

1. A “Christmas story” exists in our collective consciousness that is a conflation of Luke’s account, Matthew’s account, and an early church document called the *Protoevangelium of James* (Infancy Gospel of James) – ca. 200 AD.

Protoevangelium of James	Luke or Matthew
- describes a journey through a desert	- no mention of the journey to Bethlehem
- has Mary riding a donkey	- no mention of a donkey
- Mary going into labor while riding a donkey	- Mary and Joseph already in Bethlehem (Lk 2:6)

- Luke 2:6 – “While they were there (Bethlehem), the time came for the baby to be born.”

See Kenneth Bailey, *Jesus Through Middle Eastern Eyes* – (pp. 25-37)

**2. No Innkeeper:**

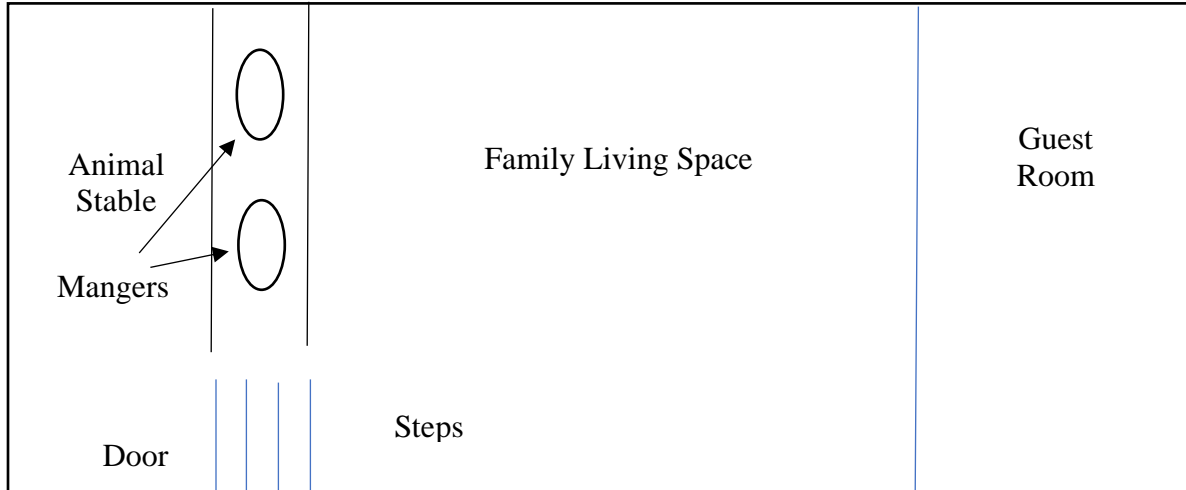
- Due to a translation issue our collective story contains an innkeeper who turns away Mary and Joseph.
- The 2011 NIV corrected the translation error:

1984 NIV – Luke 2:7

“and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no room for them in the inn (*kataluma*).”

2011 NIV – Luke 2:7

“and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room (*kataluma*) available for them.”



4. “Inn” or “Room” –

Verse	Greek	English
Luke 2:7 (birth narrative)	- <i>kataluma</i>	- guest room
Luke 22:11 (the Last Supper)	- <i>kataluma</i>	- guest room
Luke 10:34 (parable of Good Samaritan)	- <i>pandocheion</i>	- inn

5. the King is born among the common people –

- Attended by shepherds.
- Shepherds were considered one of the unclean professions.

6. Juxtapose to Herod -

- Less than 4 miles from Bethlehem is the Herodium.
- Herod the Great built a palace-fortress – one of the largest palaces in the world at that time.
- An engineering feat:
  - Herod combined two mountains into one.
- Dominated the skyline
  
- A worldly king should be born in wealth and status.
- God's king is born for all people.