

The Gospel According to

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

<p>NOTHING RECORDED</p>	<p>NOTHING RECORDED</p>	<p>CHAPTER 2, VERSES 51-52</p> <p>2:51 - And he went down with them, and came to Nazareth¹, and was subject² unto them³; but his mother kept all these sayings⁴ in her heart⁵.</p> <p>2:52 - And Jesus⁶, increased⁷ in wisdom⁸ and stature⁹, and in favour¹⁰ with God¹¹ and man¹².</p>	<p>NOTHING RECORDED</p>
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CHRONOLOGY: BETWEEN THE FEAST OF PASSOVER IN 9CE* and the Start of his Ministry in approximately 27CE. Joseph, Mary & Jesus returned from Passover to Nazareth in 9CE. There they lived presumably until Jesus emerged as the Promised Messiah. This Chapter covers approximately 18 years of Jesus' life.

* The established year for this chapter is based on the year of Jesus' birth, which is highly debated. Below is a list of possible years for Jesus' birth. The chronology of Jesus life in this book is based on the author's belief that Jesus was born in 4BCE. The most likely years for Jesus' birth are 1BCE, 4BCE and 5BCE. The other years are problematic.

- Year theories:
- 1 BCE - Supported by the Apostle James E. Talmage & Secular Biblical Scholars Pearson and Hug & the creator of Gregorian Calendar: Dionysius Exiguus.
 - 2 BCE - Supported by Secular Biblical Scholar Scalinge.
 - 2/3 BCE - Supported by early Christian writers and historians Irenaeus, Clement of Alexandria, Tertullian, Africanus, Hippolytus of Rome, Hippolytus of Thebes, Origen, Eusebius and Epiphanius.
 - 3 BCE - Supported by Secular Biblical Scholars Baronius and Paulus.
 - 4 BCE - Supported by Secular Biblical Scholars Bengel, Wieseler & Greswell. **Supported by this Author.**
 - 5 BCE - Supported by the Apostle Bruce R. McConkie, the Apostle J. Rueben Clark, and Secular Biblical Scholars Usher and Petavius.
 - 6 BCE - Supported by Secular Biblical Scholars Strong, Luvin and Clark.
 - 7 BCE - Supported by Secular Biblical Scholars Ideler and Sanclemente.

LOCATION: Nazareth of Galilee

COMMENTARY: The Savior's childhood is for the most part forgotten or is a history hidden by the Heavens. It would not be surprising that the Father of Heaven and Earth would protect His only Begotten Son as he developed and prepared for His sacred mission. This time would have been a time of learning and maturing. Privacy and solitude from the distracts of the world would undoubtedly make for an ideal learning environment. Surely this time was not without trials. We know that He learned like you and I; line upon line and precept upon precept. Unlike us, however, He was absolutely obedient in the process. This would have resulted in accelerated learning and understanding. The spirit would be unrestrained, and He would have been guided by the spirit in everything He did. Someday, we will be given the knowledge of these years. I would imagine that they were sweet years as the young Savior interacted with His mortal parents. He would, without doubt, have brought great joy and happiness to both Mary and Joseph.

FOOTNOTES:

1- Nazareth - "Literally 'he went with them and came to Nazareth' " (The Gospel According to Luke I-IX, the Anchor Bible, Joseph A. Fitzmyer, page 445). The word "Nazareth" is translated from the Greek word "Ναζαρέτ" or "Nazara". The word means "the guarded one". The town of Nazareth was chosen by Joseph and Mary to raise their family. What may be skimmed over is the hand of providence that guided them. God, the Eternal Father, chose this little town to raise His Son.

"Nazareth - A town or 'city' in Galilee, of which Biblical mention is found in the New Testament only. Josephus says nothing concerning the place. The name of the existing village, or the Nazareth of to-day, is En-Nazirah. This occupies an upland site on the southerly ridge of Lebanon, and "commands a splendid view of the Plain of Esdraelon and Mount Carmel, and is very picturesque in general" (Zenos). The author of the article 'Nazareth' in Smith's Bible Dict. identifies the modern En-Nazirah, with the Nazareth of old on the following grounds: 'It is on the lower declivities of a hill or mountain (Luke 4:29); it is within the limits of the province of Galilee (Mark 1:9); it is near Cana (John 2:1, 2, 11); a precipice exists in the neighborhood (Luke 4:29); and a series of testimonials reaching back to Eusebius represent the place as having occupied the same position.' The same writer adds: 'Its population is 3000 or 4000; a few are Mohammedans, the rest Latin and Greek Christians. Most of the houses are well built of stone, and appear neat and comfortable. The streets or lanes are narrow and crooked, and after rain are so full of mud and mire as to be almost impassable.' At the time of Christ's life the town was not only regarded as unimportant by the Judeans who professed but little respect for Galilee or the Galileans, but as without honor by the Galileans themselves, as appears from the fact that the seemingly contemptuous question, 'Can there any good thing come out of Nazareth?' was uttered by



Nathanael (John 1:46), who was a Galilean and a native of Cana, a neighboring town to Nazareth (John 21:2). Nazareth owes its celebrity to its association with events in the life of Jesus." (Jesus the Christ, James E. Talmage, page 113).

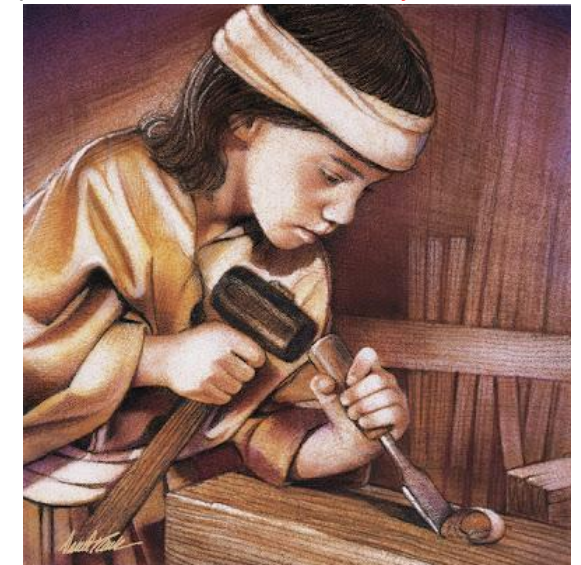
So, what was childhood like in this little town called Nazareth? "Jewish Home-Life, especially in the country, was of the simplest. Even in luxurious Alexandria it seems often to have been such, alike as regarded the furnishing of the house, and the provisions of the table. The morning and midday meal must have been of the plainest, and even the larger evening meal of the simplest, in the home at Nazareth. Only the Sabbath and festivals, whether domestic or public, brought what of the best lay within reach. But Nazareth was not the city of the wealthy or influential, and such festive evening-entertainments, with elaborate ceremoniousness of reception, arranging of guests according to rank, and rich spread of board, would but rarely, if ever, be witnessed in those quiet homes. The same simplicity would prevail in dress and manners. But close and loving were the bonds which drew together the members of a family, and deep the influence which they exercised on each other. We cannot here discuss the vexed question whether the brothers and sisters' of Jesus were such in the real sense, or step-brothers and sisters, or else cousins, though it seems to us as if the primary meaning of the terms would scarcely have been called in question, but for a theory of false asceticism, and an undervaluing of the sanctity of the married estate. But, whatever the precise relationship between Jesus and these brothers and sisters, it must, on any theory, have been of the closest, and exercised its influence upon Him." (Life of the Messiah, Alfred Edersheim, Chapter 10).

Somewhere within the years of nurturing and instruction provided by Mary and Joseph, God the Father instructed and raised His Son. He was taught by Elohim. We know nothing of these teaching sessions. What we do know is that "With His return to Nazareth began Jesus' life of youth and early manhood, with all of inward and outward development, of heavenly and earthly approbation which it carried. Whether or not He went to Jerusalem on recurring Feasts, we know not, and need not inquire. For only once during that period - on His first visit to the Temple, and in the awakening of His Youth-Life - could there have been such outward forth-bursting of His real Being and Mission. Other influences were at their silent work to weld His inward and outward development, and to determine the manner of His later Manifesting of Himself. We assume that the School-education of Jesus must have ceased soon after His return to Nazareth." (Life of the Messiah, Alfred Edersheim, Chapter 10).



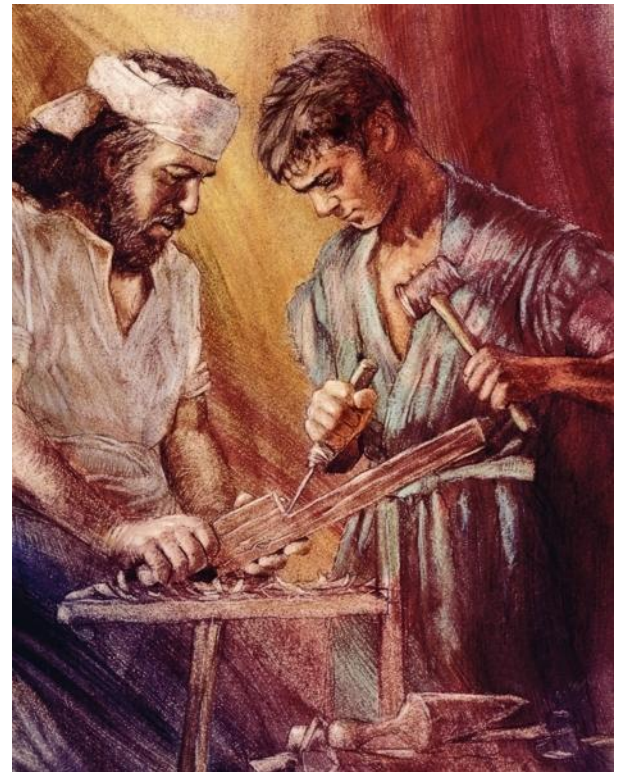
- 2- **subject - "Literally, 'was obeying them' "** (The Gospel According to Luke I-IX, the Anchor Bible, Joseph A. Fitzmyer, page 445). The word "subject" is translated from the Greek word "ὑποτάσσω" or "hypotassō". It means "to subordinate", "obey", "put into subjection", or "to submit one's control". Jesus' ability to be humble is beyond my understanding. He gained knowledge and understanding such that He was far above any human being around Him. He understood that He was the literal Son of God, and that He was indeed the Promised Messiah. Yet, he obeyed His earthly parents as well as His Heavenly. He understood the connection between obedience, submission, and divine power.

There is a wonderful correlation taught here. Obedience brings the blessings of the spirit. The spirit teaches and brings to our minds the wisdom of eternity. Jesus was brought up in a time where the Jews were fallen from truth. Apostasy had set in. Even so, they still had the tools needed for obedience and spiritual progress. "Our knowledge of Jewish life in that age justifies the inference that the Boy was well taught in the law and the scriptures, for such was the rule. He garnered knowledge by study, and gained wisdom by prayer, thought, and effort. Beyond question He was trained to labor, for idleness was abhorred then as it is now; and every Jewish boy, whether carpenter's son, peasant's child, or rabbi's heir, was required to learn and follow a practical and productive vocation. **Jesus was all that a boy should be, for His development was unretarded by the dragging weight of sin; He loved and obeyed the truth and therefore was free.**" (Jesus the Christ, James E. Talmage, page 109). Jesus' obedience allowed the spirit to dwell with Him without restraint. Regardless of the fact that He was the King of Kings, He humbly followed His parents to the lowly town of Nazareth and displayed absolute submission. "A further, though to us it seems a downward step, was His quiet, immediate, unquestioning return to Nazareth with His Parents, and His willing submission to them while there. It was self-denial, self-sacrifice, self-consecration to His Mission, with all that it implied. It was not self-examination but self-submission, all the more glorious in proportion to the greatness of that Self. This constant contrast before her eyes only deepened in the heart of Mary the ever-present impression of all those matters,' of which she was the most cognisant. She was learning to spell out the word Messiah, as each of those matters' taught her one fresh letter in it, and she looked at them all in the light of the Nazareth-Sun." (Life of the Messiah, Alfred Edersheim, Chapter 10).



- 3- **unto them** - The "them" would be His imperfect mortal parents, Mary and Joseph. He submitted, though they were flawed. He followed them, even though one might argue that His capacity was above theirs.
- 4- **kept all these sayings** - Again, we find that Mary is recording the actions of her Son within her heart. She is gaining understanding and testimony. "Coming shortly after the evangelist's statement about her misunderstanding, it suggests the gradual awareness of Mary about her son". (The Gospel According to Luke I-IX, the Anchor Bible, Joseph A. Fitzmyer, page 446). She absolutely knew that He was the Son of the Most High and the Promised Messiah, yet understanding what that meant was something that Mary learned as time progressed. With each miracle, and each action performed by her Son, her understanding grew.
- 5- **in her heart** - "The love of parents to children, appearing even in the curse which was felt to attach to childlessness; the reverence towards parents, as a duty higher than any of outward observance; and the love of brethren, which Jesus had learned in His home, form, so to speak, the natural basis of many of the teachings of Jesus. They give us also an insight into the family-life of Nazareth. And yet there is nothing sombre nor morose about it; and even the joyous games of children, as well as festive gatherings of families, find their record in the words and the life of Christ. This also is characteristic of His past. And so are His deep sympathy with all sorrow and suffering, and His love for the family circle, as evidenced in the home of Lazarus. That He spoke Hebrew, and used and quoted the Scriptures in the original, has already been shown, although, no doubt, He understood Greek, possibly also Latin." (Life of the Messiah, Alfred Edersheim, Chapter 10).

6 - **Jesus** - We previously discussed the meaning of the name "Jesus" in Chapter 3, footnote #26, Chapter 4, footnote #2, Chapter 4, footnote #30, Chapter 12, footnote #3 and Chapter 13, footnote #27. At this point, as Book 1 is nearly complete, it would seem appropriate to share the experience I have had over the last year studying the birth and events leading up to and following Jesus' Birth. There has been a wonderful testifying spirit that has accompanied every aspect of my study. I have felt just about every emotion as I have studied the characters of the Nativity, not the least of which was the Savior Himself. I have been filled with amazing happiness and hope, knowing that He came to Earth with me in mind. I know that I sang in Heaven as I watched His birth. I know that the Host of Heaven sang, knowing what His birth meant. I have felt sadness and disappointment when I have considered how mortal men have treated that which is Holy. I have been surprised by the number of prophecies that have been fulfilled, and the small details of the story that I never knew. There were miracles on nearly every twist and turn of the Nativity. The Holy Ghost has blessed me with a confirming spirit that Jesus is indeed the promised Messiah. The spirit has also helped me to understand how special Jesus is to me. I have come to understand how great His mercy is, and how understanding He is of me and my faults. I have seen the loving, guiding hand, of the Father as He directed everything pertaining to His Son, and then came to the conclusion that He is doing the same things for me. I am so thankful to my Father in Heaven for the great plan He offered me personally, enabling me to come back to Him. I am also thankful for an older brother who was willing to come into mortality and sacrifice everything so that I could be rescued from failing to meet the requirements of Father's plan. I am thankful for faithful souls who are good, regardless of difficulties. This has been a wonderful study, and has richly blessed me. I can testify that Jesus is the Savior of mankind.

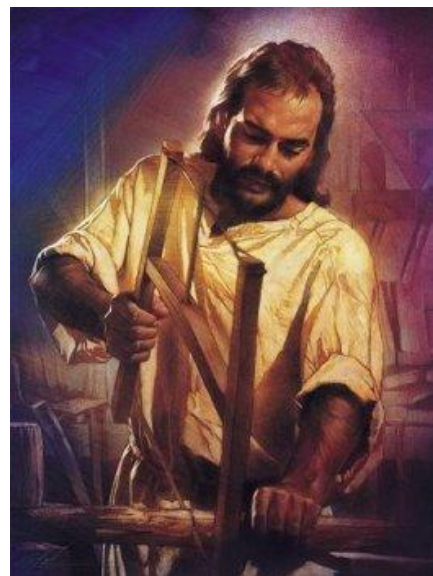


7 - **increased** - The word "increased" is translated from the Greek word "προκόπτω" or "prokoptō". The word means "to beat forward", "promote", "lengthen", "advance", or "proceed". It is used metaphorically to mean to progress or to increase.

Jesus increased like you and I increase, line upon line and precept upon precept (Isaiah 28:10). The difference is that you and I often take significant time to master a line or a precept. He didn't. With perfect obedience, he proceeded to the next. He probably attended school, which would have been religious in nature. He would have learned at home, and most surely, He learned from on High. Below is a passage that outlines the elements of the teaching Jesus may have received;

"But while the earliest religious teaching would, of necessity, come from the lips of the mother, it was the father who was bound to teach his son.' To impart to the child knowledge of the Torah conferred as great spiritual distinction, as if a man had received the Law itself on Mount Horeb. Every other engagement, even the necessary meal, should give place to this paramount duty...Very early the child must have been taught what might be called his birthday-text - some verse of Scripture beginning, or ending with, or at least containing, the same letters as his Hebrew name. This guardian-promise the child would insert in its daily prayers. The earliest hymns taught would be the Psalms for the days of the week, or festive Psalms, such as the Hallel, or those connected with the festive pilgrimages to Zion. The regular instruction commenced with the fifth or sixth year (according to strength), when every child was sent to school. There can be no reasonable doubt that at that time such schools existed throughout the land... It was even deemed unlawful to live in a place where there was no school. Such a city deserved to be either destroyed or excommunicated. It would lead too far to give details about the appointment of, and provision for, teachers, the arrangements of the schools, the method of teaching, or the subjects of study, the more so as many of these regulations date from a period later than that under review. Suffice it that, from the teaching of the alphabet or of writing, onwards to the farthest limit of instruction in the most advanced Academies of the Rabbis, all is marked by extreme care, wisdom, accuracy, and a moral and religious purpose as the ultimate object. For a long time it was not uncommon to teach in the open air; but this must have been chiefly in connection with theological discussions, and the instruction of youths. But the children were gathered in the Synagogues, or in School-houses... Roughly classifying the subjects of study, it was held, that, up to ten years of age, the Bible exclusively should be the text-book; from ten to fifteen, the Mishnah, or traditional law; after that age, the student should enter on those theological discussions which occupied time and attention in the higher Academies of the Rabbis. Not that this progression would always be made. For, if after three, or, at most, five years of tuition - that is, after having fairly entered on Mishnic studies - the child had not shown decided aptitude, little hope was to be entertained of his future. The study of the Bible commenced with that of the Book of Leviticus. Thence it passed to the other parts of the Pentateuch; then to the Prophets; and, finally, to the Hagiographa. What now constitutes the Gemara or Talmud was taught in the Academies, to which access could not be gained till after the age of fifteen. Care was taken not to send a child too early to school, nor to overwork him when there. For this purpose the school-hours were fixed, and attendance shortened during the summer-months.... The teaching in school would, of course, be greatly aided by the services of the Synagogue, and the deeper influences of home-life.... It was in such circumstances, and under such influences, that the early years of Jesus passed. To go beyond this, and to attempt lifting the veil which lies over His Child-History, would not only be presumptuous, but involve us in anachronisms. Fain would we know it, whether the Child Jesus frequented the Synagogue School; who was His teacher, and who those who sat beside Him on the ground, earnestly gazing on the face of Him Who repeated the sacrificial ordinances in the Book of Leviticus, that were all to be fulfilled in Him... we catch faint, it may be far-off, glimpses of how, in that early Child-life, when the Holy Scriptures were His special study, He must have read them, and what thoughts must have been kindled by their light. And thus better than before can we understand it: And the Child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him.' "

(Life of the Messiah, Alfred Edersheim, Chapter 9).



Elder Talmage supports the doctrine that increase came by obedience and righteousness. "In such simplicity is the normal, natural development of the Boy Jesus made clear. He came among men to experience all the natural conditions of mortality; He was born as truly a dependent, helpless babe as is any other child; His infancy was in all common features as the infancy of others; His boyhood was actual boyhood, His development was as necessary and as real as that of all children. Over His mind had fallen the veil of forgetfulness common to all who are born to earth, by which the remembrance of primeval existence is shut off. The Child grew, and with growth there came to Him expansion of mind, development of faculties, and progression in power and understanding. His advancement was from one grace to another, not from gracelessness to grace; from good to greater good, not from evil to good; from favor with God to greater favor, not from estrangement because of sin to reconciliation through repentance and propitiation." (Jesus the Christ, James E. Talmage, page 109).

- 8 - **in wisdom** - The word "wisdom" is translated from the Greek word "σοφία" or "sophia". It means "wisdom", "broad and full of intelligence", or "used of the knowledge of very diverse matters". It covers all knowledge, i.e. science, math, language, etc.

The fact that Jesus gained wisdom or rather knowledge of all things is understood. The great mystery is how. What happened in these 18 missing years? Who exactly taught Him? Did He have a variety of Heavenly teachers? Did the Father teach His son directly in all things? Did He Travel?

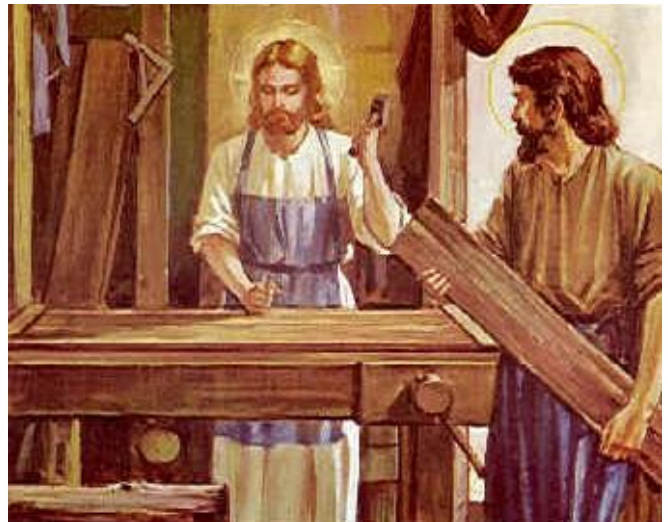
There are myths, and as far as I can tell that is exactly what they are, lacking in substance or truth, which teach that Jesus visited exotic places in these missing years. Here are a couple of these myths;

1. There is a myth that exists in medieval writings that tells of a young Jesus visiting Britain. The 12th century myth says that Jesus accompanied Joseph of Arimathea (an uncle) on this distant travel. The myth goes on to state that Joseph of Arimathea returned to Britain after Jesus' death with the Holy Grail, becoming its first keeper. This same myth connects King Arthur to the Savior's blood line.
2. There is yet another myth that Jesus visited India prior to His Biblical ministry. There was a man in India named Bhagavan Krishna, who the myth says is Jesus. The myth connects many teachings in India theorizing that they originating with Jesus.
3. There is a myth that Jesus was in Tibet, Persia, Assyria, Greece and Egypt.
4. Another outlandish myth claims that Buddah was Jesus, though the dates of their mortal lives do not come close to overlapping.

All of these myths lack even a morsel of foundation and therefore we will not spend much time on them. The purpose for including them is to illustrate how little we really know about Jesus from age twelve to age thirty. "In our present state of spiritual understanding, it apparently is not intended that we have any appreciable knowledge of the life of Jesus prior to the commencement of his ministry. No doubt complete and full accounts will be available during the millennium, for in that day the Lord promised to 'reveal all things' (D. & C. 101:32). Such knowledge as is now available, however, leads us to believe that the Son of Mary (1) participated in the normal activities and experiences of the time, and (2) was endowed with talents and spiritual capacities exceeding those of any other person who ever lived. That he was obedient and sinless is evident; yet, with it all, he was subject to the restrictions and testings of mortality, was in all points tempted as other men are (Heb. 2:10-18; 5:8-9), and having 'continued from grace to grace', he finally (after the resurrection) 'received a fullness of the glory of the Father', and perfected his own salvation (D. & C. 93:6-16)." (The Doctrine New Testament Commentary, Bruce R. McConkie, page 111).

- 9 - **stature** - The word "stature" is translated from the Greek word "ἡλικία" or "hēlikia". It translates as age or time of life. It is used metaphorically of an attained state fit for a thing. His mortal being grew and developed to match His spiritual stature. He became mortally capable of being the Savior. He controlled His mortal appetites. He mastered the weaknesses of the Body, and could rule them with spiritual strength. Jesus was the epitome of this scripture, "Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew from heaven." (Doctrine and Covenants 121:45). He grew to become spiritually confident.

- 10 - **in favour** - The word "favor" is better translated as "grace" from the Greek word "χάρις" or "charis". We are clear that God loved His son, and consequently grace or love was extended to Him, but the same principle applies to us. Because the Gospels says much about the men who rejected Jesus, we may miss the fact that He was easy to love, and the Father is eager to extend love. This passage conveys the idea that Jesus grew in spirit, making Him kind, patient, understanding, and merciful. People would be attracted to these traits. Surely, He would have increased in the favor or love of men. "Thus, Christ was in sympathy with all the highest tendencies of His people and time. Above all, there was His intimate converse with the Scriptures of the Old Testament. If, in the Synagogue, He saw much to show the hollowness, self-seeking, pride, and literalism which a mere external observance of the Law fostered, He would ever turn from what man or devils said to what He read, to what was written.' Not one dot or hook of it could fall to the ground - all must be established and fulfilled. The Law of Moses in all its bearings, the utterances of the prophets - Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Micah, Zechariah, Malachi - and the hopes and consolations of the Psalms, were all to Him literally true, and cast their light upon the building which Moses had reared. It was all one, a grand unity; not an aggregation of different parts, but the unfolding of a living organism. Chiefest of all, it was the thought of the Messianic bearing of all Scripture to its unity, the idea of the Kingdom of God and the King of Zion, which was the life and light of all. Beyond this, into the mystery of His inner converse with God, the unfolding of His spiritual receptiveness, and the increasing communication from above, we dare not enter. Even what His bodily appearance may have been, we scarcely venture to imagine. It could not but be that His outer man in some measure bodied forth His Inner Being.' Yet we dread gathering around our thoughts of Him the artificial flowers of legend. What His manner and mode of receiving and dealing with men were, we can portray to ourselves from His life. And so it is best to remain content with the simple account of the Evangelic narrative: Jesus increased in favour with God and Man.'" (Life of the Messiah, Alfred Edersheim, Chapter 10).



- 11 - **with God** - The word "God" is translated from the Greek word "θεός" or "theos". It is a generic term for deity, though it is most often used for the only and true God.

- 12 - **man** - The word "man" is translated from the Greek word "ἄνθρωπος" or "anthrōpos". The word means a human being, whether male or female.

The End