 Sam 7:12-16, especially in light of earlier connections between Jesus and David made in Luke 1:32. Further, the mention of Bethlehem reminds one of the promise of Mic 5:2, namely, that a great king would emerge from Bethlehem to rule over God's people.

H TN Or "family," "lineage."

I TN The words "He went" are not in the Greek text, but have been supplied to begin a new sentence in the translation. The Greek sentence is longer and more complex than normal contemporary English usage.

J TN Traditionally, "Mary, his betrothed." Although often rendered in contemporary English as "Mary, who was engaged to him," this may give the modern reader a wrong impression, since Jewish marriages in this period were typically arranged marriages. The term ἐμνηστευμένη (*emnēsteuēnē*) may suggest that the marriage is not yet consummated, not necessarily that they are not currently married. Some mss read "the betrothed to him wife"; others, simply "his wife." These readings, though probably not autographic, may give the right sense.

K TN Grk "And it happened that while." The introductory phrase ἐγένετο (*egēneto*, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

L TN The words "her child" are not in the Greek text, but have been supplied to clarify what was being delivered. The wording here is like Luke 1:57. Grk "the days for her to give birth were fulfilled."

M SN The strips of cloth (traditionally, "swaddling cloths") were strips of linen that would be wrapped around the arms

of Syria. ³ Everyone^A went to his own town^B to be registered. ⁴ So^C Joseph also went up from the town of Nazareth^D in Galilee to Judea, to the city^E of David called Bethlehem, ⁵ because he was of the house^G and family line^H of David. ⁶ He went^I to be registered with Mary, who was promised in marriage to him,^J and who was expecting a child. ⁷ While^K they were there, the time came for her to deliver her child. ⁸ And she gave birth to her firstborn son and wrapped him in strips of cloth^M and laid him in a manger, ⁹ because there was no place for them in the inn.^O

The Shepherds' Visit

⁸ Now^P there were shepherds^Q nearby^R living out in the field, keeping guard^S over their flock at night. ⁹ An^T angel of the Lord^U appeared to^V them, and the glory of the Lord shone around them, and they were absolutely terrified. ¹⁰ But the angel said to them, "Do not be afraid! Listen carefully,^X for I proclaim to you good news^Y that brings great joy to all the people: ¹¹ Today^Z your Savior is born in the city^a of David. ¹² He is Christ^c the Lord. ¹³ This^d will be a sign^e for you: You will find a baby wrapped in strips of cloth and lying in a manger."^f ¹³ Suddenly^g

and legs of an infant to keep the limbs protected.

N TN Or "a feeding trough."

O TN The Greek word κατάλυμα is flexible, and usage in the LXX and NT refers to a variety of places for lodging (see BDAG 521 s.v.). Most likely Joseph and Mary sought lodging in the public accommodations in the city of Bethlehem (see J. Nolland, *Luke* [WBC], 1:105), which would have been crude shelters for people and animals. However, it has been suggested by various scholars that Joseph and Mary were staying with relatives in Bethlehem (e.g., C. S. Keener, *The IVP Bible Background Commentary: New Testament*, 194; B. Witherington, "Birth of Jesus," *DJG*, 69-70); if that were so the term would refer to the guest room in the relatives' house, which would have been filled beyond capacity with all the other relatives who had to journey to Bethlehem for the census.

P TN There was no place for them in the inn. There is no drama in how this is told. There is no search for a variety of places to stay or a heartless innkeeper. (Such items are later, nonbiblical embellishments.) Bethlehem was not large and there was simply no other place to stay. The humble surroundings of the birth are ironic in view of the birth's significance.

Q TN Here *καί* (*kai*) has been translated as "now" to indicate the transition to a new topic.

R SN Some argue that shepherds were among the culturally despised, but the evidence for this view of shepherds is late, coming from 5th century Jewish materials. December 25 as the celebrated date of Jesus' birth arose around the time of Constantine (ca. A.D. 306-337), though it is mentioned in material from Hippolytus (A.D. 165-235). Some think that the reason for celebration on this date was that it coincided with the pagan Roman festival of Saturnalia, and Christians could celebrate their own festival at this time without fear of persecution. On the basis of the statement that the shepherds were living out in the field, keeping guard over their flock at night it is often

suggested that Jesus' birth took place in early spring, since it was only at lambing time that shepherds stood guard over their flocks in the field. This is not absolutely certain, however.

R TN Grk "in that region."

S TN Grk "living in the field (see BDAG 15 s.v. ἀγρωλύτω) and guarding their flock."

T TN Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

U TN Or "the angel of the Lord." See the note on the word "Lord" in 1:11.

V TN Or "stood in front of."

W TN Grk "they feared a great fear" (a Semitic idiom which intensifies the main idea, in this case their fear).

X TN Terrified. See similar responses in Luke 1:12, 29.

Y TN Grk "behold."

Z TN Grk "I evangelize to you great joy."

a SN The Greek word for today (σήμερον, *sēmeron*) occurs eleven times in the Gospel of Luke (2:11; 4:21; 5:26; 12:28; 13:32-33; 19:5, 9; 22:34, 61; 23:43) and nine times in Acts. Its use, especially in passages such as 2:11; 4:21; 5:26; 19:5, 9, signifies the dawning of the era of messianic salvation and the fulfillment of the plan of God. Not only does it underscore the idea of present fulfillment in Jesus' ministry, but it also indicates salvific fulfillment present in the church (cf. Acts 1:6; 3:18; D. L. Bock, *Luke* [BECNT], 1:412; I. H. Marshall, *Luke*, [NIGTC], 873).

b TN Or "town." See the note on "city" in v. 4.

c TN This is another indication of a royal, messianic connection.

d TN Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

e SN The term χριστός (*christos*) was originally an adjective ("anointed"), developing in LXX into a substantive ("an anointed one"), then developing still further into a technical generic term ("the anointed one"). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually Jesus' last name.

f TN Grk "And this." Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

g SN The sign functions for the shepherds like Elizabeth's conception served for Mary in 1:36.

h TN Or "a feeding trough," see Luke 2:7. **i** TN Grk "And suddenly." Here *καί* (*kai*) has not been translated because of differences between Greek and English style.