

## Luke Handout #11

### Luke 2:40-52

#### *Structure*

##### Symmetries

- 1.
- 2.
3. “my Father” (τοῦ πατρός μου, 2:49)  
“my Father” (τοῦ πατρός μου, 24:49)
- 4.

##### Vocabulary

###### Identical

- 1.
- 2.
- 3.

###### Antithetical

- 1.
- 2.
- 3.

Exegetical issue: translation of v. 49

KJV—“be about my Father’s business”

NASB—“be in my Father’s *house*”

Greek literally—“be in the things (Greek, τοῖς) of my Father”

Article by B. B. Warfield, “The Human Development of Jesus” here:

<http://articles.ochristian.com/article12968.shtml> .

As Christ recapitulates Adam, so he recapitulates every stage in Adamic human nature. That is to say, Irenaeus believes that the recapitulation is not merely redemptive-historical, he believes it is also personal-historical. For Irenaeus, Jesus recapitulates man’s history by undergoing the phases of man’s history. Is man born a child? Jesus recapitulates man’s history in being born a child. Does man grow to boyhood? Jesus recapitulates man’s history in growing to a boy. Does man progress to adolescence? Jesus recapitulates by becoming an adolescent youth. Does man mature to adulthood? Jesus recapitulates by maturing as an adult. Does man enter old age? Here Irenaeus surprises us: Jesus recapitulates man’s story as old man. According to Irenaeus, Jesus is crucified when he is about fifty years old (John 8:57 literally!; *AH* 2.22.5-6; 1:392). Jesus recapitulates the phases of man’s physical maturity—from infancy to adulthood. Why does Irenaeus insist on this physiological recapitulatory pattern? Because Christ sanctifies each phase of man’s development: infancy, childhood, youth, adulthood, old age. No phase of man’s maturation has *not* been experienced by Christ; so that in Christ, each phase of that history may be delivered up unto God as a sanctified possession (“Irenaeus and Redemptive History,” *Ordained Servant* 17 (2008): 72). Electronic version here; [http://www.opc.org/os.html?article\\_id=124](http://www.opc.org/os.html?article_id=124) .

For He came to save all through means of Himself—all, I say, who through Him are born again to God—infants, and children, and boys, and youths, and old men. He therefore passed through every age, becoming an infant for infants, thus sanctifying infants; a child for children, thus sanctifying those who are of this age . . . ; a youth for youths . . . thus sanctifying them for the Lord. So likewise He was an old man for old men, that He might be a perfect Master for all, not merely as respects the setting forth of the truth, but also as regards age, sanctifying at the same time the aged also (Irenaeus of Lyons [ca. 135-200 A.D.], “Against Heresies,” 2.22.4, *Ante-Nicene Fathers* 1:391).