

**[Sunday, February 26, 2017] The Luke Series, Luke chapter 2, verses 25-52 –  
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We read of the taxation of Caesar Augustus. This decree laid the necessity upon Joseph and Mary to come to Bethlehem. Bethlehem, unbeknownst to them, was prophesied to be the birthplace of the Christ of God. Arriving in Bethlehem Joseph and Mary find no place to stay, yet the time has come for Mary to deliver her child. So they find a place in a stall, and the child is born and laid in a manger. At this time the angel of the Lord appears to shepherds as they were tending their flocks in the surrounding fields. And he tells them the good news of the birth of the Savior in the city of David, and how they would find him: wrapped in swaddling clothes and laying in a manger. And they found it all just as it was told them. In eight days the baby is circumcised and receives the name that angel had told them of before he was conceived in the womb of Mary, Jesus. And finally, Luke's account tells us that forty days after the birth of her firstborn child, Jesus, they go up to Jerusalem to offer Mary's burnt offering and sin offering. We begin the narrative today at this point in the history of the birth of Jesus Christ. Joseph, Mary, and the baby Jesus are still in Jerusalem.

**25 ¶ And, behold, there was a man in Jerusalem, whose name was Simeon; and**

δικαιος καὶ εὐλαβῆς  
**the same man [was] just and devout,**  
righteous

*just*, O.E.D., justice (the execution or executor of righteousness), equitable (the ability to make right and impartial judgments), righteous.

εὐλαβῆς, adjective; of εὖ well + λαμβάνω, to take or receive; εὐλάβεια, is translated *in that he feared* (He.5.7); *godly* (He.12.28); the verb εὐλαβέομαι, is translated *fearing* (Acts23.10); *moved with fear* (He.11.7); is always translated as an adjective, with the English word, *devout*;

Another English term from which we have *fear* is *reverence*, and so this is reverential devotion to the worship and service

of God. Older men and women in the Lord should become so in their Christian walk. As Christians it should be true that we are not what we once were. It is also true that we are not what we shall be. As long as we are in this body of sin we will always need to be corrected from error.

***waiting for the consolation of Israel: and the Holy Ghost was upon him.***

*waiting for*, προσδεχόμενος, nom. sing. masc. part. pres. of προσδέχομαι, προς to, for + δέχομαι, to receive, take, accept; προσδέχομαι, KJV, to wait for, to looking for, receiving, accepting, looking, and waiting; emphasizing the compound parts of the this word it would mean to look to, receive to.

*consolation*, παράκλησιν, acc. sing. of παράκλησις, παρά to be near, beside + κλησις a calling, vocation (verb, καλέω, to call, invite); the verb παραξαλέω, is to beseech, comfort, pray, exhort, call, desire; παράκλησις, is the consolation, exhortation, comfort.  
**This is the first time this Greek term is used in the N.T.**

Against the the backdrop of a devolving religion, a religion which focused on externals, and a national identity which hanged on a thread of existence and obliteration, this elderly saints *waited* for the hope of the coming of Christ the God.

25 Καὶ ἰδοῦ, ἦν ἄνθρωπος ἐν Ἱερουσαλήμ ᾧ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβῆς προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ καὶ πνεῦμα ἅγιον ἦν ἐπ' αὐτόν

κεχρηματισμένον

**26 And it was revealed unto him by the Holy Ghost,**

alerted, J. P. Green Sr.

Interlinear Bible

Certainly not the word which is usually translated *revealed*, ἀποκαλύπτω, but, χρηματίζω, to be alerted or warned.

*revealed, κεχρηματισμένον, nom. sing. neut. part. perf. pass. of χρηματίζω; KJV, Mt. 2.12, 22; Acts 10.22; He.11.7, being warned; Lu.2.26, revealed; Acts 11.26, the disciples were called Christians; Ro.7.3, she shall be called; He.8.5, was admonished; He.12.25, spake.*

***that he should not see death, before he had seen the Lord's Christ.***

26 καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν κυρίου

***27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,***

Which would be to sacrifice a lamb in the place of the firstborn.

*Ex 13:2 Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.*

...

*Ex 13:13 And every firstling of an ass thou shalt redeem **with a lamb**; and if thou wilt not redeem it, then thou shalt break his neck: and **all the firstborn of man among thy children shalt thou redeem.***

...

*Ex 13:15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the firstborn in the land of Egypt, both the firstborn of man, and the firstborn of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but **all the firstborn of my children I redeem.***

*Ex 22:29 Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: **the firstborn of thy sons shalt thou give unto me.***

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

***28 Then took he him up in his arms, and blessed God, and said,***

28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν

**29 Lord, now lettest thou thy servant depart in peace, according to thy word:**

*Lord*, δέσποτα, voc. sing. of δεσπότης; first use in the N.T.; KJV, Lord, master. (2Pe.2.1; Jude 4) The English transliteration of this would be despot. It could refer to God and the Lord as One who dictates absolute rule as a master would over his house.

*let depart*, ἀπολύεις, 2ps. pres. ind. act. of ἀπολύω, ἀπό forth, since, of + λύω, to loose, break, destroy, dissolve; ἀπολύω, KJV, to put away, to divorce; send away, release, let depart, forgive, let go, set at liberty.

Simeon was ready to depart this earth and come into the presence of the Lord. All that he was waiting for was to lay his eyes upon the One who would come to remove the sin-debt. He was ready, according to the very Word of God, that after seeing the Christ of God, to die. He didn't expect that his case would be any different than all of the other saints of God who had preceded him in death. He expected to die. For him there was no fear in death. He saw the Savior. He must have seen in this child more than a temporal deliverance. He must have seen through the eye of faith that one day he would be raised again from the dead to enjoy the blessings that this child purchased for all of the elect of God, Jew and Gentile. He truly saw beyond the moment, beyond the grave, and into the coming day when the Christ of God, Jesus, would reign eternally.

Also, it is my opinion that seeing the Savior with his eyes was an added comfort, being it seems clear enough that the anticipatory atmosphere for the coming of the Messiah was prevalent in Israel. Though most of the saints died outside of this little window in history to see the Christ, most expected Him to appear in their day. And is it not like that for us. There's not a one of us who do not have some real expectation to lay our eyes upon the Lord before we die. I think that that is proper. Not having that expectation must be unusual.

*Tit.2.11 ¶ For the grace of God that bringeth salvation hath appeared to all men,  
12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;  
13 **Looking for** (προσδέχομαι, waiting for) that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;  
14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

*Jude 1:21 Keep yourselves in the love of God, **looking for** (προσδέχομαι) the mercy of our Lord Jesus Christ unto eternal life.*

For a Christian *to live* without this expectation calls into question the reality of the profession that they have made in Jesus Christ.

29 Νῦν ἀπολύεις τὸν δοῦλόν σου δέσποτα κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ

**30 For mine eyes have seen thy salvation,**

30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου

**31 Which thou hast prepared before the face of all people[s];**

*people, λαῶν, gen. pl.; Jew and Gentile, Roman and Israelite.*

*hast prepared, ἠτοίμασας, 2ps. aor. ind. act. of ἔτοιμάζω; to prepare, make ready, and once, to provide (Lk.12.20).*

31 ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν

εἰς ἀποκάλυψιν

**32 A light to lighten the Gentiles, and the glory of thy people Israel.**

for revelation (to) nations  
manifestation (to)

*lighten*, ἀποκάλυψιν, acc. sing. of ἀποκάλυψις, ἀπό of, forth, from, since + καλύπτω, to cover, hide; the verb ἀποκαλύπτω, is always translated with the English verb, *reveal*; ἀποκάλυψις, a noun is translated, *lighten, revelations, manifestation, and appearing*.

How clearly the Lord had revealed Christ to Simeon, and certainly beyond the time of Christ's rejection, suffering and death. It shall be so that Israel shall acknowledge that Jesus Christ is their glory. But this must come after the Gentiles have received their light!

32 φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ

περὶ

**33 And Joseph and his mother marvelled at those things which were spoken of him.**

*which were spoken*, λαλουμένοις, dat. pl. neut. part. pres. pass. of λαλέω, to speak.

Notice the care of the Scriptures to maintain that Joseph is not his *real* father. (Lk.3.23) Yet those same Scriptures never call into question the reality of the relationship of Mary as our mother's Lord. She is never said to be the *supposed* mother of our Lord.

33 καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ

**34 And Simeon blessed them, and said unto Mary his mother, Behold, this**

κεῖται εἰς πτώσιν

**[child] is set for the fall and rising again of many in Israel;**

*is set*, κεῖται, 3ps. pres. ind. of κείμαι; KJV, *laid, set, appoint, made*.

*fall*, πτώσιν, acc. sing. of πτώσις; only twice in the N.T. (cf. Mt.7.27); see verb, πίπτω, *to fall, fail*.

There are those who will stumble at Christ. And there are those who are raised from that fall to faith in Christ.

*Ro.9.30 ¶ What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.*

*31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.*

*32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;*

*33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.*

καὶ εἰς σημεῖον ἀντιλεγόμενον  
**and for a sign which shall be spoken against;**

which shall be spoken against, ἀντιλεγόμενον, acc. sing. neut. part. pres. pass. of ἀντιλέγω, ἀντί KJV, for, because, in the room (meaning against) + λέγω, to say, show, speak, ask, et al.; ἀντιλέγω, KJV, *to speak against, to deny, gainsay, answer again.*

Who this child is will be denied by many in Israel. The Holy Spirit revealed this message of Christ through Simeon. That this is revealed should be enough to prove that God knows that His only begotten Son will suffer rejection and crucifixion.

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

**35 (Yea, a sword shall pierce through thy own soul also,)**

**that the thoughts of many hearts may be revealed.**  
reasonings, imaginations manifested.

*shall pierce, διελεύσεται, 3ps. fut. ind. of διέρχομαι, διά by, through + ἔρχομαι, to come; KJV, to walk through, go through, pass over, pierce through, pass through.*

*may be revealed, ἀποκαλυφθῶσιν, 3ppl. aor. subj. pass. of ἀποκαλύπτω, to reveal, manifest, appear.*

And what is discovered is that things are not as they appear. The religious and the noble are not where holiness and righteousness is preeminent. That will be found among the common people. They are those among whom is found the hungering and thirsting after righteousness.

*1Co 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:  
27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;  
28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:  
29 That no flesh should glory in his presence.  
30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:  
31 That, according as it is written, He that glorieth, let him glory in the Lord.*

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

***36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;***

Meaning that she was married to this man, and only this man, for seven years.

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

**37 And she was a widow of about fourscore and four years,**

Her husband's death brought this marriage to an end. She had been a widow now for 84 years. (score = 20) So, from the time that she became married to this present time account for 94 years of her life. Reasonably speaking she was anywhere from 14-20 years of age when she married. So Anna was around 108-114 years of age.

ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ  
**which departed not from the temple,**

*departed*, ἀφίστατο, 3ps. imperf. mid. of ἀφίστημι, to stand forth;

**but served [God] with fastings and prayers night and day.**

*served*, λατρεύουσα, nom. sing. fem. part. pres. of λατρεύω, KJV, to serve, worship.

Anna's life was spent in service to God by fastings and prayers night and day. She was interested in the will of God. She reserved herself to the service of God. She did not take the place of the priests' service in the temple; she certainly complimented it as a believer-priest. She had a work that was important to her that she could do and she did it. Her life is summed up as *service*.

How will we spend our final days? Is it proper to think of retirement as my time? Or is it another opportunity to serve more? If travel and entertainment is our goal in retirement we have wasted our life. Is there some way to use this time for the Lord. Most of our lives were spent trying to start a business and raise a family. But then after that, what? How should we use our time now that we have come to retirement?

*Lu 12:19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.*

37 καὶ αὐτὴ χήρα ὡς ἐτῶν ὀγδοηκοντατεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ νηστείας καὶ δεήσεων λατρεύουσα νύκτα καὶ ἡμέραν

**38 And she coming in that instant gave thanks likewise unto the Lord,**  
hour

προσδεχομένοις  
**and spake of him to all them that looked for redemption in Jerusalem.**

38 καὶ αὐτῇ αὕτη τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ

**39 And when they had performed all things according to the law of the Lord,**

It is at this point that Joseph with Mary and Jesus must have returned to Bethlehem. According to Matthew's account:

Wise men (we do not know how many), coming out of the east, following a star, have come to Jerusalem seeking the baby and King Jesus. Herod and those of Jerusalem are troubled at this report. He feigns interest in worshipping Him and would have these wise men report back to him when they find him. They seeing the star once again they follow it to a *house* in Bethlehem where Jesus was. (Not in a manger. It was the shepherds that had made such an early appearance, as we just read.) An angel warns the wise men not to return to Herod, so they depart and return home another way. An angel appears to Joseph warning him to flee to Egypt because Herod, has realized that the wise men have played him for a fool, will act swiftly in an attempt to kill the child of Mary. Herod, then commandes that every child from two years and younger be killed. so, Joseph, Mary and the Lord Jesus remain in Egypt until the death of Herod. And angel then appears to Joseph telling him that he may return to Israel. And they came to Nazareth. ...

**they returned into Galilee, to their own city Nazareth.**

39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον κυρίου ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς τὴν πόλιν αὐτῶν Ναζαρέτ

**40 And the child grew, and waxed strong in spirit, filled with wisdom:**

*grew, ηὔξανεν, 3ps. imperf. act. of αὐξάνω; or increased.*

*waxed strong, ἐκραταιοῦτο, κραταιόω; KJV, waxed strong, (2, Lk.1.80), to be strong (1, 1Co.16.13), to be strengthened (1, Eph.1.16).,*

**and the grace of God was upon him.**

There is a great mystery of God that I'm not sure that anyone can explain.

*1Ti 3:16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

We simply believe it. We have the record of the Word of God. Our Lord went through the normal processes of maturity to grow in the womb, and from an infant to a child, and from a child to adulthood. This in no way limited His Sonship or Deity. God who is omnipresent was present in the child.

40 Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας καὶ χάρις θεοῦ ἦν ἐπ' αὐτό

**41 ¶ Now his parents went to Jerusalem every year at the feast of the passover.**

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

**42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.**

They would be a reference to Joseph and Mary. But that being the case it is also proper to understand that the whole family traveled to Jerusalem. Who is the whole family? Obviously Joseph and Mary had other children that were really and naturally born to them. Joseph and Mary had four sons and at least two daughters. (cf. Mt.12.47; **13.55, 56, naming his four brothers James, Joses, Simon, and Judas, and referencing sisters, which means that there were at least two sisters; Mk.3.32, same as Mt.13.55, 56; 6.3; Lk.8.20; Acts 15.13; Gal.1.19; Jude 1.1)**)

42 καὶ ὅτε ἐγένετο ἐτῶν δώδεκα ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα, κατὰ τὸ ἔθος τῆς ἑορτῆς

**43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.**

43 καὶ τελειωσάντων τὰς ἡμέρας ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ

**44 But they, supposing him to have been in the company, thought (Lk.3.23)**

*company*, συνοδία, dat. sing. of σύν with, together + ὁδός, the way; see directly below *journey*.

*supposing*, νομίσαντες, nom. pl. masc. part. aor. of νομίζω; obviously important to set up the meaning in Lk.3.23, *being as was supposed the son of Joseph*; meaning *to think, the thought*.

ἡμέρας ὁδὸν  
**went a day's journey;**  
a day on the way

**and they sought him among their kinsfolk and acquaintance.**  
went about relatives of γινώσκω  
enquired (v.45, related to seeking) the familiar folks

44 νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενέσιν καὶ ἐν τοῖς γνωστοῖς

**45 And when they found him not, they turned back again to Jerusalem, seeking him.**

45 καὶ μὴ εὐρόντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ ζητοῦντες αὐτὸν,

**46 And it came to pass, that after three days they found him in the temple,**

διδασκάλων  
**sitting in the midst of the doctors, both hearing them,**  
teachers

**and asking them questions.**

46 καὶ ἐγένετο μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτοῦς

**47 And all that heard him were astonished at his understanding and answers.**

Now that is an admirable trait in children. But as an adult this can be a serious offense.

*Mt 13:54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?  
55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?  
56 And his sisters, are they not all with us? Whence then hath this man all these things?*

57 And they were **offended** in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

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

**48 And when they saw him, they were amazed: and his mother said unto him,**

*they were amazed, ἐξεπλάγησαν, 3rd pl. aor. pass. of ἐκπλήσσω, ἐκ of, out, from + πλήσσω, strike, smite; KJV, astonished, amazed.*

The mother typically more emotionally affected.

**Son, why hast thou thus dealt with us?**

*son, τέκνον, refers to a particular or specific child; to service as sons. whereas υἱός refers to the relationship of a son with a father.*

*hast thou thus dealt, ἐποίησας, 2ps. aor. ind. act. of ποιέω, to do.*

**behold, thy father and I have sought thee sorrowing.**

This is the last reference of Joseph in Scripture.

The reference to Mary's reference to father should be understood in a Biblical context now.

48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπεν  
Τέκνον τί ἐποίησας ἡμῖν οὕτως ἰδοῦ, ὁ πατήρ σου κάγω ὀδυνώμενοι  
ἐζητοῦμέν σε

**49 And he said unto them,**

Jesus gave answer to both Joseph and Mary.

οὐκ ᾔδειτε

**How is it that ye sought me? wist ye not**

haven't you already perceived

ᾔδειτε, 2ppl. pluperfect of εἶδέω; this speaks of the ability to *apply* or *tell*; to understand, perceive, know.

Pluperfect:

*A Manual Grammar of the Greek New Testament*, Dana and Mantey, p.205, 'It represents action as complete and the results of the action in existence at some point in past itime, the point of time being indicated by the context.'

**that I must be about my Father's business?**

Jesus Himself knew who His Father is. The believing should have no problem with this at all. It is clear that Joseph was a proxy father.

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

**50 And they understood not the saying which he spake unto them.**

*understood*, συνῆκαν, 3ppl. aor.ind. of συνίημι, σύν with, together + ἵημι, Moulton, *to send*; KJV, *to understand, to consider, to be wise*.

50 καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς

**51 And he went down with them, and came to Nazareth, and was subject unto them:**

*was subject*, ὑποτασσόμενος, nom. sing. masc. part. pres. mid. of ὑποτίθημι, ὑπό under, among, [from which we have the *hypo* of hypo-dermic (an adjective to describe, i.e. the kind of needle) or the noun, hypodermis, which speaks of the fleshly tissue which is *below* the epidermis, etc. + τίθημι, *to be set, appointed, purpose, ordain, set forth, commit*;

So, to be purposely beneath those who are appointed over, as children are to parents (1Ti.3.4; Eph.6.1, ὑποκούω, to be under the hearing), as wives are to husbands (Col.3.18), as citizens are to leaders (Ro.13.1), church is to Christ and God (Eph.5.24; Ja.4.7), brethren are to one another (Eph.5.22), younger Christians to older Christians (1Pe.5.5), as members are to pastors, servants to masters (Tit.2.9), Christians are to helpers of missionaries (1Co.16.16).

διετήρει  
*but his mother*      *kept*      *all these sayings in her heart.*  
thoroughly reserved

51 καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέτ καὶ ἦν ὑποτασσόμενος αὐτοῖς καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς

**52 And Jesus increased in wisdom and stature, and in favour with God and man.**

*increased, προέκοπτεν, 3ps. imperf. of προκόπτω; KJV, increase, far spent, profited, proceeded, waxed.*

Again, this is a inexplicable, wonderful, mystery of God in man. I just take it as it is. Perhaps one day we will understand it better. For now we have the history of the Son of God given to us to help our faith. He came with one purpose in mind: to be our Savior to God. Have we received the truth concerning Jesus Christ being God-sent to die for our sins? God so loved the world that He sent Him to die for us. He lives in His presence for us. And we shall be like Him when He comes again. All of the unbelieving shall one day receive their punishment from Him then. And we shall be forever blessed of the Lord.

52 Καὶ Ἰησοῦς προέκοπτεν σοφία καὶ ἡλικία καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις