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"JESUS INCREASED IN WISDOM AND STATURE."

– JAN. 14. – LUKE 2:41-52. –

"And Jesus increased in wisdom and stature, and in favor with God and man."

MUCH peculiar speculation has been indulged in respecting the childhood, boyhood and young manhood of our Lord Jesus, with which we have no sympathy whatever. The Bible student should confine himself to the Bible record, and not give loose rein to imagination and speculation more likely to be untrue than correct. Had the Lord foreseen necessity for information respecting this period of our Savior's career he undoubtedly would have provided for it in the inspired record. This does not imply that there was nothing noteworthy or commendable in our Lord's earlier life, but rather that by comparatively ignoring this the Lord would point us more particularly to the three and a half years of public ministry following his baptism, in Jordan, and by the holy spirit. In a word, the Lord thus points out that it was not the man Jesus whose words and acts were valuable to us and lessons for our emulation, but the words and acts of Christ Jesus, the Anointed Jesus – Jesus after he had been anointed with the holy spirit without measure. Nevertheless, keeping strictly within the lines of the little that is written in the Scriptures we may draw some valuable and helpful lessons from the boyhood and young manhood of our Master.

Nothing is known respecting the first twelve years of our Lord's life, except that under divine direction his mother and foster-father took him down into Egypt, out of the reach of Herod, where they remained with him for a few months until after Herod's death, returning then to their home city, Nazareth in Galilee. It will be remembered that the occasion of the flight into Egypt was Herod's fear that a king should arise in the family of David, in harmony with the Jewish traditions, and that thus Herod's own family would be

ousted from the kingly position. Herod was not of the family of David, nor a Jew at all – he was of the family of Esau, Jacob's brother. The story of the wise men coming from the East seeking a new-born king of the Jews will be remembered, and now Herod, learning of their mission, urged that when they had found the infant they sought they should inform him, Herod feigning that he also desired to do homage to the new king. But the wise men, under divine direction, ignored Herod's request. Subsequently, learning some of the particulars respecting the birth at Bethlehem, Herod caused the death of the male-children of that city of two years old and under – thus endeavoring to insure the death of the newborn king. It is not at all probable that the number of babes slaughtered under this decree was great; as the population of Bethlehem was small the number of male children of such an age would necessarily be few.

The Golden Text informs us that Jesus grew like any other boy – that his development was gradual, both as respects physical and intellectual stature. We are not, therefore, to think of Jesus in boyhood's days as a sage a teacher, a healer, etc., as we find him subsequent to his anointing with the holy spirit. Nevertheless, we may properly suppose that the *perfect* boy would in many respects be keener and brighter than the average boy who inherits sundry imperfections from the fall.*

*See [MILLENNIAL DAWN, VOL. V., Chap. 4.](#)

The testimony respecting Mary and Joseph leaves no doubt that they were pious people, and this is confirmed by the first verse of this lesson, which informs us that it was their custom to go every year to the Feast of the Passover: this requirement of the Law was observed by the most devout Jews only. It is as unnecessary as it is improper for us to go beyond the Scriptural declarations on this subject, and to assume, as some do, that Mary herself was miraculously conceived and born free from sin. Indeed, if we had no record testifying to Mary's piety the fact that she was honored by the Lord above all other women, in that she was chosen to be the mother of Jesus according to

the flesh, would prove her nobility of character and purity of heart; – for it is not even supposable that the Lord would so specially honor, bless and use any other than a noble character. Whom the Lord uses we may safely esteem honorable.

Altho the Jewish Law does not so stipulate, tradition informs us that it was the custom to consider every boy who had fulfilled his twelfth year as "a Son of the Law," and to a certain extent from that age amenable to the requirements of the Law: and the narrative of our lesson seems to confirm this tradition, telling us that when Jesus was twelve years of age (in his thirteenth year) he accompanied the family to the Passover Feast at Jerusalem. Is there not a lesson here for all godly parents, suggesting that the training of the infancy period should be of such a character as to prepare the child for the consideration of sober and religious matters at the very threshold of boyhood? We think there is. And we think it a serious mistake made by some well-intentioned parents when they conclude that their children of twelve years have sufficient mind to have grasped the elementary principles of a secular education and to be prepared for higher studies of a secular character, but unfit for higher religious studies. The children who are ready at that age for higher secular studies have already been carefully instructed along elementary lines; and if any are unprepared for higher studies in religious matters it is **[R2558 : page 13]** at least possible that their elementary religious training may have been neglected by their divinely appointed instructors – their parents. No Christian parent can avoid this his natural responsibility toward his children – in moral and religious training as well as in the secular and physical.

The Feast of the Passover continued seven days, but it was the custom for many of the pilgrims from distant parts to remain over only two days, until after the principal ceremonies. It is probable that Joseph and Mary, in company with their kinsfolk, started on the return journey on the third day of the feast. It was customary for the women of a caravan to move on ahead, the men coming after, and a boy of

Jesus' age might be with either of the parents and not be missed until nightfall; and so it seems to have been in this case. As one day had been spent in the journey, so another day was spent returning, and a third day in searching throughout the city; finally they found Jesus in the Temple, sitting with the teachers of the Law, the "Doctors." This was not so unusual as might at first appear; for at that time information was gained less from books and more from oral teaching, and the Doctors of the Law were supposed to be ready to instruct all who desired information, especially during the holy Passover week. Many young men availed themselves of such opportunities, and the custom seems to have been for the Doctors to sit on a special semi-circle of seats, while before them were low benches for the older students: the younger boys sat on the ground, literally "at their feet." Thus Paul, as a youth, was a pupil to Gamaliel, or, as the record reads, "sat at the feet of Gamaliel," to learn of him. Gamaliel was one of the chief Doctors of the Law in his day.

We are not to understand that the boy Jesus was bold, and that he went before the learned men of his day to denounce them as ignorant and as incapable teachers, and to show himself off, as some precocious but ill-trained youth of today might attempt to do. On the contrary, we are to suppose the boy Jesus to have a well-balanced mind, which probably recognized the fact that he had lived but few years in the world and had comparatively small experience in life, and that he by no means knew all, but recognized many questions upon which he would like to have further information, and that he asked his questions honestly, with a desire and hope of obtaining satisfactory answers from the teachers who "sat in Moses' seat."

The nature of the questions is not stated, but the time and surroundings would seem to indicate that they were of a religious character, and that the mind of Jesus was already grappling with the great questions which properly belonged to him as a member of the Jewish race to which God had made certain great and **[R2559 : page 13]** precious promises as the Seed of Abraham; – promises of divine

blessing under Messiah, of exaltation to be the chief nation of the world, and of the subsequent privilege of blessing all nations and of being the mediaries through whom all mankind might be brought to the knowledge of God and to his service. From what we know of the operations of our own minds at the age mentioned, we may presume that Jesus was brimful of questions respecting the hopes of Israel, and no doubt from his mother he had received some intimation at least that divine providence had indicated that he himself was to bear some important part in connection with the fulfilment of the Scriptures; and he was seeking to know the part marked out for him by the Heavenly Father in the testimony of the Law and the Prophets.

Altho he did not have a Bible in his home, that he could consult respecting the divine testimony, he did have the common privilege of the youth of his day of attending meetings in the one little synagogue of Nazareth, which was but a small country town. There, from Sabbath to Sabbath, he heard the Law read and to some extent commented upon, sometimes also the psalms and prophecies. With these sources of information the eager mind of the boy had grappled, and now, on the occasion of his first visit to the great city of Jerusalem, nothing attracted him so much as the Temple and its symbolical services, and happening upon a court or chamber in which the great questions of the Law and the Prophets were being discussed by the ablest teachers of the time, Jesus became so deeply interested and enthused in the Bible study that seemingly he forgot all earthly things, so intent was he in studying about the Heavenly Father's business – the plan of God, in which he himself was to be so principal an actor.

Naturally his questions would be deeper and more logical than those of other boys of his age, and naturally the Doctors of the Law would be deeply interested in him because of this in conjunction with the modesty which we may be sure accompanied it. And as during these feasts great hospitality was exercised, especially toward

strangers from a distance, Jesus was probably entertained by one and another of these new-found friends.

The narrative records that, when found by Joseph and Mary, Jesus was both *hearing* the Doctors and *asking* them questions. There is a valuable lesson here for all young persons respecting their conduct toward their elders and instructors. How different the thought we get from this statement than we would have gotten had it read that they found Jesus *instructing* the Doctors, or attempting to teach them. We [R2559 : page 14] do not doubt for a moment that the Doctors were as much instructed by Jesus as he was by them, possibly more so on some points at least; nor do we doubt that if they were truly great men they would be humble-minded enough to receive instructions from any one – even from a child; and it is even intimated in the context that they asked Jesus certain questions, "and were astonished at his understanding and his *answers*." In both cases the proceeding was that of deference to the other, as implied in the asking of the questions: Jesus having deferred to the Doctors and asked them questions which manifested his depth of mind and clearness of understanding and logical reasoning, led them in turn to ask questions of him.

This question plan we commend to all of the dear friends of the truth as a wise and proper one, no less to us of today than to the boy Jesus and to the Doctors of the Law. We have seen instances in which some of the Lord's dear people have greatly injured their influence in the truth by display of too large a degree of self-confidence, *self-assurance*, in speaking of the divine plan to others – especially to the learned. Meekness is a jewel wherever found, and is especially desirable as an adjunct and sling for the truth. Let the truth be shot forth with all the force *it* can carry, but always with meekness and humility; and the question form of suggesting truth will often be found the most forceful.

Naturally Joseph and Mary were astonished to find their little son in the company of and receiving consideration from the greatest teachers of their day, and probably nothing was said to Jesus publicly respecting their disappointment and their subsequent search for him: probably when alone Mary upbraided him for his neglect to be with the caravan: yet she did this in a very kind and moderate manner, which seemed to indicate that it was a very unusual occurrence, which in turn speaks to us of parental obedience on the part of Jesus.

Mary's expression, "Behold, *thy father* and I have sought thee sorrowing," has been questioned by some as being a confession that Joseph was the *father* of Jesus, but we answer, Not so; it would be unreasonable to suppose (1) that Luke would particularly trace the genealogy of Jesus through Mary, and ignore Joseph, and subsequently imply that Joseph was the father of Jesus; (2) Joseph having accepted Mary, accepted also her son, Jesus, and became his foster-father, and under just such circumstances today the child would be taught to consider such an one a parent, and to call him "father." (3) It is not at all probable that the story of the immaculate conception of Jesus was ever made known to any but the closest members of the family, and it is highly improbable that the subject had ever been discussed with the boy Jesus, only twelve years of age, – nor would it have been proper to do so. Mary's language, therefore, is entirely consistent with all the facts set forth in the Gospel narrative.

Quite possibly the mind of the boy Jesus, while investigating the subject of his own responsibilities toward the Heavenly Father and his plan, had wondered whether or not his mission might not in some degree begin with his thirteenth year, since at that time he was recognized as a "son of the law." Quite possibly some of his questions before the Doctors of the Law were along this line, and quite probably he had finally about reached the conclusion that the types of the priestly office indicated clearly that his mission would not begin until he was thirty years of age. His reply to Mary's chiding was along this line: Did you not expect me to be about my Father's business? Did

you not know that I had reached the age when I am a "son of the Law," and that therefore certain responsibilities have come upon me in respect to the Heavenly Father and his Word and his plan? And then, as tho remembering the conclusion that he had just reached in discussing the subject with the Doctors, he broke off the conversation, yielded himself to their wishes, and accompanied them to Nazareth, making (so far as recorded) no further suggestion of any other than the ordinary course of life until he had attained the age of thirty years. This is expressed in the words, "And he was *subject* unto them." Joseph and Mary realized clearly that the boy was more than ordinary, very extraordinary indeed, yet they did not fully comprehend the situation nor fully grasp the import of his words. Nevertheless, Mary treasured this with the other peculiar testimonies respecting him in her heart, and doubtless it was from her lips that Luke received the information contained in our lesson.

Tradition declares that Joseph died while Jesus was yet young, and that the latter took up the carpenter's trade and became the support of the family. This finds some support in the Scriptural testimony where Jesus himself is called a carpenter, and his mother and brethren are mentioned, but Joseph is ignored. (Mark 6:3.) Furthermore, no reference is made to Joseph in connection with our Lord's ministry, tho his mother and his brethren are several times mentioned. It is quite probable, then, that the long period of eighteen years of our Lord's life, from the time of the incident of this lesson to the time of his baptism, was spent in the performance of the ordinary duties of life. What a thought this gives us with respect to our Lord's development of *patience* – patiently waiting until the Father's time should come and he should begin his ministry; patiently studying meantime, as best he could, to know more and more of the Father's will [R2559 : page 15] and plan; patiently waiting for the baptism of the holy spirit, which would enable him to fully comprehend the situation and his own personal relationship to it. What a lesson there is here for all his followers, and everyone of us may well realize the truth of the words, "Ye have need of patience," and again, "Let patience have her perfect

work." What a lesson there is for us also in the thought that we are not to attempt to hasten the divine plan, but to wait patiently for its unfolding – not to attempt to begin any work for the Lord unless we are sure that his time has come, and that he has called us to do it; then, like our Lord, to be instant in season and out of season, when convenient and when inconvenient, under favorable and unfavorable conditions; to do with our might what our hand has found to do, – what the Lord has called us to do. And we gather the further thought that the most humble forms of labor are honorable when they are ours in harmony with God's providence.

Happily for us, we are not born under the Law nor under the limitations which hinder us from receiving the call and responding to it before thirty years of age. On the contrary, under the New Covenant of *grace* it is our privilege to present our bodies living sacrifices to the Lord's service at as early an age as our knowledge of divine things and our enlightened judgments will permit. We, instead of waiting to grow to the fulness of stature mental and physical, are permitted to begin at once, as members of the Royal Priesthood, and to be growing at the same time we are serving. But let us not forget the necessity for growth, [R2560 : page 15] – adding to faith virtue, and to virtue knowledge, and to knowledge self-control, and to self-control patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly-kindness love. – 2 Pet. 1:5-8.

"In malice be ye *children*, but in understanding be ye *men*." – 1 Cor. 14:20.
