

The Gospel According to

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

CHAPTER 2, VERSES 19-23

2:19 - ¶ But when¹ Herod was dead², behold, an angel of the Lord³ appeareth⁴ in a dream⁵ to Joseph⁶ in Egypt⁷.

2:20 - Saying, Arise⁸, and take the young child⁹ and his mother¹⁰, and go into the land of Israel¹¹: for they are dead¹² which sought the young child's⁹ life.

2:21 - And he arose⁸, and took the young child⁹ and his mother¹⁰, and came into the land of Israel¹¹.

2:22 - But when he heard¹³ that Archelaus¹⁴ did reign¹⁵ in Judaea¹⁶ in the room¹⁷ of his father Herod, he was afraid¹⁸ to go thither: notwithstanding¹⁹, being warned of God²⁰ in a dream⁵, he turned aside²¹ into the parts of Galilee²²:

2:23 - And he came and dwelt in a city²³ called Nazareth²⁴: that it might be fulfilled²⁵ which was spoken by the prophets²⁶, He shall be called a Nazarene²⁷.

NOTHING RECORDED

CHAPTER 2, VERSES 39-40

2:39 - And when they had performed²⁸ all things²⁹ according to the law³⁰ of the Lord³¹, they returned into Galilee²², to their own city Nazareth²⁴.

2:40 - And the child⁹ grew³², and waxed strong³³ in spirit³⁴, filled³⁵ with wisdom³⁶: and the grace of God³⁷ was upon him.

NOTHING RECORDED

CHRONOLOGY: Between 3bce* and 1ce* Joseph, Mary and Jesus resided in Egypt anywhere from weeks to years. It is probable that they were in Egypt for 2 to 3 years.

* 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 Scallinger.
	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 Sandelemente.

LOCATION: From Egypt to Nazareth

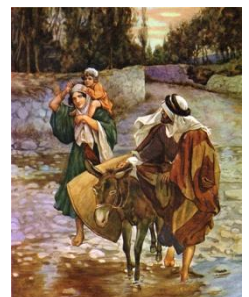
COMMENTARY: Not much is known about Joseph, Mary, and Jesus' travel home from Egypt. Similarly, we know little of their life there. We are unsure as to where they settled or how long they stayed. We do not know if they had a house, or lived as Bedouins. They stayed in Egypt until Herod the Great was dead, and God knew it was safe to live in Judea again. As they traveled home, it would appear that Joseph intended on settling in Bethlehem. The Lord directed him to Nazareth, where Jesus would complete his childhood.

FOOTNOTES:

1 - **when** - Matthew uses the term "when" to reference a time point that he assumed we would clearly identify. And we probably could, if we had his record in the exact form he wrote it. Unfortunately, Matthew's record, as we have it today, does not tell us how long Joseph, Mary and Jesus were in Egypt or the year in which they returned. The time of their sojourn in Egypt was probably not long, although it has been extended by some of the early church writers, apocryphal works, and even modern scholars trying to get the chronology to all puzzle together.

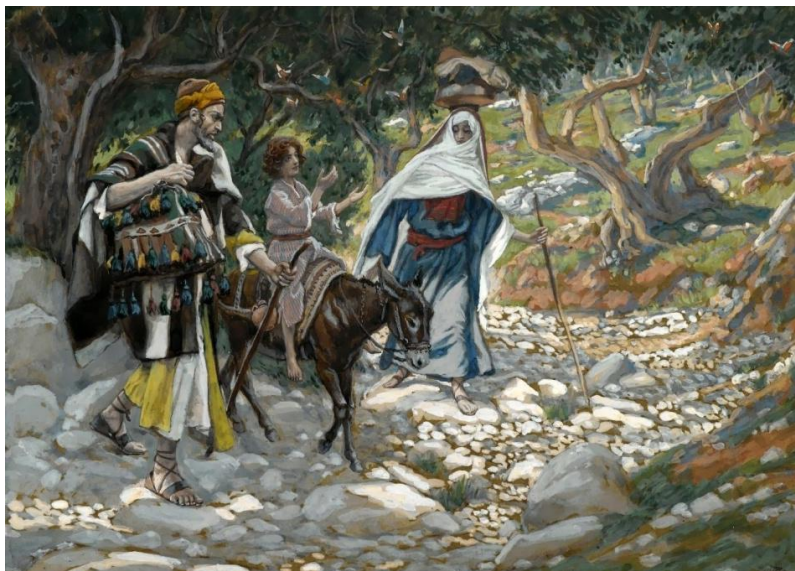
Apocryphal works record various lengths for Joseph, Mary and Jesus' stay in Egypt. In 'the Arabic Gospel of the Infancy of the Savior' it is stated that the holy family stayed in Egypt for three years. 'The History of Joseph the Carpenter' records that they were in Egypt for only one year. The apocryphal 'Book of the Bees' records that they were there for 2 years. 'The First Infancy Gospel' records three years. 'The Infancy Gospel of Thomas' records that they returned when Jesus was seven years old. Unfortunately, there is not much consistency between accounts. Based on Apocryphal accounts, the only thing we can say is that they were in Egypt for at least one year.

Early Church writers also record varying lengths for the holy family's stay in Egypt. Their accounts are even more suspect than Apocryphal works



since they were not eye accounts, and they were written during the early centuries of the great apostasy. Early church writers often wrote with agendas, with intent to support their own doctrines and beliefs. Even so, there is a temptation to listen to their records because they lived so much closer to the real events that they most probably had access to manuscripts, real manuscripts, that have long since been lost. For what it is worth, here are a couple early church writers and their view of the Savior's sojourn in Egypt. An early church writer, living in Assyria in the 2nd Century by the name of Tatian, wrote a Gospel Harmony called Diatessaron. Tatian's Harmony says that the Holy family stayed in Egypt for 7 seven years. Epiphanius, another early church writer in the 4th Century, recorded that they were there for two years. Athanasius of Alexandria, another 4th century church writer makes Jesus four years old when He returned from Egypt.

In modern times, it is believed that Joseph, Mary and Jesus stayed in Egypt anywhere from months to years before Herod's death. They only thing that most people agree on is that they returned shortly after Herod the Great's death. So, the when, is the year that Herod died, and that is a whole new discussion that is covered in the next footnote.



2- Herod was dead - Nearly everywhere you look will record the death of Herod the Great as 4BCE. There are two questions that should be asked; first, what is the source of the date of Herod's death, and is it factual. Unfortunately, there is no factual source stating the date of his death, much less the year. There are plenty of published opinions that read like fact. The year of his death is more of a hypothesis than a proven fact. The alleged date of the death of Herod in 4BCE is based on the following premises:

1. Herod had three successors which all seem to have started their reigns in 4BCE, thus implying that Herod died that year.
2. According to Flavius Josephus, Herod died between a Lunar eclipse and the following Passover, and generally this has been accepted to be the eclipse of March 13, 4BCE. People therefore placed Herod's death in late March 4BCE.
3. Luke refers to an enrollment decree by Augustus, which is usually considered to be the tax call of 8BCE.
4. It is assumed that Dionysius Exiguus made an enormous mistake (6-7 years) in his calculations for the birth of the Messiah.

Though these have been accepted premises, they are not factual and are still unproven. Even so, most believe Herod's death as 4BCE to be based on facts. It would be good to look at each premises, evaluate the theory of 4BCE and look at other possibilities.

Premises 1. Herod had three successors which all seem to have started their reigns in 4BCE, thus implying that Herod died that year.

Problem: There is evidence that Herod may have granted co-regency to some of his sons. The last years of Herod's life was complicated. His health was failing is a big way. He was in pain. He had killed many members of his family. He was paranoid and tyrannical, but he was also unraveling. This sounds improbable, given what we know of Herod, but Josephus records something quite interesting;

"When the affairs of Herod were in the condition I have described, all the public affairs depended upon Antipater; and his power was such, that he could do good turns to as many as he pleased, and this by his father's concession, in hopes of his good-will and fidelity to him; and this till he ventured to use his power still further, because his wicked designs were concealed from his father, and he made him believe every thing he said. He was also formidable to all, not so much on account of the power and authority he had, as for the shrewdness of his vile attempts beforehand..." (Antiquities of the Jews, Flavius Josephus, Book 17, Chapter 2, verse 4)

In the years approaching his death, Herod was not physically capable nor emotionally sound enough to rule as he had previously. He was surely just as controlling, but he would have needed help to maintain his rule. It makes sense that he would use his sons as co-regents, so long as they were strictly obedient and loyal. His sons Alexander and Aristobulus were executed based on Herod's paranoid mind, fueled by a son who had plans of his own. Antipater made false accusations about his brothers to Herod. Following their execution, Antipater was made 'co-ruler with his father and in no way different from a king'. Antipater was obviously too much like his father. He had aspirations of ruling alone and now. With his brothers out of the way, he traveled to Rome and met with Caesar, which he managed to do so with his father's consent.

In 4BCE, Antipater reported to Caesar that Herod was executing family members, over-reaching his authority, enticing riots in Jerusalem, and probably anything else he could think of to discredit his father. Augustus condemned Herod, removed his title "Caesar's Friend" (amic Caesaris), and relegated him to the lower position of "subject." This loss of status was a serious matter. Its ramifications eventually included Herod's execution of his own son Antipater, and others, in a show of loyalty to Augustus. This happened immediately before Herod's death. The execution, however, created a problem politically. Upon his fall from favor with Augustus, Herod had named Antipater as coregent, and now the discredited Antipater's regal years were no longer valid. Herod enjoyed Augustus' 'favor' until he died, but that doesn't mean that his authority was not reduced.



Herod
Antipater



Herod
Philip



Herod
Archelaus



Herod
Salome

Herod rewrote his will and named Antipas as his heir, and left a sizable fortune to his sister Salome. Of course, he had no such authority to do so, unless Antipas was already co-regent as approved by Caesar. Even so, the final succession would be at Caesar's discretion. At least four relatives to Herod; Antipas, Archelaus, Phillip and Salome (Herod's Sister), traveled to Rome to plead with Caesar. The discussion was apparently heated. Josephus records;

"Then stood up Salome's son, Antipater, (who of all Archelaus's antagonists was the shrewdest pleader,) and accused him in the following speech: That Archelaus did in words contend for the kingdom, but that in deeds he had long exercised royal authority, and so did but insult Caesar in desiring to be now heard on that account, since he had not staid for his determination about the succession, and since he had suborned certain persons, after Herod's death, to move for putting the diadem upon his head...." (War of the Jews, Flavius Josephus, Book 2, Chapter 2, Verse 5)

The fact that Archelaus is said to have **"long exercised royal authority"** is used to support the fact that he may also have been co-regent with Herod, and that Herod may have already begun the division of the country. So, there is at least enough evidence to question the fact that Archelaus, Antipas, Phillip and/or Salome may have assumed the royal responsibility prior to Herod's death. And since they became rulers in 4BCE, Herod might therefore have died in subsequent years; i.e. 3, 2, or 1BCE. Reigns are usually measured to include co-regencies.

Premises 2. According to Flavius Josephus, Herod died between a Lunar eclipse and the following Passover, and generally this has been accepted to be the eclipse of March 13, 4BCE.

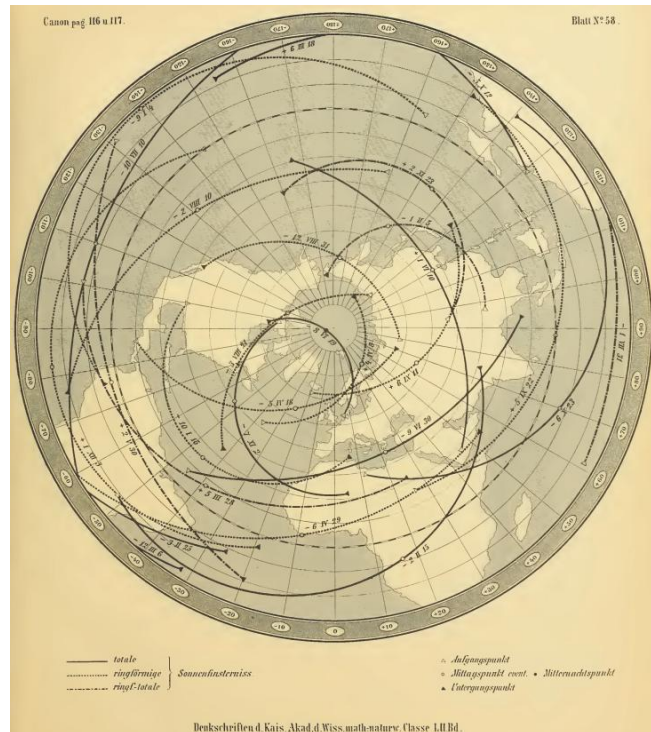
Problem: Josephus gives an account of the end of Herod's life which provides many details surrounding his death. Included in those details is an eclipse of the moon. Herod's death is said to be sandwiched between an eclipse and a Jewish rebellion at Passover. These clues have been used to establish the year of Herod's death. Josephus wrote,

"But the people, on account of Herod's barbarous temper, and for fear he should be so cruel and to inflict punishment on them, said what was done was done without their approbation, and that it seemed to them that the actors might well be punished for what they had done. But as for Herod, he dealt more mildly with others [of the assembly] but he deprived Matthias of the high priesthood, as in part an occasion of this action, and made Joazar, who was Matthias's wife's brother, high priest in his stead. Now it happened, that during the time of the high priesthood of this Matthias, there was another person made high priest for a single day, that very day which the Jews observed as a fast. The occasion was this: This Matthias the high priest, on the night before that day when the fast was to be celebrated, seemed, in a dream, to have conversation with his wife; and because he could not officiate himself on that account, Joseph, the son of Ellemus, his kinsman, assisted him in that sacred office. But Herod deprived this Matthias of the high priesthood, and burnt the other Matthias, who had raised the sedition, with his companions, alive. **And that very night there was an eclipse of the moon."** (Antiquities of the Jews, Flavius Josephus, Book 17, Chapter 6, verse 4).

For centuries this has been thought to be the eclipse of March 13, 4BCE, and this evidence of astronomy has had a large part in establishing the dogma that Herod died that year. Recent calculations, however, showed that this eclipse was only partial (40 percent total and fairly hard to detect). If we are to look for an eclipse as the anchor point of Herod's death, we should look at all of them in the plausible time period. Below are Eclipses that were visible from Israel during the time period.

- 5BCE – **(total)** March 23, time between eclipse and Passover was 29 days
- 5BCE – **(total)** September 15, time between eclipse and Passover was 7 months
- 4BCE – **(partial)** March 13, time between eclipse and Passover was 29 days
- 3BCE -- **none**
- 2BCE -- **none**
- 1BCE – **(total)** January 10, time between eclipse and Passover was 12.5 weeks.
- 1BCE – **(partial)** December 29, time between eclipse and Passover was 88 days.

Three lunar eclipses occur every year, but they are not seen from every location on earth. Most people live a lifetime without seeing a full lunar eclipse. You have to live or be in the right place at the right time. A lunar eclipse is when there is a full moon passing in front of the sun, and fully blocking the sun's light. Theodor Oppolzer wrote Cannon of Eclipses (Dover, New York, 1962) that outline the time, duration, and location of the earth's eclipses for literally thousands of years.. See Theodor's chart for the period of Herod's death in the above diagram. There were three eclipses in 1BCE. The eclipse of January 10, 1BCE is listed as eclipse number 1,860 in Theodor's Cannon. That eclipse is recorded as a 51 minutes eclipse near midnight and centered over 15



degrees east longitude, and perfectly viewed by Jerusalem. The eclipse of August 5 was over the Pacific Ocean and not visible in Jerusalem, while the one of December 29 was only partial in Israel.

According to traditional analysis, the proper eclipse would be spaced prior to the next Passover to allow enough time for the events of history and the nativity to occur. Too short of a time, would result in Herod dying prior to Mary's 40 days of purification and visitation of the wise men. It is easy to see that there must be realistic time period between the two. The traditional 4BCE date is problematic since it is only 29 days before Passover, meaning that Herod would have been dead prior to Mary's purification. The Eclipses of September 15, 5BCE and January 10, 1 BCE are the most probable eclipse dates based on the time to the next Passover.



Premises 3. Luke refers to an enrollment decree by Augustus, which is usually considered to be the tax call of 8BCE.

Problem: The "tax of the world" is said to have been announced in 8BCE. In the temple of Augustus at Ankara, an inscription was found confirming this census in the year 8BCE. The relationship of this "tax call" with the enrollment of Joseph and Mary is speculated by some to have included Roman Citizens only. However, one of the perks of Roman citizens is the right of immunity from some taxes and other legal obligations, especially local rules and regulations. However, Roman provinces were heavily taxed. An 8BCE census and tax would have taken years to complete. It is estimated that much of the field work in the outlying provinces like Judea would have taken place years later making a 4BCE date for the birth of the Savior and a later date for the death of Herod reasonable.



STONE WALL RELIEF SHOWING ROMAN TAXATION

The problem is, if the Eclipse and transfer of power requires a later date for Herod's death, does the census fit with a later date? Historians have identified a combination of a census and an oath of allegiance that would have effectively involved Mary and Joseph. It was performed between the years 3 and 2BCE as a result of an imperial decree related to the bestowal of the title "Pater Patriae" on Augustus by the Senate on February the 5th of the year 2BCE. Josephus recorded that nearly 6000 Pharisees refused to take the oath, approximately one year before Herod died.

See the commentary of the date of the taxation/census in Chapter 9, footnote #7 for further information.

Premises 4. It is assumed that Dionysius Exiguus made an enormous mistake (6-7 years) in his calculations for the birth of the Messiah.

Problem: The problem with using Dionysius' mistake to prove that Herod died in 4BCE is that Dionysius' mistake is only a theory. There is no proof that Dionysius made an error. There is a theory, and some support, but the support is far from conclusive.

In support of Dionysius, secular biblical scholars have worked backwards to prove the accuracy of the Gregorian calendar. They have used the age of the Savior at the start of His ministry and the fact that he died three years later, on Passover, as anchor points in time. Working backwards would place the Savior's birthday later than 4BCE and closer to 1BCE, making Dionysius correct.

Jewish Date	Modern Equivalent	Modern Day
14 th Nisan 3,783	22 nd March, 23CE	Wed./Thurs.
14 th Nisan 3,784	10 th April, 24 CE	Wed./Thurs.
14 th Nisan 3,785	31 st March, 25 CE	Mon./Tues.
14 th Nisan 3,786	20 th March, 26 CE	Fri./Sat.
14 th Nisan 3,787	7 th April, 27 CE	Wed./Thurs.
14 th Nisan 3,788	27 th March, 28 CE	Mon./Tues.
14 th Nisan 3,789	14 th April, 29 CE	Sat./Sun.
14 th Nisan 3,790	3 rd April, 30 CE	Wed./Thurs.
14 th Nisan 3,791	24 th March, 31 CE	Mon./Tues.
14 th Nisan 3,792	12 th April, 32 CE	Mon./Tues.
14 th Nisan 3,793	1 st April, 33 CE	Fri./Sat.
14 th Nisan 3,794	20 th March, 34 CE	Mon./Tues.
14 th Nisan 3,795	9 th April, 35 CE	Mon./Tues.

Taking this approach, I worked backwards myself. I made an hypothesis that Jesus would have to of died prior to a three consecutive day Sabbath. The theory is that Jesus must have died on a Wednesday, with Passover beginning at sunset. That would make Thursday at sunset the start of a Holy day because it is sandwiched Passover and the Sabbath starting at Friday at sunset. Only this situation would deliver a three day "Sabbath", forcing his friends to wait three days to dress his body. Interestingly, April 3rd, 30CE is the most probable day for his death, making his resurrection April 6th, 30CE.

A working backwards approach, using April 3, 30CE places Jesus' birth in 4BCE, and would require Herod to have died later, maybe 3 or 2BCE. Of course, this not disprove premise 4, as Dionysius based his calendar on a conception date of 1BCE for the Savior. In my theory, Dionysius made a mistake on his calculations. I cannot see, under any of the possibilities, where Herod would have died in the common era (CE).

So, when did Herod die? Well, I can't say that 4BCE is incorrect, but I sure would not be surprised if it was a later date.

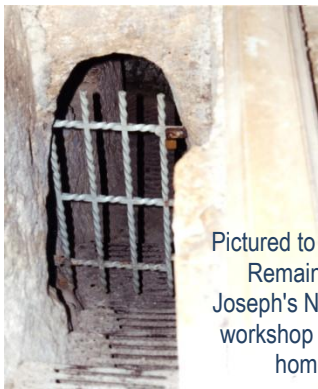
- 3- **angel of the Lord** - The word "angel" is translated from the Greek word "ἄγγελος" or "aggelos", while "Lord" is translated from the Greek word "κύριος" or "kyrios". The phrase means literally "a messenger from God". The word "kyrios" is often used in reference to the Messiah. While we have no verification as to the identity of the angel, it is suspected that it is the angel Gabriel, since he has been the only angel named in the nativity story.
- 4- **appeareth** - The word "appeareth" is translated from the Greek word "φαίνω" or "phainō". It means to bring for into the light, to cause to shine or shed light. It can also mean to be seen or appear. Unlike the annunciations, the angel was directed to appear in a dream.
- 5- **dream** - The word "dream" is translated from the Greek word "ὄναρ" or "onar", which means a dream. "... **The Lord does communicate some things of importance to the children of men by means of visions and dreams as well as by the records of divine truth. And what is it all for? It is to teach us a principle**" (The Discourses of Wilford Woodruff, ed. G. Homer Durham [1990], 285–86).
- 6- **Joseph** - The name "Joseph" is translated from the Greek word "Ἰωσήφ" or "Iōsēph". The Greek word comes from the Hebrew name "יְהוֹשֻׁעַ" or "Yowceph" which means "Jehovah has added". Joseph was the surrogate father of Jesus Christ. The father of Jesus in mortality was the Almighty Father of Heaven. Even so, Joseph must have been a special soul to be entrusted to raise the literal Son of God. Of all of Father's spirit children, Joseph was selected and trusted with the care and nurture of the Messiah. We don't know much about Joseph. The New Testament preserves two references to Joseph's occupation, both calling him a "τέκτων" or a "tektōn" (Matthew 13:55; Mark 6:3). Tektōn has been interpreted in various ways since New Testament times, including the generally accepted terms "carpenter" or "builder." He may have built household furniture or homes working specifically with lintels and joists (the main wood components in a first-century house). Later traditions describe his employment as "making plows and yokes" for oxen (Didache 88:8). Another tradition prefers interpreting the word for carpenter as a homebuilder (Protoevangelium of James 9:3). Some modern scholars point out a "Tektōn" can also mean a stonemason. In a small village like Nazareth, we could expect Joseph to use his talents in various ways to support his family, including working with wood and stone.



Pictured to the right and left: Remains of Joseph's Nazareth home. The Catholic Church has built a beautiful cathedral over the site.



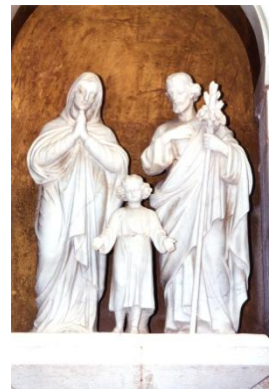
Pictured below: Walkway to Joseph's Workshop



Pictured to the left: Remains of Joseph's Nazareth workshop next to home

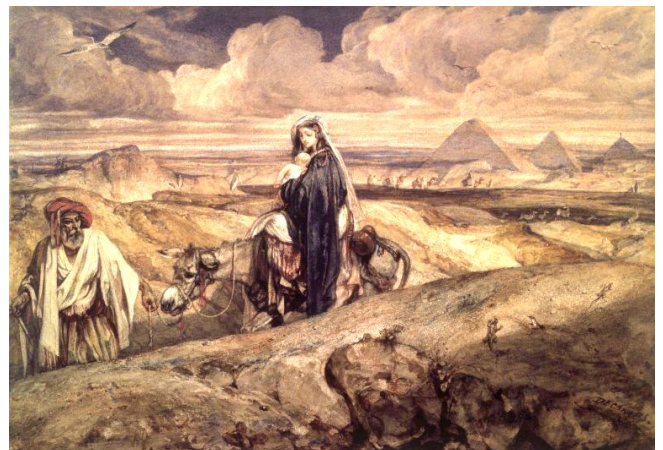


Pictured to the right: Sculpture of Mary, Joseph and Jesus in the Catholic Cathedral in Nazareth



"Joseph is described as a tekton in our sources (Matthew 13:55; Mark 6:3), which certainly indicates a builder and perhaps even a contractor. Equally, our sources agree that his family was Judean, as was that of John the Baptist. The probability is that in the fashion of Mediterranean antiquity Joseph traveled a good deal in the pursuit of his calling..." (Matthew: A New Translation with Introduction and Commentary, The Anchor Yale Bible, W.E. Albright and C.S. Mann, page 22). Consequently, Jesus most likely had exposure to different cities, people, and occupations. In Jewish tradition, Jesus would have learned His father's trade. He would have worked along side him from a young age.

- 7- **Egypt** - Egypt was established as a Roman province in consequence of the Battle of Actium, where Cleopatra, as the last independent ruler of Egypt, and her Roman ally Mark Antony were defeated by Octavian. Octavian, better known by his later name of Augustus, was the adopted heir of the assassinated Roman dictator Julius Caesar. Octavian rose to supreme power and gave himself the title Augustus, ending the era of the Roman Republic and installing himself as "princeps", the so-called "leading citizen" of Rome. He became little less than autocratic ruler. Although senators continued to serve as governors of most other provinces (the senatorial provinces), especially those annexed under the Republic, the role of Egypt during the civil war with Antony and its strategic and economic importance



prompted Augustus to ensure that no rival could secure "Aegyptus" as an asset. He thus established Egypt as an imperial province, to be governed by a prefect he appointed from men of the equestrian order.

A prefect of Egypt usually held the office for three or four years. An equestrian appointed to the office received no specialized training, and seems to have been chosen for his military experience and knowledge of Roman law and administration. Any knowledge he might have of Egypt and its arcane traditions of politics and bureaucracy—which Philo of Alexandria described as "intricate and diversified, hardly grasped even by those who have made a business of studying them from their earliest years"—was incidental to his record of Roman service and the emperor's favor.

Below is a list of the Roman Governors of Egypt during the time period surrounding the birth of Jesus;

7BCE – 4BCE	Gaius Turranius
4BCE - 2CE	Unknown
2CE – 3CE	Publius Octavius
3CE – 10CE	Quintus Ostorius Scapula

Unfortunately, the most likely period for Jesus stay in Egypt was governed by an unknown governor.

- 8 - **Arise** - The word "arise" is translated from the Greek word "ἐγείρω" or "egeirō". It means to arise from a sleep. Joseph was asleep. A revelation was received in the form of a dream. He arose from his dream and acted. It was time to return home, and every indication would dictate that Joseph did not waste any time following the divine direction. There is no evidence of Joseph questioning his dream. Perhaps Joseph recognized Gabriel in his dream, and therefore implicitly trusted the message. Someday, we may know if this was the case or not. Nevertheless, Joseph was a man of faith. Most of the Apocryphal accounts are in accord with the Gospel account. Below are several Apocryphal accounts of Joseph's direction to return to Judea.

Apocryphal Writing: "(Chapter 25) After no long time the angel said to Joseph: Return to the land of Judah, for they are dead who sought the child's life. (Chapter 26) And it came to pass, after Jesus had returned out of Egypt, when He was in Galilee..." (The Gospel of Pseudo-Matthew, Chapter 25 & 26)

Apocryphal Writing: "(Chapter 32) After these things, Joseph and Mary departed thence with Jesus into the city of Nazareth; and He remained there with His parents." (The First Gospel of the Infancy of Jesus Christ, Chapter 32)

Apocryphal Writing: "(Chapter 1, verse 26) And at the end of the three years He came back out of Egypt, and returned. And when they had arrived at Judaea, Joseph was afraid to enter it; but hearing that Herod was dead, and that Archelaus his son had succeeded him, he was afraid indeed, but he went into Judaea. And an angel of the Lord appeared to him, and said: O Joseph, go into the city of Nazareth, and there abide. Wonderful indeed, that the Lord of the world should be thus borne and carried about through the world!" (The Arabic Gospel of the Infancy of the Savior, 1:26)



Apocryphal Writing: "(Chapter 40) Our Lord remained two years in Egypt, until Herod had died an evil death. He died in this manner. First of all he slew his wife and his daughter, and he killed one man of every family, saying, 'At the time of my death there shall be mourning and weeping and lamentation in the whole city.' His bowels and his legs were swollen with running sores, and matter flowed from them, and he was consumed by worms. He had nine wives and thirteen children. And he commanded his sister Salome and her husband, saying, 'I know that the Jews will hold a great festival on the day of my death; when they are gathered together with the weepers and mourners, slay them, and let them not live after my death.' There was a knife in his hand, and he was eating an apple; and by reason of the severity of his pain, he drew the knife across his throat, and cut it with his own hand; and his belly burst open, and he died and went to perdition. After the death of Herod who slew the children, his son Herod Archelaus reigned, who cut off the head of John. And the angel of the Lord appeared to Joseph in Egypt and said to him, 'Arise, take the Child and His mother, and go to the land of Israel, for those who sought the life of the Child are dead.' So Joseph took the Child and His mother, and came to Galilee; and they dwelt in the city of Nazareth, that what was said in the prophecy might be fulfilled, 'He shall be called a Nazarene.' In the tenth year of the reign of Archelaus the kingdom of the Jews was divided into four parts. To Philip (were assigned) two parts, Ituraea and Trachonitis; to Lysanias one part, which was Abilene; and to Herod the younger the fourth part. And Herod loved Herodias, the wife of his brother Philip." (Book of the Bees, Chapter 40)

Apocryphal Writing: "(Chapter 8, verse 14) At the end of three years he returned out of Egypt, and when he came near to Judas, Joseph was afraid to enter; (15) For hearing that Herod was dead, and that Archelaus his son reigned in his stead, he was afraid; (16) And when he went to Judaea, an angel of God appeared to him, and said, O Joseph, go into the city Nazareth, and abide there. (17) It is strange indeed that he, who is the Lord of all countries, should be thus carried backward and forward through so many countries." (The First Infancy Gospel 8:14-17)

Apocryphal Writing: "(Chapter 3, verse 1) After these things an angel of the Lord came unto Joseph and unto Mary the mother of Jesus and said unto them: Taketh he child, return into the land of Israel, for they are dead that sought the life of the child. And they arose and went to Nazareth where Joseph possessed the goods of his father. (2) And when Jesus was seven years old, there was quiet in the realm of Herod from all them that sought the life of the child. And they returned unto Bethlehem and abode there." (The Infancy Gospel of Thomas (Latin Text) 3:1-2).

Apocryphal Writing: "(Chapter 1, verse 8) But Satan went and told this to Herod the Great, the father of Archelaus. And it was this same Herod who ordered my friend and relative John to be beheaded. Accordingly he searched for me diligently, thinking that my kingdom was to be of this world. But Joseph, that pious old man, was warned of this by a dream. Therefore he rose and took Mary my mother, and I lay in her bosom. Salome also was their fellow-traveller. Having therefore set out from home, he retired into Egypt, and remained there the space of one whole year, until the hatred of Herod passed away. (9) Now Herod died by the worst form of death, atoning for the shedding of the blood of the children whom he wickedly cut off, though there was

no sin in them. And that impious tyrant Herod being dead, they returned into the land of Israel, and lived in a city of Galilee which is called Nazareth. And Joseph, going back to his trade of a carpenter, earned his living by the work of his hands; for, as the law of Moses had commanded, he never sought to live for nothing by another's labour." (The History of Joseph the Carpenter 1:8-9)

- 9 - **young child** - The Greek word chosen to be used for "young child" is again a generic term for child. The Greek word is "παιδίον" or "paidion". It can be used for infants, toddlers, or older children. It really doesn't aid us in determining Jesus' age. Many attempt to compare the Greek word to other Greek forms for "child" and speculate an age. Because of the general nature of the word "paidion", I feel that is a stretch.

There are several Apocryphal accounts that speak of miraculous event that occurred while Jesus was a young child. Some appear plausible, while others feel embellished. Only the spirit can truly direct and guide us as we look at such writing. Please pray for discernment while looking at these accounts.

A woman's son is cured by Infant Jesus' bath water

Apocryphal Writing: "(Chapter 9, verse 1) WHEN they came afterwards into the city Bethlehem, they found there several very desperate distempers, which became so troublesome to children by seeing them, that most of them died. (2) There was there a woman who had a sick son, whom she brought, when he was at the point of death, to the Lady St. Mary, who saw her when she was washing Jesus Christ. (3) Then said the woman, O my. (4) St. Mary hearing her, said, Take a little of that water with which I have washed my son, and sprinkle it upon him. (5) Then she took a little of that water, as St. Mary had commanded, and sprinkled it upon her son, who being wearied with his violent pains, had fallen asleep; and after he had slept a little, awaked perfectly well and recovered. (6) The mother being abundantly glad of this success, went again to St. Mary, and St. Mary said to her, Give praise to God, who hath cured this thy son." (The First Infancy Gospel of Jesus Christ 9:1-6).



Another woman's son is cured by Infant Jesus' bath water

Apocryphal Writing: "(Chapter 9, verse 7) There was in the same place another woman, a neighbour of her, whose son was now cured. (8) This woman's son was afflicted with the same disease, and his eyes were now almost quite shut, and she was lamenting for him day and night. (9) The mother of the child which was cured, said to her, Why do you not bring your son to St. Mary, as I brought my son to her, when he was in the agonies of death; and he was cured by that water, with which the body of her son Jesus was washed? (10) When the woman heard her say this, she also went, and having procured the same water, washed her son with it, whereupon his body and his eyes were instantly restored to their former state. (11) And when she brought her son to St. Mary, and opened his case to her, she commanded her to give thanks to God for the recovery of her son's health, and tell no one what had happened." (The First Infancy Gospel of Jesus Christ 9:7-11).

A Woman dies in a well after trying to kill a boy Healed by Jesus' swaddling cloths

Apocryphal Writing: "(Chapter 10, verse 1) THERE were in the same city two wives of one man, who had each a son sick. One of them was called Mary and her son's name was Caleb. (2) She arose, and taking her son, went to the Lady St. Mary, the mother of Jesus, and offered her a very handsome carpet, saying, O my Lady Mary accept this carpet of me, and instead of it give me a small swaddling cloth. (3) To this Mary agreed, and when the mother of Caleb was gone, she made a coat for her son of the swaddling cloth, put it on him, and his disease was cured; but the son of the other wife died. (4) Hereupon there arose between them, a difference in doing the business of the family by turns, each her week. (5) And when the turn of Mary the mother of Caleb came, and she was heating the oven to bake bread, and went away to fetch the meal, she left her son Caleb by the oven; (6) Whom, the other wife, her rival, seeing to be by himself, took and cast him into the oven, which was very hot, and then went away. (7) Mary on her return saw her son Caleb lying in the middle of the oven laughing, and the oven quite as cold as though it had not been before heated, and knew that her rival the other wife had thrown him into the fire. (8) When she took him out, she brought him to the Lady St. Mary, and told her the story, to whom she replied, Be quiet, I am concerned lest thou shouldst make this matter known. (9) After this her rival, the other wife, as she was drawing water at the well, and saw Caleb playing by the well, and that no one was near, took him, and threw him into the well. (10) And when some men came to fetch water from the well, they saw the boy sitting on the superficies of the water, and drew him out with ropes, and were exceedingly surprised at the child, and praised God. (11) Then came the mother and took him and carried him to the Lady St. Mary, lamenting and saying, O my Lady, see what my rival hath done to my son, and how she hath cast him into the well, and I do not question but one time or other she will be the occasion of his death. (12) St. Mary replied to her, God will vindicate your injured cause. (13) Accordingly a few days after, when the other wife came to the well to draw water, her foot was entangled in the rope, so that she fell headlong into the well, and they who ran to her assistance, found her skull broken, and bones bruised. (14) So she came to a bad end, and in her was fulfilled that saying of the author, They digged a well, and made it deep, but fell themselves into the pit which they prepared." (The First Infancy Gospel of Jesus Christ 10:1-14).



Boy Healed by laying in Infant Jesus' bed and smelling His Clothes

Apocryphal Writing: "(Chapter 11, verse 1) ANOTHER woman in that city had likewise two sons sick. (2) And when one was dead, the other, who lay at the point of death, she took in her arms to the Lady St. Mary, and in a flood of tears addressed herself to her, saying, (3) O my Lady, help and relieve me; for I had two sons, the one I have just now buried, the other I see is just at the point of death, behold how I (earnestly) seek favour from God, and pray to him. (4) Then she said, O Lord, thou art gracious, and merciful, and kind; thou hast given me two sons; one of them thou hast taken to thyself, O spare me this other. (5) St. Mary then perceiving the greatness of her sorrow, pitied her and said, Do thou place thy son in my son's bed, and cover him with his clothes. (6) And when she had placed him in the bed wherein Christ lay, at the moment when his eyes were just closed by death; as soon as ever the smell of the garments of the Lord Jesus Christ reached the boy, his eyes were opened, and calling with a loud voice to his mother, he asked for bread, and when he had received it, he sucked it (7) Then his mother said, O Lady Mary, now I am assured that the powers of God do dwell in you, so that thy son can cure children who are of the same sort as himself, as soon as they touch his garments. (8) This boy who was thus cured, is the same who in the Gospel is called Bartholomew." (The First Infancy Gospel of Jesus Christ 11:1-8).



A Leper Woman is healed by Infant Jesus' bath water

Apocryphal Writing: "(Chapter 12, verse 1) AGAIN there was a leprous woman who went to the Lady St. Mary, the mother of Jesus, and said, O my Lady, help me. (2) St. Mary replied, what help dost thou desire? Is it gold or silver, or that thy body be cured of its leprosy? (3) Who, says the woman, can grant me this? (4) St. Mary replied to her, Wait a little till I have washed my son Jesus, and put him to bed. (5) The woman waited, as she was commanded; and Mary when she had put Jesus in bed, giving her the water with which she had washed his body, said, Take some of the water, and pour it upon thy body; (6) Which when she had done, she instantly became clean, and praised God, and gave thanks to him." (The First Infancy Gospel of Jesus Christ 12:1-6).

Yet Another woman's son is cured by Infant Jesus' bath water

Apocryphal Writing: "(Chapter 12, verse 7) Then she went away, after she had abode with her three days: (8) And going into the city, she saw a certain prince, who had married another prince's daughter; (9) But when he came to see her, he perceived between her eyes the signs of leprosy like a star, and thereupon declared the marriage dissolved and void. (10) When the woman saw these persons in this condition, exceedingly sorrowful, and shedding abundance of tears, she inquired of them the reason of their crying. (11) They replied, Inquire not into our circumstances; for we are not able to declare our misfortunes to any person whatsoever. (12) But still she pressed and desired them to communicate their case to her, intimating, that perhaps she might be able to direct them to a remedy. (13) So when they shewed the young woman to her, and the signs of the leprosy, which appeared between her eyes, (14) She said, I also, whom ye see in this place, was afflicted with the same distemper, and going on some business to Bethlehem, I went into a certain cave, and saw a woman named Mary, who had a son called Jesus. (15) She seeing me to be leprous, was concerned for me, and gave me some water with which she had washed her son's body; with that I sprinkled my body, and became clean. (16) Then said these women, Will you, Mistress, go along with us, and shew the Lady St. Mary to us? (17) To which she consenting, they arose and went to the Lady St. Mary, taking with them very noble presents. (18) And when they came in and offered their presents to her, they showed the leprous young woman what they brought with them to her. (19) Then said St. Mary, The mercy of the Lord Jesus Christ rest upon you; (20) And giving them a little of that water with which she had washed the body of Jesus Christ, she bade them wash the diseased person with it; which when they had done, she was presently cured; (21) So they, and all who were present, praised God; and being filled with joy, they went back to their own city, and gave praise to God on that account. (22) Then the prince hearing that his wife was cured, took her home and made a second marriage, giving thanks unto God for the recovery of his wife's health." (The First Infancy Gospel of Jesus Christ 12:7-22).



Little girl who is possessed is exercised by Infant Jesus' swaddling clothes

Apocryphal Writing: "(Chapter 13, verse 1) THERE was also a girl, who was afflicted by Satan; (2) For that cursed spirit did frequently appear to her in the shape of a dragon, and was inclined to swallow her up, and had so sucked out all her blood, that she looked like a dead carcase. (3) As often as she came to herself, with her hands wringed about her head she would cry out, and say, Wo, Wo is me, that there is no one to be found who can deliver me from that impious dragon! (4) Her father and

mother, and all who were about her and saw her, mourned and wept over her; (5) And all who were present would especially be under sorrow and in tears, when they heard her bewailing, and saying, My brethren and friends, is there no one who can deliver me from this murderer? (6) Then the prince's daughter, who had been cured of her leprosy, hearing the complaint of that girl, went upon the top of her castle, and saw her with her hands twisted about her head, pouring out a flood of tears, and all the people that were about her in sorrow. (7) Then she asked the husband of the possessed person, Whether his wife's mother was alive? He told her, That her father and mother were both alive. (8) Then she ordered her mother to be sent to her: to whom, when she saw her coming, she said, Is this possessed girl thy daughter? She moaning and bewailing said, Yes, madam, I bore her. (9) The prince's daughter answered, Disclose the secret of her case to me, for I confess to you that I was leprous, but the Lady Mary, the mother of Jesus Christ, healed me. (10) And if you desire your daughter to be restored to her former state, take her to Bethlehem, and inquire for Mary the mother of Jesus, and doubt not but your daughter will be cured; for I do not question but you will come home with great joy at your daughter's recovery. (11) As soon as ever she had done speaking, she arose and went with her daughter to the place appointed, and to Mary, and told her the case of her daughter. (12) When St. Mary had heard her story, she gave her a little of the water with which she had washed the body of her son Jesus, and bade her pour it upon the body of her daughter. (13) Likewise she gave her one of the swaddling cloths of the Lord Jesus, and said, Take this swaddling cloth and shew it to thine enemy as often as thou seest him; and she sent them away in peace. (14) After they had left that city and returned home, and the time was come in which Satan was wont to seize her, in the same moment this cursed spirit appeared to her in the shape of a huge dragon, and the girl seeing him was afraid. (15) The mother said to her, Be not afraid daughter; let him alone till he come nearer to thee! then shew him the swaddling cloth, which the Lady Mary gave us, and we shall see the event. (16) Satan then coming like a dreadful dragon, the body of the girl trembled for fear. (17) But as soon as she had put the swaddling cloth upon her head, and about her eyes, and shewed it to him, presently there issued forth from the swaddling cloth flames and burning coals, and fell upon the dragon. (18) Oh! how great a miracle was this, which was done: as soon as the dragon saw the swaddling cloth of the Lord Jesus, fire went forth and was scattered upon his head and eyes; so that he cried out with a loud voice, What have I to do with thee, Jesus, thou son of Mary, Whither shall I flee from thee? (19) So he drew back much affrighted, and left the girl. (20) And she was delivered from this trouble, and sang praises and thanks to God, and with her all who were present at the working of the miracle." (The First Infancy Gospel of Jesus Christ 13:1-20)



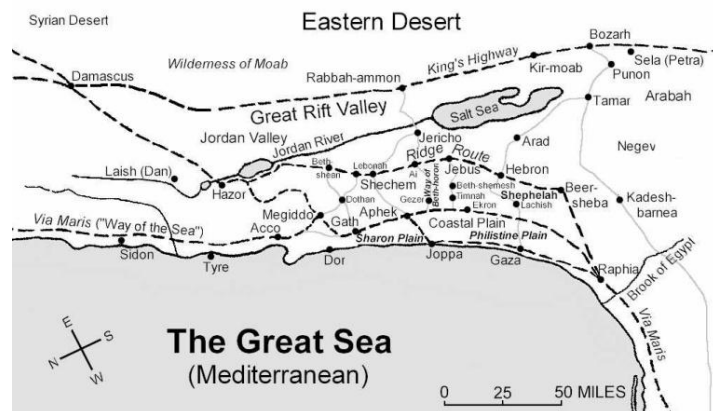
10- mother - The word "mother" is translated from the Greek word "μήτηρ" or "mētēr". It means literally "mother". Jesus was, and is, the biological Son of Mary. We know that Jesus traveled with Joseph and His mother. Apocryphal accounts have indicated that others may have traveled with the family. Any others in the company would have been of minor importance. What Jesus needed as a young man would have been no different than you and I. He needed a good father and mother.

11- land of Israel - They returned to Israel. This can be somewhat confusing. The term Israel has several usages. Israel was the new name given to Jacob, the grandson of Abraham, after he entered covenants with the Lord. Consequently, all his descendants and all those that enter into the covenant are called after his name. One of the blessings given to Abraham was a land of inheritance. From the head waters of Dan, to south of Hebron and from the Mediterranean to east of the Jordan became the Land of Israel. It was here that Joseph was commanded to take his family.



In 721BCE, Assyria took captive the northern kingdom of Israel. From that point on, the Israelites still living in the area started to refer to the remaining kingdom as the kingdom of Judah. When it became a Roman province, it was referred to as Judea. All these names refer to the same general area that we know as Israel on modern maps.

Joseph, Mary and Jesus most likely returned from Egypt via the "Way of the Sea", which is also called the "Via Maris". There were several trade routes that served as major arteries connecting the provinces and countries at the time of Jesus. One of the best know is the "King's Highway". The "King's Highway" does not pass through Israel, but runs just west of the Jordan. It is a North/South passage connecting the land of Assyrian with the Sinai Peninsula and then Egypt. Joseph could have choose this route, however, it would have been far out of his way and would have added days of hot hard travel to the journey. The Way of the Sea is a more likely course. It follows the coast of the Mediterranean, and is staggered with small cities and towns. This route would be cooler, easier, and have plentiful supplies.



Once Joseph entered the land of Israel he had several option. He could stay on the "Way of the Sea" and continue to Galilee, or he could take lesser roads that would have taken him to Jerusalem or through Ekron. We are unsure of his exact path, but the "Way of the Sea" is the most likely route. It also branches off and runs just south of Nazareth as shown below;



12 - they are dead - They? This is an interesting choice of words. Who were the they? The Greek translation is important here. The Greek phrase combines the Greek word "ἐκεῖνος" or "ekeinos" with the Greek word "θνήσκω" or "thnēskō". The Greek word "ekeinos" means he, she, it or they, while the Greek word "thnēskō" means to die or to be dead. The phrase found in scripture is "τεθνήκασιν", which is probably better translated as "he is dead". This makes sense since it was Herod that Great that wanted to kill the Messiah, and we know that Joseph did not return with his family until after Herod died, and according to Matthew, Archelaus had taken the throne of Judea.

Herod died an ugly death. According to Josephus, Herod's death was preceded by the following symptoms;

1. "...pains inwardly..."
2. "...it brought upon him a vehement appetite to eating, which he could not avoid to supply with one sort of food or other..."
3. "...His entrails were also ex-ulcerated, and the chief violence of his pain lay on his colon; an aqueous and transparent liquor also had settled itself about his feet, and a like matter afflicted him at the bottom of his belly..."
4. "...his privy-member was putrefied, and produced worms..."
5. "...when he sat upright, he had a difficulty of breathing, which was very loathsome, on account of the stench of his breath, and the quickness of its returns..."
6. "...he had also convulsions in all parts of his body, which increased his strength to an insufferable degree..."
7. "...his afflictions seemed greater than any one could bear..."

(Antiquities of the Jews, Flavius Josephus, Book 17, Chapter 6, verse 5)

The date of Herod's death is discussed at length in footnote #2 of this Chapter. Of his death Josephus records, **"When he had done these things, he died, the fifth day after he had caused Antipater to be slain; having reigned, since he had procured Antigonus to be slain, thirty-four years; but since he had been declared king by the Romans, thirty-seven."** (Antiquities of the Jews, Flavius Josephus, Book 17, Chapter 8, verse 1). Herod had prepared for his eventual death. Like the Egyptians, he prepared a burial chamber and edifice of great splendor. He hoped for the same glory in death that he sought for in life. Again, Josephus records, **"they prepared for his funeral, it being Archelaus's care that the procession to his father's sepulcher should be very sumptuous. Accordingly, he brought out all his ornaments to adorn the pomp of the funeral. The body was carried upon a golden bier, embroidered with very precious stones of great variety, and it was covered over with purple, as well as the body itself; he had a diadem upon his head, and above it a crown of gold; he also had a scepter in his right hand. About the bier were his sons and his numerous relations; next to these was the soldiery, distinguished according to their several countries and denominations; and they were put into the following order: First of all went his guards, then the band of Thracians, and after them the Germans; and next the band of Galatians, every one in their habiliments of war; and behind these marched the whole army in the same manner as they used to go out to war, and as they used to be put in array by their muster-masters and centurions; these were followed by five hundred of his domestics carrying spices. So they went eight furlongs to Herodium; for there by his own command he was to be buried. And thus did Herod end his life."** (Antiquities of the Jews, Flavius Josephus, Book 17, Chapter 8, verse 3).

To the left, starting at the top, are pictures associated with Herod's death. First is the shattered remains of Herod's sarcophagus. The sarcophagus, which was just over 8 feet long, was very unique, made of a Jerusalemite reddish limestone decorated by rosettes. The sarcophagus had a triangular cover decorated on its sides. The sarcophagus was found deliberately broken into hundreds of pieces. According to the historical record of Josephus Flavius as well as the archaeological evidence, it appears that the destruction of the monument and the sarcophagus occurred in the years 66-72CE during the first Jewish revolt against the Romans. At that time, Jewish rebels, who were known for their hatred of Herod as the "puppet ruler" of the Romans, took control of Herodium and destroyed the monument and sarcophagus.

Second from the top is a picture of the remains of Herod's burial structure. He constructed a mausoleum at Herodium which lays about 9 miles south of Jerusalem. Herodium was a desert fortress and palace. Herod's tomb was long since thought to lie on the exterior slopes of Herodium, which is now known as the "Tomb Estate." This area included two monumental buildings, a mikveh, or ritual bath, and a nearly 1200 foot long path prepared for Herod's funeral. It is believed that Herod's initial intention was to be buried in the Tomb Estate and that only in his later life did he ask to be buried within the artificial cone that gave Mount Herodium its volcano-shape.

The last and lower picture of the three is a reconstructed model of Herod's mausoleum, in which Herod was buried in the crown or top of the mausoleum. Some argue that the mausoleum could not have been Herod's as it is only 32 feet by 32 feet by 200 feet tall. The assumption is that Herod was so grand in everything he did that his mausoleum would naturally have been larger. Even so, it was a beautiful and enormous building.

13 - heard - The word "heard" is translated from the Greek word "ἀκούω" or "akouō". The word means to hear, but can also be translated as to learn about, to find out, or to receive information. It is apparent that Joseph led his family on faith, not really knowing what was happening back in Judea. I would imagine that as the family traveled close to Judea, information and rumors became for prevalent. They received information about Herod's death, but also that his son was now reigning in Judea.



- 14 - **Archelaus** - Archelaus was born in 23 BCE. He was the son of Herod the Great and Malthace his wife. He was the full brother to Antipas and a half brother to Phillip. As a young child he was sent to Rome by his father for a formal Roman education. According to Josephus, Archelaus' began to reign in Judea before Passover in what is presumed to be 4 BCE. Whether he was co-regent with Herod, or not, is debatable. It is also debatable as to what year he became an independent ruler of Judea. It might have been as late as 1 BCE.

Archelaus was put in charge of his father's funeral. At his funeral, Archelaus dressed in white and ascended a golden throne and appeared to be kind to the populace in Jerusalem. In order to appease them, he offered lower taxes and an end to the political imprisonment of Herod's enemies. The Jews were happy with Archelaus' offer, however, it took a turn when that was not enough. The crowd began to call for the punishment of those of Herod's people who ordered the death of the 2 teachers and the 40 youths who pulled down the eagle that Herod installed on the main temple structure over the front doors. They also demanded the replacement of the High Priest, from the appointed High Priest of Herod's to a High Priest, "...of greater piety and purity". Josephus does not tell who would be "...of greater piety and purity", but surely it would be someone chosen from the priestly class rather than a political appointment. To this request, however, Archelaus acceded, although he was becoming angry at the presumptions of the crowds. Archelaus asked for moderation and told the crowds that all would be well if they would put aside their animosities and wait until he was confirmed as King by Caesar Augustus.

Archelaus then left to feast with his friends. It was evening and as the darkness settled, a mourning and wailing began over the city. Archelaus began to worry as people began streaming into the Temple area and those who waited for the teachers continued their very loud mourning. The people were escalating in their threatening behavior. The Thackeray translation of Josephus here states it thus: **"The promoters of the mourning for the doctors stood in the body of the temple, procuring recruits for their faction"**. Josephus does not tell us who these "promoters of the mourning" were who recruited from within a body inside the Temple.

Archelaus then sent a general, some other officials and finally a "tribune in Command of a Cohort" to reason with these "Seditionists", to stop their "innovations" and wait until Archelaus could return from Rome and Caesar. Those who came from Archelaus were stoned, with many killed. After the stoning, those who stoned the soldiers returned to their sacrifices, as if nothing had happened. Josephus does not tell who performed the sacrifices in the Temple. It was after midnight, and Archelaus suddenly ordered the entire army into the city and to the Temple. Josephus records the death toll at 3,000. Archelaus sent heralds around the city announcing the cancellation of Passover.

Archelaus quickly sailed to Caesar and faced a group of enemies - his own family. Antipas, the brother of Archelaus who was deposed from Herod's will days earlier, argued that Archelaus merely feigned grief for his father, crying during the day and involved with great "merriment" during the nights. The threats carried out by Archelaus ending in the death of 3000 in the Temple were not just threats to the worshipers in Jerusalem at Passover, but also amounted to a threat to Caesar himself, since Archelaus acted in every manner a King, before such title had been given by Caesar.

At this point, Nicolaus of Damascus argued to Caesar that Archelaus acted appropriately and that Herod's will, supposedly written a few weeks prior (yielding the kingship to Archelaus and against his siblings), should be seen as valid. The change of this will in favor of Archelaus is given as Herod's true choice and, it is argued, occurred with Herod being in his right mind since he left the final decision to Caesar. The change of the will appears as one of Herod's last acts and it is attested from Jericho by one "Ptolemy", keeper of Herod's Seal. Nicolaus of Damascus had been Herod's confidant for years. He was loyal to Rome. Ptolemy was Nicolaus of Damascus' brother.

Archelaus, at the conclusion of the arguments, fell at Caesar's feet. Caesar raised him up and stated that Archelaus, "...was worthy to succeed his father". Caesar gave Archelaus the title of "Ethnarch" and divided the Kingdom. Rome would consolidate its power later.

Thus, Archelaus received the Tetrarchy of Judea with the last will and testament of his father, though a previous will had bequeathed it to his brother Antipas. He was proclaimed king by the army, but declined to assume the title until he had submitted his claims to Caesar Augustus in Rome. In Rome, he was opposed by Antipas and by many of the Jews, who feared his cruelty, based on the murder of 3000; but in the year of Herod's death, Augustus allotted to him the greater part of the kingdom (Samaria, Judea, and Idumea) with the title of ethnarch (not king) until 6 CE when Judaea province was formed, under direct Roman rule.

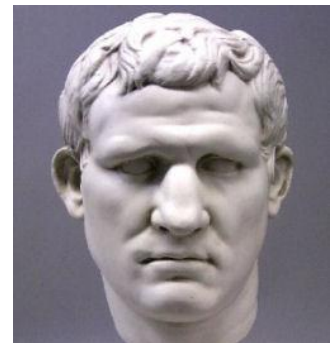
While he was in Rome, seeking Augustus' approval to rule in his father's stead, there were fresh riots. The leaders were a robber named Judas, a royal slave called Simon, a shepherd named Athronges and his brothers. Perhaps, they were all messianic claimants; in the case of Athronges, this is even probable. Archelaus' troops were unable to cope with them, and the Roman governor of Syria, Publius Quinctilius Varus, had to intervene. It was a major operation, which probably involved all the Syrian legions (III Gallica, VI Ferrata, X Fretensis). Two thousand people were crucified, but not all the leaders were caught. Ultimately, Archelaus came to terms with one of Athronges' brothers, something that will not have made a good impression on Rome. Matthew implies that Jesus' parents Joseph and Mary were afraid to go to the territories ruled by Archelaus, and therefore settled in Galilee. This makes perfect sense knowing that this was the situation that Joseph and Mary would have walked into. Additionally, if the powers that be were battling against proclaimed Messiah's, it might not have been good for Jesus to enter into Judea and have word get out that this was the Messiah that the wise men had sought after years prior.

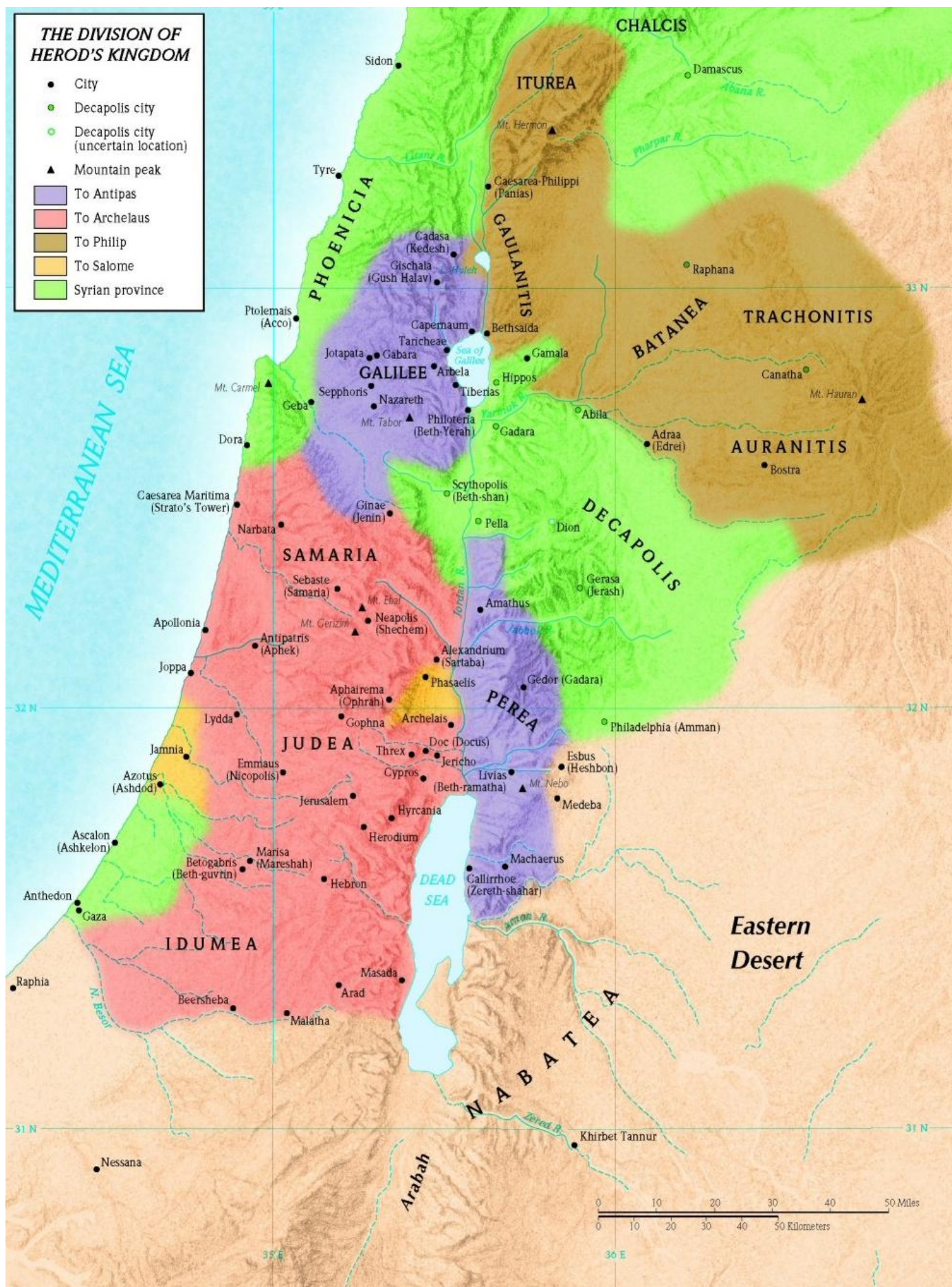
The first wife of Archelaus is named by Josephus simply as Mariamne, perhaps Mariamne III (Mariamne daughter of Aristobulus), whom he divorced to marry Glaphyra. She was the widow of Archelaus' brother Alexander, though her second husband, Juba, king of Mauretania, was alive. This violation of the Mosaic law, along with Archelaus' continued cruelty, increased the animosity of the Jews towards him until they eventually complained to Augustus. Archelaus was deposed in 6 CE and banished to Vienne in Gaul. Samaria, Judea proper, and Idumea became the Roman province of Judaea.

Archelaus was an evil man, with many of the attributes of his father. The attributes he lacked were political. He lacked the ability to control the people. Herod was ruthless, but seemed not to understand the balance between control and inciting riots and rebellion. Consequently, Archelaus could not maintain his position.

- 15 - **reign** - The word "reign" is translated from the Greek word "βασιλεύω" or "basileuō". It means "to be king" or "exercise kingly power". For Archelaus, his reign is typically set between the year 4 BCE and 6 CE, a total of 9 years. The end date is not in question, at least as far as I am aware. The start date of his reign is in question. The question is; was he co-regent with his father Herod. Reigns typically include any co-regency years. If this were the case, he may have been co-regent for several years until Herod's death at which time he ruled alone. Unfortunately, there is no clear conclusion on this matter. Not until further evidence is found.

- 16 - **Judaea** - The Judea of Herod the Great was transformed into a smaller province after his death. Galilee was annexed as a province under Herod Antipas, and land east of Jordan was annexed to Phillip. Smaller portions of Herod the Great's province were also annexed and given to Salome. The New Judea under Archelaus included Samaria and the land of Judah, Benjamin, and Simeon's inheritance. It also included the land known as Idumea. Though Archelaus was successful in obtaining Judea, it must have been a blow to lose the other lands. And the Herods had egos.





17 - **room** - The word "room" is translated from the Greek word "ἀντί" or "anti". It means "over against", "opposite", or "in the stead of". Archelaus took his father's throne in Judea, though ruling only roughly one third of the land mass. He would have occupied Herod's palace in Jerusalem as pictured to the right.



18 - **afraid** - The word "afraid" is translated from the Greek word "φοβέω" or "phobeō". It means "to be terrified", "fearful", or "afraid". Jerusalem during this time was a place of great unrest. It would have been a dangerous place to live, especially for a young child who was the promised Messiah. There would have been many who would have been willing to support the killing of Jesus for wicked and self serving reason.

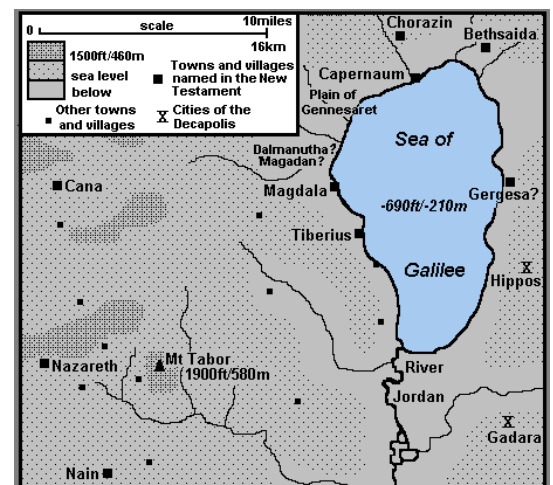
19 - **notwithstanding** - The word "notwithstanding" is translated from the Greek word "δέ" or "de", which means "but", "moreover", "and", etc.

20 - **warned of God** - The phrase "warned of God" is translated from the Greek word "κηρύττω" or "chrēmatisō". It means "to be divinely commanded", "admonished", and "instructed". Elder McConkie said, **"After Herod's death they returned with obvious purpose of settling again in Bethlehem, where they must have had an adequate place to live. But fearing Archelaus, son of Herod, they foresook the Judean province for greater security of the Galilean. Hence their return to and abode in Nazareth."** (The Doctrinal New testament Commentary, Volume 1, Bruce R. McConkie, page 108).

21 - **turned aside** - The phrase "turned aside" is translated from the Greek word "ἀναχωρέω" or "anachōreō". It means "to go back", "return", or "withdraw". It also has a "refugee" connotation being used for "those who through fear seek some other place". I imagine that there were others fleeing Jerusalem and the surrounding area during this time. It was unsafe. The Biblical record gives the impression that Joseph decided to turn way from Jerusalem, and more specifically Bethlehem, after an additional warning from God. He was receiving ongoing revelation. He was literally walking by faith. Elder McConkie said, **"Joseph was not told in the first instance to go to Nazareth; it took a second angelic visitation to specify the chosen part of the land of Israel. He was required to walk by faith; revelation came to him, as it does to all the faithful, line upon line as necessity requires."** (The Doctrinal New Testament Commentary, Volume 1, Bruce R. McConkie, page 109). Joseph was obviously a spiritual man, who was faithful to the Lord's direction.

My Bishop's wife spoke in Sacrament meeting in July 2014. Her name is Sister Trish Jacobus. She spoke of her pioneer ancestry. Speaking of one of her progenitors, she said that he fell away from the church because **"He wanted to lead, but refused to be led."** That has been an interesting point that I have given some time to ponder. Great leaders are humble followers of Christ. The Lord's elect demonstrate a great ability to be led regardless of their position. Joseph was the surrogate father of the Messiah. I believe he was given that great honor because of his ability to be led by the Biological Father of Jesus. Pride was not one of his attributes. We all need to be more like Joseph.

22 - **Galilee** - The word "Galilee" is translated from the Greek word "Γαλιλαία" or "Galilaia", which literally means "circuit". The Galilee region is bounded by the Mediterranean Sea on the west, the river Jordan on the east, the Lebanese border in the north, and the Jezreel Valley to the south. A line running from Acre on the coast to the northwest shore of the Kinneret (Sea of Galilee or Lake Tiberias) divides Lower Galilee, reaching an elevation of 1,500 feet (458 m) above sea level, from Upper Galilee, which attains altitudes of 4,000 feet (1,220 m). Galilee is a fertile, green area as opposed to a the rocky, dry region of Judea. It is the bread basket of Israel. The Megiddo valley is rich farm land. Mountains have trees. Galilee is full of life and all the resources to support life.



23 - **city** - The word "city" is translated from the Greek word "πόλις" or "polis". It means a city or a home town. It should be remembered that Nazareth was the city of Joseph. It was the place that Joseph lived when he became betrothed to Mary. It was in Nazareth that Gabriel appeared to both Mary and Joseph to announce the birth of Jesus.

24 - **Nazareth** - The name of the city of "Nazareth" is translated from the Greek word "Ναζαρέτ" or "Nazara". **"It was in Nazareth that Joseph settled, and it was in Nazareth that Jesus was brought up. It must not be thought that Nazareth was a little quite backwater, quite out of touch with life and with events. Nazareth lay in a hollow in the hills for half the world to be at his door. He could look west and the waters of the Mediterranean, blue in the distance, would meet his eyes; and he would see the ships going out to the ends of the earth. He had only to look at the plain which skirted the coasts, and he would see, slipping round the foot of every hill on which he stood, one of the greatest roads in the world. It was the road from Damascus to Egypt, the land bridge to Africa. It was one of the greatest caravan routes in the world. It was the road by which centuries before Joseph had been sold down into Egypt as a slave. It was the road that three hundred years before Alexander the Great and his legions had followed. It was the road by which centuries later Napoleon was to march. It was the road which in the twentieth century Allenby was to take. Sometimes it was called The Way of the South, and sometimes the Road of the Sea."** (The Gospel of Matthew, Volume 1, William Barclay, page 30-31).



what ancient nazareth may have looked like



- 25 - fulfilled** - The word "fulfilled" is translated from the Greek word "πληρῶν" or "plērō". It means "to carry into effect", "bring to realization", or "realize". It is also used to mean to fulfil, i.e. to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfillment. Matthew is clearly stating that Jesus being raised in Nazareth was as much a prophecy as Micah's prophecy of Jesus being born in Bethlehem (Micah 5:2). Unfortunately, it is not clear where the original prophecy came from.
- 26 - prophets** - The word "prophets" is translated from the Greek word "προφήτης" or "prophētēs". A prophet is someone called of God. A prophet is called to speak for the Almighty. Amos said, **"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."** (Amos 3:7). A prophet, as directed by heaven, can see the future, warn of danger, predict calamities, and even foretell where the Messiah was to be raised. **"Because our Father loves his children, he will not leave us to guess about what matters most in this life concerning where our attention could bring happiness or our indifference could bring sadness. Sometimes he will tell a person such things directly, by inspiration. But he will, in addition, tell us these important matters through his servants. ... He does this so that even those who cannot feel inspiration can know, if they will only listen, that they have been told the truth and been warned."** (Ensign, "The Family", President Henry B. Eyring, Ensign, February 1998, page 10).
- 27 - Nazarene** - The word "Nazarene" is translated from the Greek word "Ναζωραῖος" or "Nazōraios". The word means someone who comes from the city of Nazareth. It is also used for someone who had committed themselves to the Nazirite pledge, an oath of religious and physical purity. It was also used for Christians after Jesus' death. Finally, it is a title often applied to Jesus. According to Matthew, there was a clear prophecy that Jesus would come from Nazareth. One Biblical Scholar wrote, **"...There is no such text in the Old Testament. In fact Nazareth is never mentioned in the Old Testament. No one has ever satisfactorily solved the problem of what part of the Old Testament Matthew is thinking."** (The Gospel of Matthew, Volume 1, William Barclay, page 31). Bruce R. McConkie similarly said, **"Matthew here quotes one of the lost Messianic prophecies."** (The Doctrine New Testament Commentary, Volume 1, Bruce R. McConkie, page 109).

There is a theory about the lost prophecy that is worth mentioning. Professor Albright, a leading Biblical Scholar presented the theory as follows, **"He shall be called a Nazorean (Nazōralos). There have been many suggestions as to the possible origin of this saying. Some have seen in this evidence that early in his life Jesus pledged to the life of a Nazirite. But not only is the Greek for Nazirite Naziraios - apart from Judges 13:5 there is no clear Old Testament source from which Matthew might have derived his quotation. If the notation were simply a 'proof text', then there would be some slight justification for suggesting that what we have here is a text attesting to yet another wonderful birth, somewhat similar to that of Samson. But if the quotation is to be seen in total context, then another and more likely source must be found. The standard Syriac text (Peshitta) of this verse, which follows an earlier and more authentic tradition of Semitic place names, almost everywhere reads Nasath and Nasraya, while the later, more Greek-influenced Christian Palestinian Aramaic has Nazrath and Nazooraya."** (Matthew: A New Translation with Introduction and Commentary, The Anchor Yale Bible, W.E. Albright and C.S. Mann, page 20).

The ancient Hebrew, which is the language of the Old Testament, is where we are looking for our lost prophecy. It has a major weakness. Ancient Hebrew lacked vowels. Consequently, translation often required extrapolation, and some guess work. As Albright continued his search for the prophecy, he said, **"We looked for a passage where a**

form of the Hebrew consonants nsr appeared, but where also the meaning had been lost or obscured, both in the Hebrew Masoretic text and in the Greek of the Septuagint, Jeremiah 31:6 not only appears to be the only such example, but it also provides the necessary context against which the incidents of verses 19-23 can be measured." (Matthew: A New Translation with Introduction and Commentary, The Anchor Yale Bible, W.E. Albright and C.S. Mann, page 21). The term watchmen is translated from the Hebrew nsr or noosr meaning guard. Before we go further, let's look at the scripture that Albright has identified.

"For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God." (Jeremiah 31:6)

Mount Ephraim is symbolic of the firstborn. The watchman is equivalent symbolism to the shepherd. The Savior sure fits this description; however, there is much conjecture in Albright's theory.

28 - performed - The word "performed" is translated from the Greek "τελέω" or "teleō". It means "to perform", "execute", "to finish" or "to complete". Young Jewish children were required to study the Torah, learn the law and learn a trade. They were also required to follow the commandments with exactness and perfection. It is evident that Jesus was to be raised in a home that would perform the ordinances and follow the laws of heaven.

29 - all things - The phrase "all things" is translated from the Greek word "ἅπας" or "hapas". It means "whole", "all together", and "all". There is an apparent faithfulness that Mary and Joseph applied to the raising of their family. Jesus was raised and taught by parents that didn't sort of keep the commandments. They were not mostly righteous. They saw the necessity of doing all that their Father in Heaven had commanded them. No, they were not perfect, but Father chose the best parents possible to raise the Messiah. He had to learn like you and I, but His mission was larger than any of ours. We depended on Him. Consequently, Father prepared Him in all things. He learned obedience, and the ability to control the demands of a mortal body. He would have been prepared for His mission, which required perfection in all things. Like you and I, He learned line upon line and precept upon precept. He learned mortality in the same way you and I do. However, in all things He was perfect. **"Jesus never, never, never lost His focus!"** (General Conference, "Consecrate Thy Performance", Neal A. Maxwell, April 2002). His focus was to sacrifice for you and I.

30 - according to the law - The word "law" is translated from the Greek word "νόμος" or "nomos". It means "a law", "a custom", or "a commandment". Jesus observed the law of the Torah, the law of society, and the righteous customs established by the Jews. It is an image maybe unfamiliar to us, but Jesus would have worn phylacteries at the appointed time of morning prayer. He would have attended Synagogue and learned his letters. He would have observed the Sabbath, even the hedges around the law would have been observed. He would have learned not to take too many steps on the Sabbath. He would have observed the custom of learning His father's trade. Chapter 13, footnote # 3 discussed the law in greater detail.

31 - Lord - The word "Lord" is translated from the Greek word "κύριος" or "kyrios". The word is a generic name for deity. But, it does give inference to the one and true God. It is also frequently used in reference to the Messiah.

32 - grew - The word "grew" is translated from the Greek word "αὐξάνω" or "auxanō". It means "to cause to grow", "to increase" and "to become greater". **"From the until his formal ministry began, a period of perhaps twenty-seven or twenty-eight years, our Lord continued to live in Nazareth."** (The Doctrine New Testament Commentary, Volume 1, Bruce R. McConkie, page 109). The grand question is what exactly happened during his youth and adolescence. Other than scriptural references to Jesus observing the law, and growing, we have very little information. We have the story of Him visiting the temple at age 12, but that is but an isolated story.

We make assumptions as to Jesus' upbringing. We assume that he was taught well by His earthly parents, but we also assume that he was taught by His Father in Heaven. Aspects of His mission would have required Jesus to learn things that were beyond Mary and Joseph's ability. I would suspect that as He grew things were revealed to Him from Heaven that prepared Him to be the Savior of ALL mankind. Later in his ministry Jesus said, **"...Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."** (John 5:19). It is evident to me that Jesus was taught directly by God. Unfortunately, we do not have a record of how this happened or what transpired. It is an amazing thought to picture the God of Heaven teaching a young Jesus.

The only records we have of the Savior's childhood are apocryphal works. They are questionable by their very nature, yet Joseph Smith taught that there is truth to be had if we study them with the Spirit. Without the discernment of Holy Ghost it is difficult to separate fact from fiction. The following are Apocryphal stories from Jesus youth, grouped by similar sounding stories.

AGE 5

Jesus creates 12 sparrows

Apocryphal Writing: "(Chapter 1, verse 2) When the child Jesus was five years of age and there had been a shower of rain, which was now over, Jesus was playing with other Hebrew boys by a running stream; and the water running over the banks, stood in little lakes; (3) But the water instantly became clear and useful again; he having smote them only by his word, they readily obeyed him. (4) Then he took from the bank of the stream some soft clay, and formed out of it twelve sparrows; and there were other boys playing with him. (5) But a certain Jew seeing the things which he was doing, namely, his forming clay into the figures of sparrows on the sabbath day, went presently away, and told his father Joseph, and said, (6) Behold, thy boy is playing by the river side, and has taken clay, and formed it into twelve sparrows, and profaneth the sabbath. (7) Then Joseph came to the place where he was, and when he saw him, called to him, and said, Why doest thou that which it is not lawful to do on the sabbath day? (8) Then Jesus clapping together the palms of his hands, called to the sparrows, and said to them: Go, fly away; and while ye live remember me. (9) So the sparrows fled away, making a noise. (10) The Jews seeing this, were astonished, and went away, and told their chief persons what a strange miracle they had seen wrought by Jesus. (Chapter 2, verse 1) **BESIDES this, the son of Anna the**

Morning prayer

Phylacteries, called *tefillin* in Hebrew, are worn by observant Jewish men each weekday morning during prayer.

A reminder

• Two small leather boxes contain verses from the first books of the Bible; boxes are attached to leather straps

One tied to arm, the other placed on head

• Worn as a reminder of God and to follow Jewish law daily
• Removed at conclusion of morning prayer services



scribe was standing there with Joseph, and took a bough of a willow tree, and scattered the waters which Jesus had gathered into lakes. (2) But the boy Jesus seeing what he had done, became angry, and said to him, Thou fool, what harm did the lake do thee, that thou shouldst scatter the water? (3) Behold, now thou shalt wither as a tree, and shalt not bring forth either leaves, or branches, or fruit. (4) And immediately he became withered all over. (5) Then Jesus went away home. But the parents of the boy who was withered, lamenting the misfortune of his youth, took and carried him to Joseph, accusing him, and said, Why dost thou keep a son who is guilty of such actions? (6) Then Jesus at the request of all who were present did heal him, leaving only some small member to continue withered, that they might take warning." (The Infancy Gospel of Thomas, 1:2-10 and 2:1-6).

Apocryphal Writing: "(Chapter 1, verse 46) Again, on another day, the Lord Jesus was with the boys at a stream of water, and they had again made little fish-ponds. And the Lord Jesus had made twelve sparrows, and had arranged them round His fish-pond, three on each side. And it was the Sabbath-day. Wherefore a Jew, the son of Hanan, coming up, and seeing them thus engaged, said in anger and great indignation: Do you make figures of clay on the Sabbath-day? And he ran quickly, and destroyed their fish-ponds. But when the Lord Jesus clapped His hands over the sparrows which He had made, they flew away chirping. Then the son of Hanan came up to the fish-pond of Jesus also, and kicked it with his shoes, and the water of it vanished away. And the Lord Jesus said to him: As that water has vanished away, so thy life shall likewise vanish away. And immediately that boy dried up." (The Arabic Gospel of the Infancy of the Saviour, 1:46).



Apocryphal Writing: "(Chapter 19, verse 16) Again on another day the Lord Jesus was with some boys by a river and they drew water out of the river by little channels, and made little fish-pools. (17) But the Lord Jesus had made twelve sparrows, and placed them about his pool on each side, three on a side. (18) But it was the Sabbath day, and the son of Hanani a Jew came by, and saw them making these things, and said, Do ye thus make figures of clay on the Sabbath? And he ran to them, and broke down their fish-pools. (19) But when the Lord Jesus clapped his hands over the sparrows which he had made, they fled away chirping. (20) At length the son of Hanani coming to the fish-pool of Jesus to destroy it, the water vanished away, and the Lord Jesus said to him, (21) In like manner as this water has vanished, so shall thy life vanish; and presently the boy died." (The First Infancy Gospel of Jesus Christ 19:16-21).

Smiting Jesus on the Arm

Apocryphal Writing: "(Chapter 2, verse 7) Another time Jesus went forth into the street, and a boy running by, rushed upon his shoulder; (8) At which Jesus being angry, said to him, thou shalt go no farther. (9) And he instantly fell down dead: (10) Which when some persons saw, they said, Where was this boy born, that everything which he says presently cometh to pass? (11) Then the parents of the dead boy going to Joseph complained, saying, You are not fit to live with us, in our city, having such a boy as that: (12) Either teach him that he bless and not curse, or else depart hence with him, for he kills our children. (13) Then Joseph calling the boy Jesus by himself, instructed him saying, Why dost thou such things to injure the people so, that they hate us and prosecute us? (14) But Jesus replied, I know that what thou sayest is not of thyself, but for thy sake I will say nothing; (15) But they who have said these things to thee, shall suffer everlasting punishment. (16) And immediately they who had accused him became blind. (17) And all they who saw it were exceedingly afraid and confounded, and said concerning him, Whatsoever he saith, whether good or bad, immediately cometh to pass: and they were amazed. (18) And when they saw this action of Christ, Joseph arose, and plucked him by the ear, at which the boy was angry, and said to him, Be easy; (19) For if they seek for us, they shall not find us: thou hast done very imprudently. (20) Dost thou not know that I am thine? Trouble me no more." (The Infancy Gospel of Thomas 2:7-20).

Apocryphal Writing: "(Chapter 19, verse 22) Another time, when the Lord Jesus was coming home in the evening with Joseph, he met a boy, who ran so hard against him, that he threw him down; (23) To whom the Lord Jesus said, As thou hast thrown me down, so shalt thou fall, nor ever rise. (24) And that moment the boy fell down and died." (The First Infancy Gospel of Jesus Christ 19:22-24).

Jesus goes to School for the 1st time

Apocryphal Writing: "(Chapter 6, verse 1) There was therefore a man named Zacheus who heard all that Jesus said unto Joseph, and he marvelled in himself and said: I have never beheld such a child that spake so. And he came near unto Joseph and said to him: Thou hast a wise child: deliver him to me to learn letters, and when he is learned in the study of the letters, I will teach him reverently that he become not foolish. Joseph answered and said unto him: No man is able to teach him but God only. Think you that this young child will be the occasion unto us of little torment,



my brother? (2) But when Jesus heard Joseph saying these things, he said unto Zacheus: Verily, O master, all things that proceed out of my mouth are true. And I am before all men, and I am Lord, but ye are the children of strangers: for unto me is given the glory of thy life, and when thou shalt raise that standard (i. e. the cross) whereof my father spake, then shalt thou understand that all things that proceed out of my mouth are true. (3) But the Jews which stood by and heard the words which Jesus spake, marvelled and said: Now have we seen such wonders and heard such words from this child, as we have never



heard neither shall hear from any other man, neither from the chief priests nor the doctors nor the Pharisees. (4) Jesus answered and said unto them: Wherefore marvel ye? Do ye think it a thing incredible that I have told you the truth? I know when ye were born, and your fathers: and if I should say more unto you, I know when the world was created, and who sent me unto you. When the Jews heard the word which the child spake, they were wroth because they were not able to answer him. And the child turned himself about and rejoiced and said: I spake unto you a proverb; but I know that ye are weak and know not anything. (5) Now that master said unto Joseph: Bring him unto me and I will teach him letters. And Joseph took the

child Jesus and brought him to the house [of a certain master] where other children also were taught. But the master began to teach him the letters with sweet speech, and wrote for him the first line which goeth from A unto T, and began to flatter him and to teach him (and commanded him to say the letters:); but the child held his peace. (6) Then that teacher smote the child on the head and when the child received the blow, he said unto him: I ought to teach thee and not thou to teach me. I know the letters which thou wouldest teach me, and I know that ye are unto me as vessels out of which cometh nought but sound, and neither wisdom nor salvation of the soul. And beginning the line he spake all the letters from A even unto T fully with much quickness: and he looked upon the master and said: But thou knowest not how to interpret A and B: how wouldest thou teach others? Thou hypocrite, if thou knowest and canst tell me concerning A, then will I tell thee concerning B. But when the teacher began to expound concerning the first letter, he was not able to give any answer. (7) Then said Jesus unto Zacheus: Harken unto me, O master and understand the first letter. Give ear unto me, how that it hath two lines (eight quite unintelligible descriptive phrases follow). (8) Now when Zacheus saw that he so divided the first letter he was confounded at such names, and at his teaching, and cried out and said: Woe is me, for I am confounded: I have hired shame unto myself by means of this child. And he said unto Joseph: I beseech thee earnestly, my brother, take him away from me: for I cannot look upon his face nor hear his mighty words. (9) For this child is able to subdue the fire and to restrain the sea, for he was born before the worlds. What womb bare him or what manner of mother brought him up I know not. (10) O my friends, I am astray in my wits, I am mocked, wretched man that I am. I said that I had a disciple, but he is found to be my master. I cannot overcome my shame, for I am old, and I cannot find wherewithal to answer him, so that I am like to fall into heavy sickness and depart out of the world or go away from this city, for all men have seen my shame, that a child hath ensnared me. What can I answer any man, or what words can I speak, for he hath overcome me at the first letter! I am confounded, O ye my friends and acquaintances, and I can find neither first nor last to answer him. (11) And now I beseech thee brother Joseph, remove him from me and take him unto thine house, for either he is a sorcerer or a god (Lord) or an angel, and what to say I know not. (12) And Jesus turned himself unto the Jews that were with Zacheus and said unto them: Now let all them that see not see and let them understand which understand not, and let the deaf hear, and let them arise which have died by my means, and let me call them that are high unto that which is higher, even as he that sent me unto you hath commanded me. And when the child Jesus ceased speaking, all the afflicted were made whole, as many as had been afflicted at his word. And they durst not speak unto him. " (The Infancy Gospel of Thomas (Latin Text), 6:1-12).



Apocryphal Writing: "(Chapter 1, verse 48) There was, moreover, at Jerusalem, a certain man named Zacchaeus, who taught boys. He said to Joseph: Why, O Joseph, dost thou not bring Jesus to the to learn his letters? Joseph agreed to do so, and reported the matter to the Lady Mary. They therefore took Him to the master; and he, as soon as he saw Him, wrote out the alphabet for Him, and told Him to say Aleph. And when He had said Aleph, the master ordered Him to pronounce Beth. And the Lord Jesus said to him: Tell me first the meaning of the letter Aleph, and then I shall pronounce Beth. And when the master threatened to flog Him, the Lord Jesus explained to him the meanings of the letters Aleph and Beth; also which figures of the letter were straight, which crooked, which drawn round into a spiral, which marked with points, which without them, why one letter went before another; and many other things He began to recount and to elucidate which the master himself had never either heard or read in any book. The Lord Jesus, moreover, said to the master: Listen, and I shall say them to thee. And He began clearly and distinctly to repeat Aleph, Beth, Gimel, Daleth, on to Tau. And the master was astonished, and said: I think that this boy was born before Noah. And turning to Joseph, he said: Thou hast brought to me to be taught a boy more learned than all the masters. To the Lady Mary also he said: This son of thine has no need of instruction." (The Arabic Gospel of the Infancy of the Savior 1:48).

Apocryphal Writing: "(Chapter 20, verse 1) THERE was also at Jerusalem one named Zaccheus, who was a schoolmaster. (2) And he said to Joseph, Joseph, why dost thou not send Jesus to me, that he may learn his letters? (3) Joseph agreed, and told St. Mary; (4) So they brought him to that master; who, as soon as he saw him, wrote out an alphabet for him. (5) And he bade him say Aleph; and when he had said Aleph, the master bade him pronounce Beth. (6) Then the Lord Jesus said to him, Tell me first the meaning of the letter Aleph, and then I will pronounce Beth. (7) And when the master threatened to whip him, the Lord Jesus explained to him the meaning of the letters Aleph and Beth; (8) Also which were the straight figures of the letters, which the oblique, and what letters had double figures; which had points, and which had none; why one letter went before another; and many other things he began to tell him, and explain, of which the master himself had never heard, nor read in any book. (9) The Lord Jesus farther said to the master, Take notice how I say to thee; then he began clearly and distinctly to say Aleph, Beth, Gimel, Daleth, and so on to the end of the alphabet. (10) At this the master was so surprised, that he said, I believe this boy was born before Noah; (11) And turning to Joseph, he said, Thou hast brought a boy to me to be taught, who is more learned than any master. (12) He said also unto St. Mary, This your son has no need of any learning. (13) They brought him then to a more learned master, who, when he saw him, said, say Aleph. (14) And when he had said Aleph, the master bade him pronounce Beth; to which the Lord Jesus replied, Tell me first the meaning of the letter Aleph, and then I will pronounce Beth. (15) But this master, when he lift up his hand to whip him, had his hand presently withered, and he died. (16) Then said Joseph to St. Mary, henceforth we will not allow him to go out of the house; for every one who displeases him is killed." (The First Infancy Gospel of Jesus Christ 20:1-16).

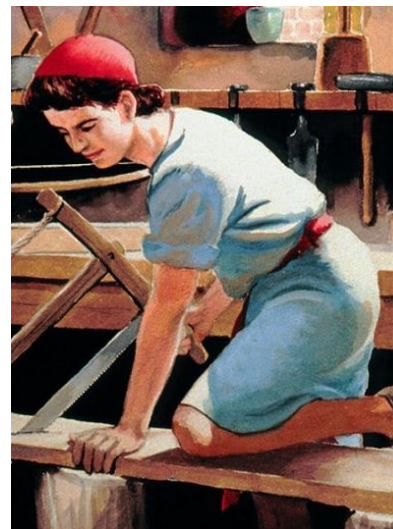


The Child that fell from the Roof

Apocryphal Writing: "(Chapter 7, verse 1) Now on a day, when Jesus climbed up upon an house with the children, he began to play with them: but one of the boys fell down through the door out of the upper chamber and died straightway. And when the children saw it they fled all of them, but Jesus remained alone in the house. (2) And when the parents of the child which had died came they spake against Jesus saying: Of a truth thou madest him fall. But Jesus said: I never made him fall: nevertheless they accused him still. Jesus therefore came down from the house and stood over the dead child and cried with a loud voice, calling him by his name: Zeno, Zeno, arise and say if I made thee fall. And on a sudden he arose and said: Nay, Lord. And when his parents saw this great miracle which Jesus did, they glorified God, and worshipped Jesus.." (The Infancy Gospel of Thomas (Latin Text) 7:1-2).

Apocryphal Writing: "(Chapter 1, verse 44) One day, when the Lord Jesus was again with the boys playing on the roof of a house, one of the boys fell down from above, and immediately expired. And the rest of the boys fled in all directions, and the Lord Jesus was left alone on the roof. And the relations of the boy came up and said to the Lord Jesus: It was thou who didst throw our son headlong from the roof. And when He denied it, they cried out, saying: Our son is dead, and here is he who has killed him. And the Lord Jesus said to them: Do not bring an evil report against me; but if you do not believe me, come and let us ask the boy himself, that he may bring the truth to light. Then the Lord Jesus went down, and standing over the dead body, said, with a loud voice: Zeno, Zeno, who threw thee down from the roof? Then the dead boy answered and said: My lord, it was not thou who didst throw me down, but such a one cast me down from it. And when the Lord commanded those who were standing by to attend to His words, all who were present praised God for this miracle." (The Arabic Gospel of the Infancy of the Savior 1:44).

Apocryphal Writing: "(Chapter 19, verse 4) On a certain day the Lord Jesus was with some boys, who were playing on the housetop, and one of the boys fell down, and presently died. (5) Upon which the other boys all running away, the Lord Jesus was left alone on the house-top. (6) And the boy's relations came to him and said to the Lord Jesus, Thou didst throw our son down from the housetop. (7) But he denying it, they cried out, Our son is dead, and this is he who killed him. (8) The Lord Jesus replied to them, Do not charge me with a crime, of which you are not able to convict me, but let us go ask the boy himself, who will bring the truth to light. (9) Then the Lord Jesus going down stood over the head of the dead boy, and said with a loud voice, Zeinunus, Zeinunus, who threw thee down from the housetop? (10) Then the dead boy answered, thou didst not throw me down, but such a one did. (11) And when the Lord Jesus bade those who stood by to take notice of his words, all who were present praised God on account of that miracle." (The First Infancy Gospel of Jesus Christ 19:4-11).



The Axe Head into the Foot

Apocryphal Writing: "(Chapter 8, verse 1) And after a few days a certain boy of that village was cleaving wood, and smote his foot. (2) And when much people came unto him, Jesus also came with them. And he touched the foot which was hurt, and forthwith it was made whole. And Jesus said unto him:

Arise and cleave the wood and remember me. But when the multitude that were with him saw the signs which were done they worshipped Jesus and said: of a truth we believe surely that thou art God. "(The Infancy Gospel of Thomas (Latin Text), 8:1-2).

The change color at the dyer

Apocryphal Writing: "(Chapter 1, verse 37)

On a certain day the Lord Jesus, running about and playing with the boys, passed the shop of a dyer, whose name was Salem; and he had in his shop many pieces of cloth which he was to dye. The Lord Jesus then, going into his shop, took up all the pieces of cloth, and threw them into a tub full of indigo. And when Salem came and saw his cloths destroyed, he began to cry out with a loud voice, and to reproach Jesus, saying: Why hast thou done this to me, O son of Mary? Thou hast disgraced me before all my townsmen: for, seeing that every one wished the colour that suited himself, thou indeed hast come and destroyed them all. The Lord Jesus answered: I shall change for thee the colour of any piece of cloth which thou shalt wish to be changed. And immediately He began to take the pieces of cloth out of the tub, each of them of that colour which the dyer wished, until He had taken them all out. When the Jews saw this miracle and prodigy, they praised God." (The Arabic Gospel of the Infancy of the Savior 1:37).



Apocryphal Writing: "(Chapter 15, verse 8) On a certain day also, when the Lord Jesus was playing with the boys, and running about, he passed by a dyer's shop, whose name was Salem. (9) And there were in his shop many pieces of cloth belonging to the people of that city, which they designed to dye of several colours. (10) Then the Lord Jesus going into the dyer's shop, took all the cloths, and threw them into the furnace. (11) When Salem came home, and saw the cloths spoiled, he began to make a great noise, and to chide the Lord Jesus, saying, (12) What hast thou done to me, O thou Son of Mary? Thou hast injured both me and my neighbours; they all desired their cloths of a proper colour; but .thou hast come, and spoiled them all. (13) The Lord Jesus replied, I will change the colour of every cloth to what colour thou desirest; (14) And then he presently began to take the cloths out of the furnace, and they were all dyed of those same colours which the dyer desired. (15) And when the Jews saw this surprising miracle, they praised God." (The First Infancy Gospel of Jesus Christ 15:8-15).

AGE 6

Fetching Water

Apocryphal Writing: "(Chapter 9, verse 1) And when Jesus was six years old, his mother sent him to draw water. And when Jesus was come unto the well there was much people there and they brake his pitcher. (2) But he took the cloak which he had upon him and filled it with water and brought it to Mary his mother. And when his mother saw the miracle that Jesus did she kissed him and said: Lord, hearken unto me and save my son." (The Infancy Gospel of Thomas (Latin Text) 9:1-2).

Apocryphal Writing: "(Chapter 1, verse 45) Once upon a time the Lady Mary had ordered the Lord Jesus to go and bring her water from the well. And when He had gone to get the water, the pitcher already full was knocked against something, and broken. And the Lord Jesus stretched out His handkerchief, and collected the water, and carried it to His mother; and she was astonished at it. And she hid and preserved in her heart all that she saw." (The Arabic Gospel of the Infancy of the Savior, 1:45).

Apocryphal Writing: "(Chapter 19, verse 12) On a certain time the Lady Mary had commanded the Lord Jesus to fetch her some water out of the well; (13) And when he had gone to fetch the water, the pitcher, when it was brought up full, brake. (14) But Jesus spreading his mantle gathered up the water again, and brought it in that to his mother. (15) Who, being astonished at this wonderful thing, laid up this, and all the other things which she had seen, in her memory." (The First Infancy Gospel of Jesus Christ 19:12-15).



Sowing

Apocryphal Writing: "(Chapter 10, verse 1) Now when it was seed time, Joseph went forth to sow corn, and Jesus followed after him. And when Joseph began to sow, Jesus put forth his hand and took of the corn so much as he could hold in his hand, and scattered it. (2) Joseph therefore came at the time of harvest to reap his harvest. And Jesus also came and gathered the ears which he had sown, and they made an hundred measures of good corn: and he called the poor and the widows and fatherless and gave them the corn which he had gained, save that Joseph took a little thereof unto his house for a blessing [of Jesus]. (The Infancy Gospel of Thomas (Latin Text) 10:1-2).

Jesus meets the young Judas

Apocryphal Writing: "(Chapter 1, verse 35) Another woman was living in the same place, whose son was tormented by Satan. He, Judas by name, as often as Satan seized him, used to bite all who came near him; and if he found no one near him, he used to bite his own hands and other limbs. The mother of this wretched creature, then, hearing the fame of the Lady Mary and her son Jesus, rose up and brought her son Judas with her to the Lady Mary. In the meantime, James and Joses had taken the child the Lord Jesus with them to play with the other children; and they had gone out of the house and sat down, and the Lord Jesus with them. And the demoniac Judas came up, and sat down at Jesus' right hand: then, being attacked by Satan in the same manner as usual, he wished to bite the Lord Jesus, but was not able; nevertheless he struck Jesus on the right side, whereupon He began to weep. And immediately Satan went forth out of that boy, fleeing like a mad dog. And this boy who struck Jesus, and out of whom Satan went forth in the shape of a dog, was Judas Iscariot, who betrayed Him to the Jews; and that same side on which Judas struck Him, the Jews transfixed with a lance." (The Arabic Gospel of the Infancy of the Savior 1:35).



Apocryphal Writing: "(Chapter 14, verse 1) ANOTHER woman likewise lived there, whose son was possessed by Satan. (2) This boy, named Judas, as often as Satan seized him, was inclined to bite all that were present; and if he found no one else near him, he would bite his own hands and other parts. (3) But the mother of this miserable boy, hearing of St. Mary and her son Jesus, arose presently, and taking her son in her arms, brought him to the Lady Mary. (4) In the meantime, James and Joses had taken away the infant, the Lord Jesus, to play at a proper season with other children; and when they went forth, they sat down and the Lord Jesus with them. (5) Then Judas, who was possessed, came and sat down at the right hand of Jesus. (6) When Satan was acting upon him as usual, he went about to bite the Lord Jesus. (7) And because he could not do it, he struck Jesus on the right side, so that he cried out. (8) And in the same moment Satan went out of the boy, and ran away like a mad dog. (9) This same boy who struck Jesus, and out of whom Satan went in the form of a dog, was Judas Iscariot, who betrayed him to the Jews. (10) And that same side, on which Judas struck him, the Jews pierced with a spear." (The First Infancy Gospel of Jesus Christ 14:1-10).

AGE 7

Creation of Animals from Clay

Apocryphal Writing: "(Chapter 1, verse 36) Now, when the Lord Jesus had completed seven years from His birth, on a certain day He was occupied with boys of His own age. For they were playing among clay, from which they were making images of asses, oxen, birds, and other animals; and each one boasting of his skill, was praising his own work. Then the Lord Jesus said to the boys: The images that I have made I will order to walk. The boys asked Him whether then he were the son of the Creator; and the Lord Jesus bade them walk. And they immediately began to leap; and then, when He had given them leave, they again stood still. And He had made figures of birds and sparrows, which flew when He told them to fly, and stood still when He told them to stand, and ate and drank when He handed them food and drink. After the boys had gone away and told this to their parents, their fathers said to them: My sons, take care not to keep company with him again, for he is a wizard: flee from him, therefore, and avoid him, and do not play with him again after this." (The Arabic Gospel of the Infancy of the Savior 1:36).



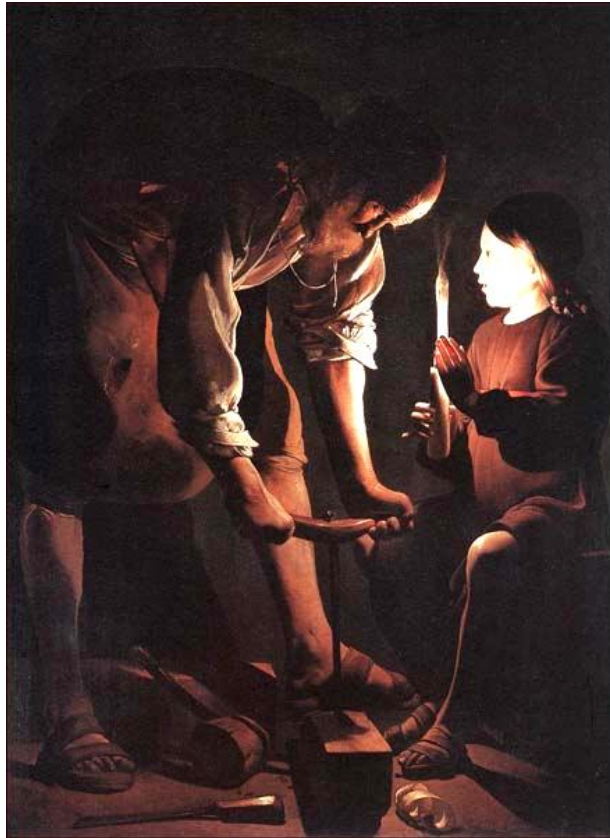
Apocryphal Writing: "(Chapter 15, verse 1) AND when the Lord Jesus was seven years of age, he was on a certain day with other boys his companions about the same age. (2) Who when they were at play, made clay into several shapes, namely, asses, oxen, birds, and other figures, (3) Each boasting of his work, and endeavouring to exceed the rest. (4) Then the Lord Jesus said to the boys, I will command these figures which I have made to walk. (5) And immediately they moved, and when he commanded them to return, they returned. (6) He had also made the figures of birds and sparrows, which, when he commanded to fly, did fly, and when he commanded to stand still, did stand still; and if he gave them meat and drink, they did eat and drink. (7) When at length the boys went away, and related these things to their parents, their fathers said to them, Take heed, children, for the future, of his company, for he is a sorcerer; shun and avoid him, and from henceforth never play with him." (The First Infancy Gospel of Jesus Christ 15:1-7).

Stretching Wood

Apocryphal Writing: "(Chapter 11, verse 1) And Jesus came to be eight years old. Now Joseph was a builder and wrought ploughs and yokes for oxen. And on a day a certain rich man said unto Joseph: Sir, make me a bed serviceable and comely. But Joseph was troubled because the beam which he had made ready for the work was short. (2) Jesus said unto him: Be not troubled, but take thou hold of this beam by the one end and I by the other, and let us draw it out. And so it came to pass, and forthwith Joseph found it serviceable for that which he desired. And he said unto Joseph: Behold, fashion that thou wilt. But Joseph when he saw what was done embraced him and said: Blessed am I for that God hath given me such a son. ". (The Infancy Gospel of Thomas (Latin Text) 11:1-2).

Apocryphal Writing: "(Chapter 1, verse 38) And Joseph used to go about through the whole city, and take the Lord Jesus with him, when people sent for him in the way of his trade to make for them doors, and milk-pails, and beds, and chests; and the Lord Jesus was with him wherever he went. As often, therefore, as Joseph had to make anything a cubit or a span longer or shorter, wider or narrower, the Lord Jesus stretched His hand towards it; and as soon as He did so, it became such as Joseph wished. Nor was it necessary for him to make anything with his own hand, for Joseph was not very skilful in carpentry." (The Arabic Gospel of the Infancy of the Savior 1:38).

Apocryphal Writing: "(Chapter 16, verse 1) AND Joseph, wheresoever he went in the city, took the Lord Jesus with him, where he was sent for to work to make gates, or milk-pails, or sieves, or boxes; the Lord Jesus was with him wheresoever he went. (2) And as often as Joseph had anything in his work, to make longer or shorter, or wider, or narrower, the Lord Jesus would stretch his hand towards it. (3) And presently it became as Joseph would have it. (4) So that he had no need to finish anything with his own hands, for he was not very skilful at his carpenter's trade. (5) On a certain time the King of Jerusalem sent for him, and said, I would have thee make me a throne of the same dimensions with that place in which I commonly sit. (6) Joseph obeyed, and forthwith began the work, and continued two years in the king's palace before he finished it. (7) And when he came to fix it in its place, he found it wanted two spans on each side of the appointed measure. (8) Which, when the king saw, he was very angry with Joseph; (9) And Joseph afraid of the king's anger, went to bed without his supper, taking not any thing to eat. (10) Then the Lord Jesus asked him, What he was afraid of? (11) Joseph replied, Because I have lost my labour in the work which I have been about these two years. (12) Jesus said to him, Fear not, neither be cast down; (13) Do thou lay hold on one side of the throne, and I will the other, and we will bring it to its just dimensions. (14) And when Joseph had done as the Lord Jesus said, and each of them had with strength drawn his side, the throne obeyed, and was brought to the proper dimensions of the place: (15) Which miracle when they who stood by saw, they were astonished, and praised God. (16) The throne was made of the same wood, which was in being in Solomon's time, namely, wood adorned with various shapes and figures." (The First Infancy Gospel of Jesus Christ 16:1-16).

Jesus goes to School for the 2nd time

Apocryphal Writing: "(Chapter 12, verse 1) And when Joseph saw that he had so great grace and that he increased in stature, he thought to deliver him over to learn letters. And he delivered him to another doctor that he should teach him. Then said that doctor unto Joseph: What manner of letters wouldst thou teach this child? Joseph answered and said: Teach him first the letters of the Gentiles and after that the Hebrew. Now the doctor knew that he was of an excellent understanding, and received him gladly. And when he had written for him the first line, that is to say A and B, he taught him for the space of some hours: but Jesus held his peace and answered nothing. (2) At the last Jesus said unto the master: If thou be verily a master and indeed knowest the letters, tell me the power of A and I will tell thee the power of B. Then was the master filled with indignation and smote him on the head. But Jesus was wroth and cursed him, and on a sudden he fell down and died. (3) But Jesus returned unto his own home. And Joseph enjoined Mary his mother that she should not let him go out of the court of the house." (The Infancy Gospel of Thomas (Latin Text) 12:1-3).

Apocryphal Writing: "(Chapter 1, verse 49) Thereafter they took Him to another and a more learned master, who, when he saw Him, said: Say Aleph. And when He had said Aleph, the master ordered him to pronounce Beth. And the Lord Jesus answered him, and said: First tell me the meaning of the letter Aleph, and then I shall pronounce Beth. And when the master hereupon raised his hand and flogged Him, immediately his hand dried up, and he died. Then said Joseph, to the Lady Mary: From this time we

shall not let him go out of the house, since every one who opposes him is struck dead." (The Arabic Gospel of the Infancy of the Savior 1:49).

Jesus goes to School for the 3rd time

Apocryphal Writing: "(Chapter 13, verse 1) After many days there came another doctor which was a friend of Joseph and said unto him: Deliver him to me and I will teach him letters with much gentleness. And Joseph said unto him: If thou art able, take him and teach him, and it shall be done gladly. And when the doctor received Jesus, he went with fear and great boldness and took him rejoicing. (2) And when he was come unto the house of the doctor, he found a book lying in that place and took it and opened it, and read not those things which were written therein, but opened his mouth and spake by the Holy Ghost and taught the law: and all that stood by hearkened attentively, and the teacher sat by him and heard him gladly and entreated him to continue teaching. And much people gathered together and heard all the holy doctrine which he taught and the beloved words which proceeded out of his mouth marvelling that he being a little child spake such things. (3) But when Joseph heard, he was afraid and ran unto the place where Jesus was; and the master said unto Joseph: Know my brother, that I received thy child to teach him and instruct him, but he is filled with great grace and wisdom. Therefore behold now, take him unto thy house with joy, because the grace which he hath is given him of the Lord. (4) And when Jesus heard the master speak thus he was joyful and said: Lo, now thou hast well said, O master: for thy sake shall he rise again who was dead. And Joseph took him unto his own home." (The Infancy Gospel of Thomas (Latin Text) 13:1-4).



James the Brother of Jesus and the Viper

Apocryphal Writing: "(Chapter 14, verse 1) Now Joseph sent James to gather straw, and Jesus followed after him. And as James gathered straw, a viper bit him and he fell to the earth as dead by means of the venom. But when Jesus saw that, he breathed upon his wound and forthwith James was made whole, and the viper died." (The Infancy Gospel of Thomas (Latin Text) 14:1).

Apocryphal Writing: "(Chapter 1, verse 43) On another day, Joseph sent his son James to gather wood, and the Lord Jesus went with him as his companion. And when they had come to the place where the wood was, and James had begun to gather it, behold, a venomous viper bit his band, so that he began to cry out and weep. The Lord Jesus then, seeing him in this condition, went up to him, and blew upon the place where the viper had bitten him; and this being done, he was healed immediately." (The Arabic Gospel of the Infancy of the Savior, 1:43).

Apocryphal Writing: "(Chapter 19, verse 1) ON another day Joseph sent his son James to gather wood and the Lord Jesus went with him; (2) And when they came to the place where the wood was, and James began to gather it, behold, a venomous viper bit him, so that he began to cry, and make a noise. (3) The Lord Jesus seeing him in this condition, came to him, and blowed upon the place where the viper had bit him, and it was instantly well." (The First Infancy Gospel of Jesus Christ 19:1-3).

Raising the Child from the Dead

Apocryphal Writing: "(Chapter 15, verse 1) After a few days a child that was his neighbour died, and his mother mourned for him sore; and when Jesus heard, he went and stood over the child, and smote him on the breast and said: Child, I say unto thee, die not, but live. And immediately the child arose: and Jesus said unto the mother of the child: Take up thy son and give him suck, and remember me. (2) But the multitudes when they saw that miracle said: Of a truth this child is from heaven, for now hath he set free many souls from death and hath saved all them that hoped in him." (The Infancy Gospel of Thomas (Latin Text) 15:1-2).

Raising another Child from the Dead

Apocryphal Writing: "(Chapter 1, verse 42) In the meantime, while these things were going on, some men came up carrying a boy. For this boy had gone into the mountain with those of his own age to seek wood, and there he found a partridge's nest; and when he stretched out his hand to take the eggs from it, a venomous serpent bit him from the middle of the nest, so that he called out for help. His comrades accordingly went to him with haste, and found him lying on the ground like one dead. Then his relations came and took him up to carry him back to the city. And after they had come to that place where the Lord Jesus was sitting like a king, and the rest of the boys standing round Him like His servants, the boys went hastily forward to meet him who had been bitten by the serpent, and said to his relations: Come and salute the king. But when they were unwilling to go, on account of the sorrow in which they were, the boys dragged them by force against their will. And when they had come up to the Lord Jesus, He asked them why they were carrying the boy. And when they answered that a serpent had bitten him, the Lord Jesus said to the boys: Let us go and kill that serpent. And the parents of the boy asked leave to go away, because their son was in the agony of death; but the boys answered them, saying: Did you not hear the king saying: Let us go kill the serpent? and will you not obey him? And so, against their will the couch was carried back. And when they came to the nest, the Lord Jesus said to the boys: Is this the serpent's place? They said that it was; and the serpent, at the call of the Lord, came forth without delay, and submitted itself to Him. And He said to it: Go away, and suck out all the poison which thou hast infused into this boy. And so the serpent crawled to the boy, and sucked out all its poison. Then the Lord Jesus cursed it, and immediately on this being done it burst asunder; and the Lord Jesus stroked the boy with his hand, and he was healed. And he began to weep; but Jesus said: Do not weep, for by and by thou shalt be my disciple. And this is Simon the Cananite, of whom mention is made in the Gospel." (The Arabic Gospel of the Infancy of the Savior 1:42).



Apocryphal Writing: "(Chapter 18, verse 4) In the mean time, while these things were doing, there came certain men, carrying a boy upon a couch; (5) For this boy having gone with his companions to the mountain to gather wood, and having found there a partridge's nest, and put his hand in to take out the eggs, was stung by a poisonous serpent, which leaped out of the nest; so that he was forced to cry out for the help of his companions: who, when they came, found him lying upon the earth like a dead person. (6) After which his neighbours came and carried him back into the city. (7) But when they came to the place where the Lord Jesus was sitting like a king, and the other boys stood around him like his ministers, the boys made haste to meet him, who was bitten by the serpent, and said to his neighbours, Come and pay your respects to the king; (8) But when, by reason of their sorrow, they refused to come, the boys drew them, and forced them against their wills to come. (9) And when they came to the Lord Jesus, he inquired, On what account they carried that boy? (10) And when they answered, that a serpent had bitten him, the Lord Jesus said to the boys, Let us go and kill that serpent. (11) But when the parents of the boy desired to be excused, because their son lay at the point of death; the boys made answer, and said, Did not ye hear what the king said? Let us go and kill the serpent; and will not ye obey him? (12) So they brought the couch back again, whether they would or not. (13) And when they were come to the nest, the Lord Jesus said to the boys, Is this the serpent's lurking place? They said, It was. (14) Then the Lord Jesus calling the serpent, it presently came forth and submitted to him; to whom he said, Go and suck out all the poison which thou hast infused into that boy; (15) So the serpent crept to the boy, and took away all its poison again. (16) Then the Lord Jesus cursed the serpent so that it immediately burst asunder, and died. (17) And he touched the boy with his hand to restore him to his former health; (18) And when he began to cry, the Lord Jesus said, Cease crying, for hereafter thou shalt be my disciple; (19) And this is that Simon the Canaanite, who is mentioned in the Gospel." (The First Infancy Gospel of Jesus Christ 18:4-18).



Boys treat Jesus like a King

Apocryphal Writing: "(Chapter 18, verse 1) IN the month Adar Jesus gathered together the boys, and ranked them as though he had been a king. (2) For they spread their garments on the ground for him to sit on; and having made a crown of flowers, put it upon his head, and stood on his right and left as the guards of a king. (3) And if any one happened to pass by, they took him by force, and said, Come hither, and worship the king, that you may have a prosperous journey." (The First Infancy Gospel of Jesus Christ 18:1-3).

Jesus playing Hide & Seek

Apocryphal Writing: "(Chapter 17, verse 1) ON another day the Lord Jesus going out into the street, and seeing some boys who were met to play, joined himself to their company: (2) But when they saw him, they hid themselves, and left him to seek for them: (3) The Lord Jesus came to the gate of a certain house, and asked some women who were standing there, Where the boys were gone? (4) And when they answered, That there was no one there; the Lord Jesus said, Who are those whom ye see in the furnace? (5) They answered, They were kids of three years old. (6) Then Jesus cried out aloud, and said, Come out hither, O ye kids, to your shepherd; (7) And presently the boys came forth like kids, and leaped about him; which when the women saw, they were exceedingly amazed, and trembled. (8) Then they immediately worshipped the Lord Jesus, and beseeched him, saying, O our Lord Jesus, son of Mary, thou art truly that good shepherd of Israel! have mercy on thy handmaids, who stand before thee, who do not doubt, but that thou, O Lord, art come to save, and not to destroy. (9) After that, when the Lord Jesus said, the children of Israel are like Ethiopians among the people; the women said, Thou, Lord, knowest all things, nor is any thing concealed from thee; but now we entreat thee, and beseech of thy mercy that thou wouldst restore those boys to their former state. (10) Then Jesus said, Come hither O boys, that we may go and play; and immediately, in the presence of these women, the kids were changed and returned into the shape of boys." (The First Infancy Gospel of Jesus Christ 17:1-10).



Raising a Man from the Dead

Apocryphal Writing: "(Chapter 9, verse 1) And after some time there was work of building. (2) And there came a great tumult, and Jesus arose and went thither: and he saw a man lying dead, and took hold of his hand and said: Man, I say unto thee, arise and do thy work. And immediately he arose and worshipped him. (3) And when the multitude saw it, they were astonished, and said: This young child is from heaven: for he hath saved many souls from death, and hath power to save them all his life long." (The Infancy Gospel of Thomas (Text A) 9:1-3).

Jesus conceals his miracles

Apocryphal Writing: "(Chapter 22, verse 1) NOW from this time Jesus began to conceal his miracles and secret works, (2) And he gave himself to the study of the law, till he arrived to the end of his thirtieth year; (3) At which time the Father publicly owned him at Jordan, sending down this voice from heaven, This is my beloved son, in whom I am well pleased; (4) The Holy Ghost being also present in the form of a dove. (5) This is he whom we worship with all reverence, because he gave us our life and being, and brought us from our mother's womb. (6) Who, for our sakes, took a human body, and hath redeemed us, so that he might so embrace us with everlasting mercy, and shew his free, large, bountiful grace and goodness to us. (7) To him be glory and praise, and power, and dominion, from henceforth and for evermore, Amen." (The First Infancy Gospel of Jesus Christ, 22:1-7).

- 33 - waxed strong** - The phrase "waxed strong" is derived from the Greek word "κραταῖός" or "krataiōs". The Greek word is better translated as "to be made strong", "to strengthen", "to increase in strength", or "to grow strong". The Savior increased in spiritual strength, presumably from a young age. How was this possible, to become mighty in spirit while still in ones youth? Modern prophets have taught, "It is important to remember that the illumination and revelation that come to an individual as a result of the gift of the Holy Ghost do not come suddenly or without seeking. President Spencer W. Kimball taught that the Holy Ghost "comes a little at a time as you merit it. And as your life is in harmony, you gradually receive the Holy Ghost in a great measure" (The Teachings of Spencer W. Kimball, ed. Edward L. Kimball [1982], 114)." (General Conference, "Always Have His Spirit", Dallin H. Oaks, October 1996). We are to understand that Jesus was obedient to the laws of heaven, and therefore he grew strong in the blessings of the spirit. Even for Him, He must have submitted himself to the process. The Lord taught Joseph Smith in the Liberty Jail, "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 & Covenants 121:45). We know that the Lord strengthens us as we are submissive to His will. We know that Jesus was perfectly submissive. Therefore, blessings of Spiritual strength would have followed, even in His youth. We understand that "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated— And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doctrine & Covenants 130:20-21).

- 34 - **spirit** - The word "spirit" is translated from the Greek word "πνεῦμα" or "pneuma". The word is used to describe the third member of the Godhead, of the Holy Ghost. The Holy Ghost is often referred to as "the spirit". The Greek word is used for "the spirit that testifies of all truth", "reveals the mysteries of heaven", and "discerns from righteous and evil". It is a spirit that is the source of all knowledge. Men mistakenly think that their ideas and knowledge are somehow theirs. We understand that the spirit is knowledge, and when we conceive ideas or obtain understanding it is a gift of the spirit.

Since Jesus waxed strong in spirit, we can safely say that His knowledge level increase, probably beyond our understanding. He was happy, confident, and at peace. I would say that Jesus, at a young age, was a pleasure to associate with. One would have felt uplifted being in His presence. Elder Oaks taught, **"If we are practicing our faith and seeking the companionship of the Holy Spirit, His presence can be felt in our hearts and in our homes. A family having daily family prayers and seeking to keep the commandments of God and honor his name and speak lovingly to one another will have a spiritual feeling in their home that will be discernible to all who enter it."** (General Conference, "Always Have His Spirit", Dallin H. Oaks, October 1996). Not only was Jesus obedient and worthy of the spirit, but His parents raised Him in a home that was also worthy of such gifts. His home environment was conducive to the spirit.

- 35 - **filled** - The word "filled" is translated from the Greek word "πληρώω" or "plēroō". It means "to make full", "complete", or "to fill up". We use that phrase from time to time when speaking of the spirit, i.e. "he was filled with the spirit." It carries the idea that one has the attribute or blessing in it's fullness. In this case, Jesus grew in the spirit to the point that he was filled with wisdom. This makes perfect sense. The spirit is the source of knowledge and wisdom. Therefore, one who has the spirit in great abundance would naturally follow to be one of great wisdom and knowledge. President Cannon once stated, **"When we are filled with the Spirit of God we are filled with joy, with peace, and with happiness, no matter what our circumstances may be; for it is a spirit of cheerfulness and of happiness. The Lord has given unto us the gift of the Holy Ghost. It is our privilege to have that Holy Ghost reign within us, so that from morning till night and from night till morning we shall have the joy, the light and the revelation thereof."** (George Q. Cannon, in Brian H. Stuy, comp., Collected Discourses Delivered by President Wilford Woodruff, His Two Counselors, the Twelve Apostles, and Others, 5 vols. (1987–92), 4:137.).

- 36 - **wisdom** - The word "wisdom" is translated from the Greek word "σοφία" or "sophia". It means "to have a board understanding", "to be full of intelligence", and "to have knowledge of diverse matters". He must have been an incredible young man. A conversation with Him, must have been enlightening and enjoyable. He would have had the kindness and humility that accompanies a man of the spirit, while at the same time He would have always been the smartest man in the room.

We know He was great, even at a young age. So, why do we not know much about his early years? Albright give an interesting theory, **"Jesus' home during all the years before the active ministry remains unknown to us. All that we can say with any certainty is that Jesus and John the Baptist must have spent a considerable amount of time together. It is possible that the evangelists are silent about the early years of Jesus not only out of respect for a tradition about the birth which might give rise to scandal, but also for reasons which can loosely be termed 'spiritual'. If the passion and resurrection of Jesus were to have validity outside the confines of Judaism (a matter of pressing urgency in the Pauline ministry), then the Messiah must essentially be identified with all races and peoples and not with any one in particular."** (Matthew: A New Translation with Introduction and Commentary, The Anchor Yale Bible, W.E. Albright and C.S. Mann, page 22). Aside from this theory, we are left to but speculate ourselves. There has been no revelations declaring with certainty as to Jesus' childhood and life prior to His ministry.

- 37 - **the grace of God** - The word "grace" is translated from the Greek word "χάρις" or "charis", while the word "God" is translated from "θεός" or "theos". We will take the words separately, before we look at them together. Grace is a word used quite often in Christianity. Most have heard the term, "we are saved by grace". Unfortunately, I don't believe that many who use the phrase clearly understand it. The word "grace" comes from "charis"; which is the root word for the English word "charity". We know from scriptures that **"charity is the pure love of Christ"** (Moroni 7:47). We know that **"charity never faileth"** (Moroni 7:46). The love of God never faileth. So, what is the love of God? Well, we turn to scripture once again. **"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."** (John 3:16). **"Grace is a 'divine means of help or strength, given through the bounteous mercy and love of Jesus Christ.' It is "an enabling power. (Bible Dictionary, p. 697.) The doctrine of the grace of the Father and the Son and how it affects us is so significant that it is mentioned more than two hundred times in the standard works."** (General Conference, "Receiving Divine Assistance through the Grace of the Lord", Gene R. Cook, April 1993). So if Jesus is the source of our charity, what was His source. Clearly, He grew and was nurtured by His Father's love. Because He watched the way His Father loved Him, He loves us in the same way. And as we understand His love, we are obliged to love others in the same fashion. The Doctrine and Covenants teaches, **"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand"** (D&C 88:77–78). Love like spirit are the tools of growth and progression. It is how Jesus grew, and if we hope to become like our Father in Heaven, we must submit ourselves to the same tools.

The theories surrounding the date of Jesus' birth and all the related events are based on a multitude of occurrences in history and in the recorded events of the stars. As I look at the facts, I feel that the most logical conclusion for Jesus' birth date is April 6, 4BCE. I have come to this theory based on the facts that I placed on the calendar below. I have included it for others to study, and come to their own conclusion.

CALENDAR OF EVENTS ASSOCIATED WITH JESUS' BIRTH

