

**Paper 123 — The Early Childhood of Jesus**

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**Sources for Paper 123, in the order in which they appear**

- (1) Wm. Arnold Stevens and Ernest Dewitt Burton, *A Harmony of the Gospels for Historical Study: An Analytical Synopsis of the Four Gospels* (New York: Charles Scribner's Sons, 1904, 1932)
- (2) George Adam Smith, D.D., LL.D., Litt.D., *Atlas of the Historical Geography of the Holy Land* (London: Hodder and Stoughton, 1915)

*Note:* This source is coded **Atlas HGHL**.

- (3) Rev. Alfred **Edersheim**, M.A.Oxon., D.D., Ph.D., *The Life and Times of Jesus the Messiah*, Eighth Edition (Volume One) (New York: Longmans, Green and Co., 1907)
- (4) David Smith, M.A., D.D., *Our Lord's Earthly Life* (New York: George H. Doran Company, 1925)

*Note:* This source is coded **Smith2**.

- (5) David Smith, M.A., D.D., *The Days of His Flesh: The Earthly Life of Our Lord and Saviour Jesus Christ*, Eighth Edition, Revised (New York: Harper & Brothers, 1910)

*Note:* This source is coded **Smith1**.

- (6) Robert **Norwood**, *The Man Who Dared to Be God: A Story of Jesus* (New York: Charles Scribner's Sons, 1929)
- (7) P. Whitwell **Wilson**, *The Christ We Forget: A Life of Our Lord for Men of To-day* (New York: Fleming H. Revell Company, 1917)
- (8) "Palestina and Palestine," in *Dr. William Smith's Dictionary of the Bible*, Volume 3, *Marriage to Regem*, Revised and Edited by Professor H. B. Hackett, D.D. et al. (Boston: Houghlin, Mifflin and Co., 1870)
- (9) George A. **Barton**, Ph.D., LL.D., *Jesus of Nazareth: A Biography* (New York, The Macmillan Company, 1922)

- (10) Walter Russell **Bowie**, *The Master: A Life of Jesus Christ* (New York: Charles Scribner's Sons, 1928)

### Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)

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## **PAPER 123 — THE EARLY CHILDHOOD OF JESUS**

123:0.1 Owing to the uncertainties and anxieties of their sojourn in Bethlehem, Mary did not wean the babe until they had arrived safely in Alexandria, where the family was able to settle down to a normal life. They lived with kinsfolk, and Joseph was well able to support his family as he secured work shortly after their arrival. He was employed as a carpenter for several months and then elevated to the position of foreman of a large group of workmen employed on one of the public buildings then in process of construction. This new experience gave him the idea of becoming a contractor and builder after their return to Nazareth.

123:0.2 All through these early years of Jesus' helpless infancy, Mary maintained one long and constant vigil lest anything befall her child which might jeopardize his welfare or in any way interfere with his future mission on earth; no mother was ever more devoted to her child. In the home where Jesus chanced to be there were two other children about his age, and among the near neighbors there were six others whose ages were sufficiently near his own to make them acceptable play-fellows. At first Mary was disposed to keep Jesus close by her side. She feared something might happen to him if he were allowed to play in the garden with the other children, but Joseph, with the assistance of his kinsfolk, was able to convince her that such a course would deprive Jesus of the helpful experience of learning how to adjust himself to children of his own age.

And Mary, realizing that such a program of undue sheltering and unusual protection might tend to make him self-conscious and somewhat self-centered, finally gave assent to the plan of permitting the child of promise to grow up just like any other child; and though she was obedient to this decision, she made it her business always to be on watch while the little folks were at play about the house or in the garden. Only an affectionate mother can know the burden that Mary carried in her heart for the safety of her son during these years of his infancy and early childhood.

123:0.3 Throughout the two years of their sojourn at Alexandria, Jesus enjoyed good health and continued to grow normally. Aside from a few friends and relatives no one was told about Jesus' being a "child of promise." One of Joseph's relatives revealed this to a few friends in Memphis, descendants of the distant Ikhnaton,<sup>1</sup> and they, with a small group of Alexandrian believers, assembled at the palatial home of Joseph's relative-benefactor a short time before the return to Palestine to wish the Nazareth family well and to pay their respects to the child. On this occasion the assembled friends presented Jesus with a complete copy of the Greek translation of the Hebrew scriptures. But this copy of the Jewish sacred writings was not placed in Joseph's hands until both he and Mary had finally declined the invitation of their Memphis and Alexandrian friends to remain in Egypt. These believers insisted that the child of destiny would be able to exert a far greater world influence as a resident of Alexandria than of any designated place in Palestine.

IV: THE INFANCY OF JESUS. (4  
*Harmony of the Gospels* 26)

§14. THE FLIGHT INTO EGYPT AND  
 RETURN TO NAZARETH. Matt. 2:13-23.

19 But when Herod was dead, behold,  
 an angel of the Lord appeareth in a dream  
 to Joseph in Egypt, 20 saying, Arise and  
 take the young child and his mother, and  
 go into the land of Israel: for they are dead  
 that sought the young child's life.

21 And he arose and took the young child  
 and his mother,

[PLATE xx (xx) (*Atlas HGHL*)]

and came into the land of Israel.

[*Compare:* The first intention of Joseph seems to  
 have been to settle in **Bethlehem**, where he had  
 lived since the birth of Jesus. Obvious reasons  
 would incline him to choose this ... But when, on  
 reaching Palestine, he learned who the successor of  
 Herod was, ... common prudence would have  
 dictated the withdrawal of the Infant-Saviour from  
 the dominions of Archelaus (**Edersheim** 221).]

These persuasions delayed their departure  
 for Palestine for some time after

they received the news of Herod's death.

123:0.4 Joseph and Mary finally took  
 leave of Alexandria

on a boat belonging to their friend  
 Ezraeon,

bound for **Joppa**,

arriving at that port late in August of the  
 year 4 B.C.

They went directly to **Bethlehem**,

where they spent the entire month of  
 September in counsel with their friends  
 and relatives concerning whether they  
 should remain there or return to Nazareth.

123:0.5 Mary had never fully given up  
 the idea that Jesus ought to grow up in  
 Bethlehem, the City of David. Joseph did  
 not really believe that their son was to  
 become a kingly deliverer of Israel.

[See 122:4.3.]

Besides, he knew that he himself was not really a descendant of David; that his being reckoned among the offspring of David was due to the adoption of one of his ancestors into the Davidic line of descent. Mary, of course, thought the City of David the most appropriate place in which the new candidate for David's throne could be reared, but Joseph preferred to take chances with Herod Antipas rather than with his brother Archelaus.

22 But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither;

He entertained great fears for the child's safety in Bethlehem or in any other city in Judea,

and being warned *of God* in a dream, he withdrew into the parts of Galilee, 23 and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

and surmised that Archelaus would be more likely to pursue the menacing policies of his father, Herod, than would Antipas in Galilee. And besides all these reasons, Joseph was outspoken in his preference for Galilee as a better place in which to rear and educate the child, but it required three weeks to overcome Mary's objections.

§15. CHILDHOOD AT NAZARETH. (Matt. 2:23; Luke 2:39-40)

39 And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth (§12).

123:0.6 By the first of October Joseph had convinced Mary and all their friends that it was best for them to return to Nazareth.

Accordingly, early in October, 4 B.C., they departed from Bethlehem for Nazareth,

[PLATE xx (xx) (*Atlas HGHL*)]

going by way of Lydda and Scythopolis.

They started out early one Sunday morning, Mary and the child riding on their newly acquired beast of burden, while Joseph and five accompanying kinsmen proceeded on foot; Joseph's relatives refused to permit them to make the trip to Nazareth alone. They feared to go to Galilee by Jerusalem and the Jordan valley, and the western routes were not altogether safe for two lone travelers with a child of tender years.

## 1. BACK IN NAZARETH

123:1.1 On the fourth day of the journey the party reached its destination in safety. They arrived unannounced at the Nazareth home, which had been occupied for more than three years by one of Joseph's married brothers, who was indeed surprised to see them; so quietly had they gone about their business that neither the family of Joseph nor that of Mary knew they had even left Alexandria. The next day Joseph's brother moved his family, and Mary, for the first time since Jesus' birth, settled down with her little family to enjoy life in their own home. In less than a week Joseph secured work as a carpenter, and they were supremely happy.

123:1.2 Jesus was about three years and two months old at the time of their return to Nazareth. He had stood all these travels very well and was in excellent health and full of childish glee and excitement at having premises of his own to run about in and to enjoy. But he greatly missed the association of his Alexandrian playmates.

123:1.3 On the way to Nazareth Joseph had persuaded Mary that it would be unwise to spread the word among their Galilean friends and relatives that Jesus was a child of promise.

[*Compare:* It [the supernatural conception of Jesus] was a wonderful and solemn mystery, and it is nothing strange that Joseph and Mary reverently **concealed it** from an ill-judging world. It was known only to themselves and their trusted intimates ... (Smith2 14),]

They agreed to **refrain from all mention of these matters** to anyone.

And they were both very faithful in keeping this promise.

123:1.4 Jesus' entire fourth year was a period of normal physical development and of unusual mental activity. Meantime he had formed a very close attachment for a neighbor boy about his own age named Jacob. Jesus and Jacob were always happy in their play, and they grew up to be great friends and loyal companions.

123:1.5 The next important event in the life of this Nazareth family was the birth of the second child, James, in the early morning hours of April 2, 3 B.C. Jesus was thrilled by the thought of having a baby brother, and he would stand around by the hour just to observe the baby's early activities.



123:1.6 It was midsummer of this same year that Joseph built a small workshop close to the village spring and near the caravan tarrying lot. After this he did very little carpenter work by the day. He had as associates two of his brothers and several other mechanics, whom he sent out to work while he remained at the shop

[[Jesus] followed Joseph's calling, fashioning for the peasants of Nazareth those ploughs and yokes which in after days furnished Him with heavenly parables (Smith 21).]

making yokes and plows and doing other woodwork.

He also did some work in leather and with rope and canvas.

[Note: In 123:3.7 Sadler says that in June, 1 B.C., Joseph turned the shop over to his brothers and began work as a builder. Jesus started school a year later, in A.D. 1. It is therefore impossible for Jesus to have divided his time, outside of school hours, between helping his mother and watching his father work at the shop. He would have watched his uncles working at the shop.]

And Jesus, as he grew up, when not at school, spent his time about equally between helping his mother with home duties and watching his father work at the shop, meanwhile listening to the conversation and gossip of the caravan conductors and passengers from the four corners of the earth.

123:1.7 In July of this year, one month before Jesus was four years old, an outbreak of malignant intestinal trouble spread over all Nazareth from contact with the caravan travelers. Mary became so alarmed by the danger of Jesus being exposed to this epidemic of disease that she bundled up<sup>2</sup> both her children and fled to the country home of her brother,

[PLATE xx (xx) (Atlas HGHL)]

several miles south of Nazareth on the Megiddo road near Sarid.

They did not return to Nazareth for more than two months; Jesus greatly enjoyed this, his first experience on a farm.

## 2. THE FIFTH YEAR (2 B.C.)

123:2.1 In something more than a year after the return to Nazareth the boy Jesus arrived at the age of his first personal and wholehearted moral decision; and there came to abide with him a Thought Adjuster, a divine gift of the Paradise Father,

[This incarnated Melchizedek received a Thought Adjuster, who indwelt his superhuman personality as the monitor of time and the mentor of the flesh,

which had aforesaid served with Machiventa Melchizedek,

thus gaining that experience and practical introduction to Urantian problems and to the technique of indwelling an incarnated Son

thus gaining the experience of functioning in connection with the incarnation of a supermortal being living in the likeness of mortal flesh.

which enabled this spirit of the Father to function so valiantly in the human mind of the later Son of God, Michael, when he appeared on earth in the likeness of mortal flesh (93:2.7).]

This event occurred on February 11, 2 B.C. Jesus was no more aware of the coming of the divine Monitor than are the millions upon millions of other children who, before and since that day, have likewise received these Thought Adjusters to indwell their minds and work for the ultimate spiritualization of these minds and the eternal survival of their evolving immortal souls.

[Prior to the arrival and reception of the Adjuster I [Immanuel] will vouch for your personality integrity (120:2.9).]

123:2.2 On this day in February the direct and personal supervision of the Universe Rulers, as it was related to the integrity of the childlike incarnation of Michael, terminated.

From that time on throughout the human unfolding of the incarnation, the guardianship of Jesus was destined to rest in the keeping of this indwelling Adjuster and the associated seraphic guardians, supplemented from time to time by the ministry of midway creatures assigned for the performance of certain definite duties in accordance with the instruction of their planetary superiors.

123:2.3 Jesus was five years old in August of this year, and we will, therefore, refer to this as his fifth (calendar) year of life. In this year, 2 B.C., a little more than one month before his fifth birthday anniversary, Jesus was made very happy by the coming of his sister Miriam, who was born on the night of July 11.

[See endnote #3.]

During the evening of the following day Jesus had a long talk with his father concerning the manner in which various groups of living things are born into the world as separate individuals. The most valuable part of Jesus' early education was secured from his parents in answer to his thoughtful and searching inquiries. Joseph never failed to do his full duty in taking pains and spending time answering the boy's numerous questions. From the time Jesus was five years old until he was ten, he was one continuous question mark.<sup>3</sup> While Joseph and Mary could not always answer his questions, they never failed fully to discuss his inquiries and in every other possible way to assist him in his efforts to reach a satisfactory solution of the problem which his alert mind had suggested.

123:2.4 Since returning to Nazareth, theirs had been a busy household, and Joseph had been unusually occupied building his new shop and getting his business started again. So fully was he occupied that he had found no time to build a cradle for James, but this was corrected long before Miriam came, so that she had a very comfortable crib in which to nestle while the family admired her.<sup>4</sup> And the child Jesus heartily entered into all these natural and normal home experiences.<sup>5</sup> He greatly enjoyed his little brother and his baby sister and was of great help to Mary in their care.

IX: THE CHILD-LIFE IN NAZARETH.  
(Edersheim 217)

These conditions were, indeed, for that time, the happiest conceivable, and such as only centuries of Old Testament life-training could have made them. The Gentile world here presented terrible contrast, alike in regard to the relation of parents and children, and the character and moral object of their upbringing. Education begins in the *home*, and there were not homes like those in Israel ... (E1 226-27).

123:2.5 There were few homes in the gentile world of those days that could give a child a better intellectual, moral, and religious training than the Jewish homes of Galilee.

These Jews had a systematic program for rearing and educating their children.

Considering what loving care watched over Jewish child-life, tenderly marking by not fewer than eight designations the various stages of its development [see below], and the deep interest naturally attaching to the early life of the Messiah, that silence, in contrast to the almost blasphemous absurdities of the Apocryphal Gospels, teaches us once more, and most impressively, that the Gospels furnish a history of the Saviour, not a biography of Jesus of Nazareth (E1 221).

[footnote 3] *Yeled*, the newborn babe, as in Is. ix. 6;

*Yoneq*, the suckling, Is. xi. 8; *Olel*, the suckling beginning to ask for food, Lam. iv. 4;

*Gamul*, the weaned child, Is. xxviii. 9;

*Taph*, the child clinging to its mother, Jer. xl. 7;

*Elem*, a child becoming firm;

*Naar*, the lad, literally, 'one who shakes himself free;'

and *Bachur*, the ripened one (E1 221).

They divided a child's life into seven stages:<sup>6</sup>

123:2.6 1. The newborn child, the first to the eighth day.

123:2.7 2. The suckling child.

123:2.8 3. The weaned child.

123:2.9 4. The period of dependence on the mother,

lasting up to the end of the fifth year.

123:2.10 5. The beginning independence of the child

and, with sons, the father assuming responsibility for their education.

123:2.11 6. The adolescent youths and maidens.

123:2.12 7. The young men and the young women.

123:2.13 It was the custom of the Galilean Jews for the mother to bear the responsibility for a child's training until the fifth birthday, and then, if the child were a boy, to hold the father responsible for the lad's education from that time on. This year, therefore, Jesus entered upon the fifth stage of a Galilean Jewish child's career, and accordingly on August 21, 2 B.C., Mary formally turned him over to Joseph for further instruction.

123:2.14 Though Joseph was now assuming the direct responsibility for Jesus' intellectual and religious education, his mother still interested herself in his home training. She taught him to know and care for the vines and flowers growing about the garden walls which completely surrounded the home plot. She also provided on the roof of the house (the summer bedroom) shallow boxes of sand in which Jesus worked out maps and did much of his early practice at writing Aramaic, Greek, and later on, Hebrew, for in time he learned to read, write, and speak, fluently, all three languages.

123:2.15 Jesus appeared to be a well-nigh perfect child physically and continued to make normal progress mentally and emotionally. He experienced a mild digestive upset, his first minor illness, in the latter part of this, his fifth (calendar) year.

123:2.16 Though Joseph and Mary often talked about the future of their eldest child, had you been there, you would only have observed the growing up of a normal, healthy, carefree, but exceedingly inquisitive child of that time and place.

### 3. EVENTS OF THE SIXTH YEAR (1 B.C.)

123:3.1 Already, with his mother's help, Jesus had mastered the Galilean dialect of the Aramaic tongue; and now his father began teaching him Greek. Mary spoke little Greek, but Joseph was a fluent speaker of both Aramaic and Greek. The textbook for the study of the Greek language was the copy of the Hebrew scriptures—a complete version of the law and the prophets, including the Psalms—which had been presented to them on leaving Egypt. There were only two complete copies of the Scriptures in Greek in all Nazareth, and the possession of one of them by the carpenter's family made Joseph's home a much-sought place and enabled Jesus, as he grew up, to meet an almost endless procession of earnest students and sincere truth seekers. Before this year ended, Jesus had assumed custody of this priceless manuscript, having been told on his sixth birthday that the sacred book had been presented to him by Alexandrian friends and relatives. And in a very short time he could read it readily.

123:3.2 The first great shock of Jesus' young life occurred when he was not quite six years old. It had seemed to the lad that his father—at least his father and mother together—knew everything. Imagine, therefore, the surprise of this inquiring child, when he asked his father the cause of a mild earthquake which had just occurred, to hear Joseph say, "My son, I really do not know." Thus began that long and disconcerting disillusionment in the course of which Jesus found out that his earthly parents were not all-wise and all-knowing.

123:3.3 Joseph's first thought was to tell Jesus that the earthquake had been caused by God, but a moment's reflection admonished him that such an answer would immediately be provocative of further and still more embarrassing inquiries. Even at an early age it was very difficult to answer Jesus' questions about physical or social phenomena by thoughtlessly telling him that either God or the devil was responsible.

[*Compare: ... [T]he friends of Jesus do him harm when they refuse to accept his human limitations. These limitations included the mental perceptions of his age—an age that was ignorant of the laws of nature.... The wind, the rain, the snow, the seasons with their birth and death of flora, were the result of spiritual acts. Some of these acts were good and some of them were bad, proving the existence of angels and devils in an invisible world of warfare (Norwood 39).*]

In harmony with the prevailing belief of the Jewish people, Jesus was long willing to accept the doctrine of good spirits and evil spirits as the possible explanation of mental and spiritual phenomena, but he very early became doubtful that such unseen influences were responsible for the physical happenings of the natural world.

123:3.4 Before Jesus was six years of age, in the early summer of 1 B.C., Zacharias and Elizabeth and their son John came to visit the Nazareth family. Jesus and John had a happy time during this, their first visit within their memories. Although the visitors could remain only a few days, the parents talked over many things, including the future plans for their sons. While they were thus engaged, the lads played with blocks in the sand on top of the house and in many other ways enjoyed themselves in true boyish fashion.



IX: THE CHILD-LIFE IN NAZARETH.  
(Edersheim 217)

There could not be national history, nor even romance, to compare with that by which a Jewish mother might hold her child entranced.... Long before he could go to school, or even Synagogue, the private and united prayers and the domestic rites, whether of the weekly Sabbath or of festive seasons, would indelibly impress themselves upon his mind. In mid-winter there was the festive illumination in each home.

In most houses, the first night only one candle was lit, the next two, and so on to the eighth day;

and the child would learn that this was symbolic, and commemorative of the *Dedication of the Temple*, its purgation,

and the restoration of its services by the lion-hearted Judas the Maccabee.

Next came, in earliest spring, the merry time of Purim,

the Feast of Esther and of Israel's deliverance through her, with its good cheer and boisterous enjoyments.

123:3.5 Having met John, who came from near Jerusalem, Jesus began to evince an unusual interest in the history of Israel and to inquire in great detail as to the meaning of the Sabbath rites, the synagogue sermons, and the recurring feasts of commemoration. His father explained to him the meaning of all these seasons.

The first was the midwinter festive illumination,

lasting eight days,

starting out with one candle the first night and adding one each successive night;

this commemorated the dedication of the temple

after the restoration of the Mosaic services by Judas Maccabee.

Next came the early springtime celebration of Purim,

the feast of Esther and Israel's deliverance through her.

Although the **Passover** might call the rest of the family to Jerusalem,

Then followed the solemn **Passover**, which the adults celebrated in Jerusalem whenever possible,

while at home the children would remember that

the rigid exclusion of all **leaven** during the whole week could not pass without its impressions.

no **leavened** bread was to be eaten for the whole week.

Then, after the Feast of Weeks, came bright summer. But its golden harvest and its rich fruits would remind of the early dedication of the first and best to the Lord, and of those solemn processions in which it was carried up to Jerusalem.

Later came the feast of the **first-fruits**,

[And the feast of **harvest**, the **first-fruits** of thy labours, which thou hast sown in the field: and the feast of **ingathering**, which is in the end of the year, when thou hast gathered in thy labours out of the field (Ex. 23:16).]

the **harvest ingathering**;

[*Note*: The above holiday was not only called the Feast of Weeks but also Shavuot or Pentecost. Sadler may not have realized that Edersheim was referring to Shavuot/Pentecost. Pentecost is first mentioned by name in 125:1.5, probably because the paragraph's source author (Barton) had written "the Feast of Weeks (also called Pentecost)".]

and **last**, the **most solemn** of all,

[*Note*: Sadler, below, erroneously combines the Feast of the New Year (Rosh Hashanah) with the Day of Atonement (Yom Kippur). The holidays occur several days apart.]

As autumn seared the leaves, the **Feast of the New Year** spoke of the casting up of man's accounts in the great Book of Judgment, and the fixing of the destiny for good or for evil.

the **feast of the new year**,

Then **followed** the Fast of the **Day of Atonement**, with its tremendous solemnities, the memory of which could never fade from mind or imagination;

the **day of atonement**.

While some of these celebrations and observances were difficult for Jesus' young mind to understand, he pondered them seriously and then entered fully into the joy of

and, last of all, in the week of the Feast of Tabernacles,

the feast of tabernacles,

the annual vacation season of the whole Jewish people,

there were the strange leafy booths in which they lived and joyed, keeping their harvest-thanksgiving, and praying and longing for the better harvest of a renewed world (E1 229).

the time when they camped out in leafy booths and gave themselves up to mirth and pleasure.

III: IN FAVOR WITH GOD AND MAN  
(Norwood 29)

123:3.6 During this year Joseph and Mary had trouble with Jesus about his prayers.

So it was that Jesus prayed to God in Mary's garden, sitting among the flowers and doves. He believed mightily in God. He was not in any sense of the word pious about that belief. He believed in God as he believed in his father and mother (N 40).

He insisted on talking to his heavenly Father much as he would talk to Joseph, his earthly father.

This departure from the more solemn and reverent modes of communication with Deity was a bit disconcerting to his parents, especially to his mother, but there was no persuading him to change; he would say his prayers just as he had been taught, after which he insisted on having "just a little talk with my Father in heaven."

123:3.7 In June of this year Joseph turned the shop in Nazareth over to his brothers and formally entered upon his work as a builder. Before the year was over, the family income had more than trebled. Never again, until after Joseph's death, did the Nazareth family feel the pinch of poverty. The family grew larger and larger, and they spent much money on extra education and travel, but always Joseph's increasing income kept pace with the growing expenses.

123:3.8 The next few years Joseph did considerable work at Cana, Bethlehem (of Galilee), Magdala, Nain, Sepphoris, Capernaum, and Endor, as well as much building in and near Nazareth. As James grew up to be old enough to help his mother with the housework and care of the younger children, Jesus made frequent trips away from home with his father to these surrounding towns and villages.

IX: THE EDUCATION OF JESUS  
(Wilson 64)

**The Practical Observer.** (Wilson 68)

Jesus was a keen **observer** and gained much **practical** knowledge

from these trips away from home;

**Outdoor Life.** (Wilson 70)

Thus it was that He became so attractive, because so helpful a preacher. His mind being **stored with accurate impressions** of all around Him, He did not prepare His sermons, and advised us also to take no anxious thought what we shall say—let the Spirit suggest (W 70-71).

he was assiduously **storing up knowledge** regarding man and the way he lived on earth.

123:3.9 This year Jesus made great progress in adjusting his strong feelings and vigorous impulses to the demands of family co-operation and home discipline.

III: MARY, THE VIRGIN MOTHER  
(Wilson 17)

[**Introduction.**] (Wilson 17)

In her home there was a steady discipline and every wholesome interest (W 18).

Mary was a loving mother but a fairly strict disciplinarian.

In many ways, however, Joseph exerted the greater control over Jesus as it was his practice to sit down with the boy and fully explain the real and underlying reasons for the necessity of disciplinary curtailment of personal desires in deference to the welfare and tranquillity of the entire family. When the situation had been explained to Jesus, he was always intelligently and willingly co-operative with parental wishes and family regulations.

123:3.10 Much of his spare time—when his mother did not require his help about the house—was spent studying the flowers and plants by day and the stars by night.

[*Compare:* He was the first to awake. He would sit up and watch the stars framed by the low arch of the room, opening on the roof.... He loved the stars, but they made him lonely—lonely for something he had lost or had surrendered (Norwood 29).]

He evinced a troublesome penchant for lying on his back and gazing wonderingly up into the starry heavens long after his usual bedtime in this well-ordered Nazareth household.

#### 4. THE SEVENTH YEAR (A.D. 1)

123:4.1 This was, indeed, an eventful year in Jesus' life.

PALESTINA and PALESTINE. (*Smith's DB* 2284)

THE CLIMATE. (*Smith's DB* 2317)

During **January** and February snow often falls to a depth of a foot or more, though it may not make its appearance for several years altogether....

In 1818 it was between **two** and three **feet deep** (*SDB* 2317).

II, XII: JESUS AT **PLAY** AND AT SCHOOL (*Barton* 79)

Children then as now **played at** what they saw **older people** do (*B* 79).

IX: THE EDUCATION OF JESUS (*Wilson* 64)

Having younger brothers and sisters, He knew how to mix with children, who regarded Him as one of themselves; and even when **they played at events so solemn as weddings and funerals,**

He approved, for He had His own standards for testing irreverence (*W* 68).

Early in **January** a great snowstorm occurred in Galilee.

Snow fell **two feet deep,**

the heaviest snowfall Jesus saw during his lifetime and one of the deepest at Nazareth in a hundred years.

123:4.2 The **play** life of Jewish children in the times of Jesus was rather circumscribed;

all too often the children **played at** the more serious things they observed their **elders** doing.

**They played much at weddings and funerals,**

ceremonies which they so frequently saw and which were so spectacular.

## II, XII: JESUS AT PLAY AND AT SCHOOL (Barton 79)

[Matt. 11:17] thus tells us that children played at dancing sometimes. One more pretended to play the music, while others danced (B 79).

When we recall what keen interest children take in all work with tools, how they follow eagerly each process, and what pleasure they derive from using chips, blocks, and shavings as playthings, we may be sure that however humble the carpenter's shop of Joseph, it afforded inexhaustible delight to the child Jesus and his playmates (B 81).

## II: "LITTLE BOY JESUS" (Norwood 16)

Behind the shop was a little stable for the ass and the cow, and above it, a cote of lattice-work for Mary's doves (N 24).

They danced and sang

but had few organized games, such as children of later days so much enjoy.

123:4.3 Jesus, in company with a neighbor boy and later his brother James, delighted to play in the far corner of the family carpenter shop, where they had great fun with the shavings and the blocks of wood.

It was always difficult for Jesus to comprehend the harm of certain sorts of play which were forbidden on the Sabbath, but he never failed to conform to his parents' wishes. He had a capacity for humor and play which was afforded little opportunity for expression in the environment of his day and generation, but up to the age of fourteen he was cheerful and lighthearted most of the time.

123:4.4 Mary maintained a dovecote on top of the animal house adjoining the home,

and they used the profits from the sale of doves as a special charity fund, which Jesus administered after he deducted the tithe and turned it over to the officer of the synagogue.

123:4.5 The only real accident Jesus had up to this time was a fall down

[Joseph's house] had a walled garden from which a stone stair climbed to a second story, used for bedrooms, and set within a parapet enclosing a pavement of rush-covered slates (N 23).

the back-yard stone stairs which led up to the canvas-roofed bedroom.

PALESTINA and PALESTINE. (*Smith's DB* 2284)

THE CLIMATE. (*Smith's DB* 2317)

It happened during an unexpected July sandstorm from the east.

The Khamsin blows during February, March, and April (Wildenbruch). It is most oppressive when it comes from the east, bearing the heat and sand of the desert with it, and during its continuance darkening the air and filling everything with fine dust (*SDB* 2317).

The hot winds, carrying blasts of fine sand, usually blew during the rainy season, especially in March and April.

It was extraordinary to have such a storm in July.

When the storm came up, Jesus was on the housetop playing, as was his habit, for during much of the dry season this was his accustomed playroom. He was blinded by the sand when descending the stairs and fell. After this accident Joseph built a balustrade up both sides of the stairway.



123:4.6 There was no way in which this accident could have been prevented. It was not chargeable to neglect by the midway temporal guardians, one primary and one secondary midwayer having been assigned to the watchcare of the lad; neither was it chargeable to the guardian seraphim. It simply could not have been avoided.

But this slight accident, occurring while Joseph was absent in Endor, caused such great anxiety to develop in Mary's mind that she unwisely tried to keep Jesus very close to her side for some months.

123:4.7 Material accidents, commonplace occurrences of a physical nature, are not arbitrarily interfered with by celestial personalities. Under ordinary circumstances only midway creatures can intervene in material conditions to safeguard the persons of men and women of destiny, and even in special situations these beings can so act only in obedience to the specific mandates of their superiors.

123:4.8 And this was but one of a number of such minor accidents which subsequently befell this inquisitive and adventurous youth. If you envisage the average childhood and youth of an aggressive boy, you will have a fairly good idea of the youthful career of Jesus, and you will be able to imagine just about how much anxiety he caused his parents, particularly his mother.

123:4.9 The fourth member of the Nazareth family, Joseph, was born Wednesday morning, March 16, A.D. 1.

## 5. SCHOOL DAYS IN NAZARETH

HIS CHILDHOOD (Smith2 23)

In His sixth or seventh year, according to the Jewish ordinance, He would enter the elementary school attached to the local synagogue.

Since the manual was the Book of the Law, it was denominated *beth ha-sepher*, “The House of the Book”; and there until His tenth year

He learned the rudiments

and then for the next two years was instructed in the Sacred Law,

committing its precepts to memory after the Jewish method of *mishnah* or “repetition” (S2 24).

123:5.1 Jesus was now seven years old,

the age when Jewish children were supposed to begin their formal education in the synagogue schools.

Accordingly, in August of this year he entered upon his eventful school life at Nazareth. Already this lad was a fluent reader, writer, and speaker of two languages, Aramaic and Greek. He was now to acquaint himself with the task of learning to read, write, and speak the Hebrew language. And he was truly eager for the new school life which was ahead of him.

123:5.2 For three years—until he was ten—he attended the elementary school of the Nazareth synagogue.

For these three years he studied the rudiments of the Book of the Law as it was recorded in the Hebrew tongue.

For the following three years he studied in the advanced school

and committed to memory, by the method of repeating aloud, the deeper teachings of the sacred law.

[*Note:* No source author says that a boy “graduated from” a synagogue school, certainly not at the age of 12 or 13. Rather, boys continued their studies at the synagogue school until they turned 15 or 16, after which they went on to a Rabbinical Academy. (See 123:5.3, below.) Sadler, alone, connects the bar mitzvah to educational attainment.]

In August 7 A.D., He attained His thirteenth year, the age when a Jewish boy became *bar mitzvah*, “a son of the commandment,”

a responsible citizen of the Commonwealth of Israel;

[ ... and entered upon all the privileges and responsibilities of an Israelite, including attendance at the Feast of the Passover (Smith 22).]

and at the ensuing Passover, which fell that year on April 9, He accompanied Joseph and Mary on the annual pilgrimage to the Holy City (S2 26).

II, IX: THE CHILD-LIFE IN NAZARETH. (Edersheim 217)

But the children were gathered in the Synagogues, or in School-houses, where at first they either stood, teacher and pupils alike, or else sat on the ground in a semicircle, facing the teacher, as it were, literally to carry into practice the prophetic saying: ‘Thine eyes shall see thy teachers’ (E1 231).

Thus, encircled by his pupils, as by a crown of glory (to use the language of Maimonides), the teacher—generally the *Chazzan*, or Officer of the Synagogue—should impart to them the precious knowledge of the Law; with constant adaptation to their capacity, with unwearying patience, intense earnestness, strictness tempered by kindness, but, above all, with the highest object of their training ever in view (E1 231).

He graduated from this school of the synagogue during his thirteenth year and was turned over to his parents by the synagogue rulers as

an educated “son of the commandment”—

henceforth a responsible citizen of the commonwealth of Israel,

all of which entailed his attendance at the Passovers in Jerusalem;

accordingly, he attended his first Passover that year in company with his father and mother.

123:5.3 At Nazareth the pupils sat on the floor in a semicircle,

while their teacher, the *chazan*, an officer of the synagogue, sat facing them.

The study of the Bible commenced with that of the **Book of Leviticus**.

Thence it passed to the other parts of the Pentateuch;

then to the **Prophets**; and, finally, to the Hagiographa (E1 232).

Roughly classifying the subjects of study it was held, that, up to ten years of age, the Bible exclusively should be the text-book;

from ten to fifteen the Mishnah, or traditional law; after that age, the student should enter on those theological discussions which occupied time and attention in the higher Academies of the Rabbis (E1 232).

Care was taken not to send a child too early to school, nor to overwork him when there. For this purpose the school-hours were fixed, and attendance **shortened** during the **summer-months** (E1 232).

## I, VII: THE EDUCATION OF CHILDREN (**Barton** 41)

Beginning with the **Book of Leviticus**,

they passed on to the study of the other books of the law,

followed by the study of the **Prophets** and the Psalms.

The Nazareth synagogue possessed a complete copy of the Scriptures in Hebrew.

Nothing but the Scriptures was studied prior to the twelfth year.

In the **summer months** the hours for school were greatly **shortened**.

123:5.4 Jesus early became a master of Hebrew, and as a young man, when no visitor of prominence happened to be sojourning in Nazareth, he would often be asked to read the Hebrew scriptures to the faithful assembled in the synagogue at the regular Sabbath services.

123:5.5 These synagogue schools, of course, had no textbooks.

The method of teaching was this: The teacher would utter a sentence and the pupils would repeat it in concert after him. This would be continued and repeated until the tradition had been thoroughly memorized (B 44).

Later when the traditions of the sixty-three topics [of the Oral Law] which were treated in the Jewish schools came to be written down the whole was called the "Mishnā" [*i.e.* a thing that is repeated]. It forms the basis of the Jewish Talmud (B 44).

[See 121:2.2, 121:2.12.]

[See 123:5.12, below.]

In teaching, the chazan would utter a statement while the pupils would in unison repeat it after him.

When having access to the written books of the law, the student learned his lesson by reading aloud and by constant repetition.

123:5.6 Next, in addition to his more formal schooling, Jesus began to make contact with human nature from the four quarters of the earth as men from many lands passed in and out of his father's repair shop. When he grew older, he mingled freely with the caravans as they tarried near the spring for rest and nourishment. Being a fluent speaker of Greek, he had little trouble in conversing with the majority of the caravan travelers and conductors.

123:5.7 Nazareth was a caravan way station and crossroads of travel and largely gentile in population;

at the same time it was widely known as a center of liberal interpretation of Jewish traditional law.

In Galilee the Jews mingled more freely with the gentiles than was their practice in Judea. And of all the cities of Galilee, the Jews of Nazareth were most liberal in their interpretation of the social restrictions based on the fears of contamination as a result of contact with the gentiles.

And these conditions gave rise to the common saying in Jerusalem,

[The Judæans despised Nazareth. “Can any good thing come out of Nazareth?” was a proverb (B 10).]

“Can any good thing come out of Nazareth?”

123:5.8 Jesus received his moral training and spiritual culture chiefly in his own home. He secured much of his intellectual and theological education from the chazan. But his real education—that equipment of mind and heart for the actual test of grappling with the difficult problems of life—he obtained by mingling with his fellow men. It was this close association with his fellow men, young and old, Jew and gentile, that afforded him the opportunity to know the human race. Jesus was highly educated in that he thoroughly understood men and devotedly loved them.

## II, XII: JESUS AT PLAY AND AT SCHOOL (Barton 79)

123:5.9 Throughout his years at the synagogue he was a brilliant student, possessing a great advantage since he was conversant with three languages.

Jesus was no ordinary child, and we shall not be far wrong, if we picture the old Nazarene *Khazzan* as often driven into a corner by the **searching questions** of the marvelous boy,

The **Nazareth chazan**, on the occasion of Jesus’ finishing the course in his school, remarked to Joseph that he feared he “had learned more from Jesus’ **searching questions**” than he had “been able to teach the lad.”

and as doubtfully wagging his head over what such thoughts and questions might signify (B 85).

## I, VI: THE TEMPLE AND SYNAGOGUE (Barton 36)

After [the *Shema* and some prayers] a lesson was read from the Pentateuch and one from the Prophets.... After this a sermon generally was delivered, often based on one of the lessons of the day.

The preacher was not always the same person. Any one had the right to explain the Scriptures. If an important-looking stranger were present he would be asked to speak (B 39-40).

## II, IX: THE CHILD-LIFE IN NAZARETH. (Edersheim 217)

Later on, tradition ascribes to Joshua the son of Gamla the introduction of schools in every town, and the compulsory education in them of all children above the age of six (E1 231).

Very early the child must have been taught what might be called his birthday-text—some verse of Scripture beginning, or ending with, or at least containing, the same letters as his Hebrew name.

123:5.10 Throughout his course of study Jesus learned much and derived great inspiration from

the regular Sabbath sermons in the synagogue.

It was customary to ask distinguished visitors, stopping over the Sabbath in Nazareth, to address the synagogue.

As Jesus grew up, he heard many great thinkers of the entire Jewish world expound their views, and many also who were hardly orthodox Jews since the synagogue of Nazareth was an advanced and liberal center of Hebrew thought and culture.

123:5.11 When entering school at seven years

(at this time the Jews had just inaugurated a compulsory education law),

it was customary for the pupils to choose their "birthday text,"

This guardian-promise the child would insert in its daily prayers (E1 230).

a sort of golden rule to guide them throughout their studies,

one upon which they often expatiated at their graduation when thirteen years old.

The text which Jesus chose was from the Prophet Isaiah:

The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me

“The spirit of the Lord God is upon me, for the Lord has anointed me;

to preach good tidings unto the meek;

he has sent me to bring good news to the meek,

he hath sent me to bind up the brokenhearted,

to bind up the brokenhearted,

to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; (Is. 61:1)

to proclaim liberty to the captives, and to set the spiritual prisoners free.”

II, IV: THE ANNUNCIATION OF JESUS THE MESSIAH, AND THE BIRTH OF HIS FORERUNNER. (Edersheim 144)

It has already been indicated that the Priesthood was divided into **twenty-four** ‘courses,’ which, in turn, ministered in the Temple.... Now **Nazareth** was one of **these Priest-centres**, and although it may well have been, that comparatively few in distant Galilee conformed to the Priestly regulations—some must have assembled there in preparation for the sacred functions, or appeared in its Synagogue (E1 147).

123:5.12 **Nazareth** was one of the **twenty-four priest centers** of the Hebrew nation.

The cast of Judaism prevalent in Nazareth would, of course, be the same as in Galilee generally. We know, that there were marked divergences from the observances in that stronghold of **Rabbinism**, **Judæa**—indicating greater simplicity and freedom from the constant intrusion of **traditional ordinances** (E1 148).

But the Galilean **priesthood** was more liberal in the interpretation of the **traditional laws** than were the **Judean** scribes and **rabbis**.



And at Nazareth they were also more liberal regarding the observance of the Sabbath.

I: THE ENVIRONMENT OF JESUS' BOYHOOD (Bowie 29)

About the valley on the slope of which the village lies, on three sides stand the hills. It is an easy climb from Nazareth to the top of these.

From these hills unfolds a panorama of varied and extraordinary beauty (B 37).

To the northwest, the long ridge of Carmel juts into the sea—

clothed for Jesus with its memories of Elijah,

first of the mighty succession of the prophets,

who struggled there with Ahab and the priests of Baal.

To the north, filling the sky-line, rises the majestic peak of Hermon,

with three thousand feet of its upper slopes gleaming white with snow.

To the east, the eyes of Jesus saw—as one may see to-day—the edges of the Jordan valley,

It was therefore the custom for Joseph to take Jesus out for walks on Sabbath afternoons, one of their favorite jaunts being to

climb the high hill near their home,

from which they could obtain a panoramic view of all Galilee.

To the northwest, on clear days, they could see the long ridge of Mount Carmel running down to the sea;

and many times Jesus heard his father relate

the story of Elijah,

one of the first of that long line of Hebrew prophets,

who reproved Ahab and exposed the priests of Baal.

To the north Mount Hermon raised its snowy peak in majestic splendor and monopolized the skyline,

almost 3,000 feet of the upper slopes glistening white with perpetual snow.

Far to the east they could discern the Jordan valley

and beyond, a range of hills, leading up and on to the scarred and rocky heights of Gilead and of Moab:

but also he could see, when the morning sunlight shone upon their marble,

the Græco-Roman cities of the Decapolis, builded in new splendor there high upon the hills to the east of the Jordan,

with their amphitheatres and temples where now are crumbled stones.

Or if at evening he climbed the heights of Nazareth, he could see the sun go down into the flaming Mediterranean spread wide before him to the west;

and through the golden pathways of the sunset he might see the distant sails of Roman triremes bringing the legionaries to the cities of the coast (B 38).

On the north and west and south the hills girdle the valley; in the southeast and east they dip down to the plain. It is the Plain of Esdrælon to which they open, most fertile of all the regions of Palestine,

stretching green and gentle from the Jordan river to the sea; but to the eyes of Jesus the plain must have suggested else than cultivation (B 37).

[PLATE xx (xx) (*Atlas HGHL*)]

and, far beyond, the rocky hills of Moab.

Also to the south and the east, when the sun shone upon their marble walls,

they could see the Greco-Roman cities of the Decapolis,

with their amphitheaters and pretentious temples.

And when they lingered toward the going down of the sun,

to the west they could make out the sailing vessels on the distant Mediterranean.

123:5.13 From four directions Jesus could observe the caravan trains as they wended their way in and out of Nazareth,

and to the south he could overlook the broad and fertile plain country of Esdraelon,

stretching off toward Mount Gilboa and Samaria.

123:5.14 When they did not climb the heights to view the distant landscape, they strolled through the countryside and studied nature in her various moods in accordance with the seasons. Jesus' earliest training, aside from that of the home hearth, had to do with a reverent and sympathetic contact with nature.

II: "LITTLE BOY JESUS" (Norwood 16)

123:5.15 Before he was eight years of age, he was known to all the mothers and young women of Nazareth, who had met him and talked with him at

[Joseph] had chosen for the site of his house a plot of ground near a spring which still bubbles in Nazareth.

the spring, which was not far from his home,

In Joseph's day this spring was the social centre of Nazareth. Thither came the mothers and maids at the dawn and the twilight to fill their water jars. At such times there was much gossiping ... (N 23).

and which was one of the social centers of contact and gossip for the entire town.

[Note: Norwood calls the family cow "Deborah".]

This year Jesus learned to milk the family cow and care for the other animals.

During this and the following year he also learned to make cheese and to weave. When he was ten years of age, he was an expert loom operator. It was about this time that Jesus and the neighbor boy Jacob became great friends of the potter who worked near the flowing spring; and as they watched Nathan's deft fingers mold the clay on the potter's wheel, many times both of them determined to be potters when they grew up. Nathan was very fond of the lads and often gave them clay to play with, seeking to stimulate their creative imaginations by suggesting competitive efforts in modeling various objects and animals.

## 6. HIS EIGHTH YEAR (A.D. 2)

123:6.1 This was an interesting year at school. Although Jesus was not an unusual student, he was a diligent pupil and belonged to the more progressive third of the class, doing his work so well that he was excused from attendance one week out of each month. This week he usually spent either with his fisherman uncle on the shores of the Sea of Galilee near Magdala or on the farm of another uncle (his mother's brother) five miles south of Nazareth.

123:6.2 Although his mother had become unduly anxious about his health and safety, she gradually became reconciled to these trips away from home. Jesus' uncles and aunts were all very fond of him, and there ensued a lively competition among them to secure his company for these monthly visits throughout this and immediately subsequent years. His first week's sojourn on his uncle's farm (since infancy) was in January of this year; the first week's fishing experience on the Sea of Galilee occurred in the month of May.

### IX: THE EDUCATION OF JESUS (Wilson 64)

**Arithmetician.** (Wilson 65)

[!]

123:6.3 About this time Jesus met a teacher of mathematics from Damascus, and learning some new techniques of numbers, he spent much time on mathematics for several years.

[contd] His favorite subject was arithmetic, in which His accuracy, as of a skilled artisan, was unerring. He always liked to put a numeral into his teaching, and the numerals were always appropriate (W 65).

He developed a keen sense of numbers, distances, and proportions.

### VIII: THE CROSS IN THE CARPENTER SHOP (Norwood 91)

123:6.4 Jesus began to enjoy his brother James very much and by the end of this year had begun to teach him the alphabet.

Next to his father, Jesus loved Simeon best. Simeon taught Mary the art of song, had fashioned for her a harp on which later he trained the hands of her son to make such music as David made, singing the battle-songs of his people.

123:6.5 This year Jesus made arrangements to exchange dairy products for

lessons on the harp.

He had an unusual liking for everything musical.

The day came when Simeon, in the presence of the minstrels of Galilee, crowned Jesus with a laurel wreath, as first among the sons and daughters of music; for Jesus went beyond his master in skill upon stringed instruments. His voice was like the sound of many waters (N 100).

Later on he did much to promote an interest in vocal music among his youthful associates.

By the time he was eleven years of age, he was a skillful harpist

and greatly enjoyed entertaining both family and friends with his extraordinary interpretations and able improvisations.

123:6.6 While Jesus continued to make enviable progress at school, all did not run smoothly for either parents or teachers. He persisted in asking many embarrassing questions concerning both science and religion, particularly regarding geography and astronomy. He was especially insistent on finding out why there was a dry season and a rainy season in Palestine. Repeatedly he sought the explanation for the great difference between the temperatures of Nazareth and the Jordan valley. He simply never ceased to ask such intelligent but perplexing questions.

123:6.7 His third brother, Simon, was born on Friday evening, April 14, of this year, A.D. 2.

123:6.8 In February, Nahor,<sup>7</sup> one of the teachers in a Jerusalem academy of the rabbis, came to Nazareth to observe Jesus, having been on a similar mission to Zacharias's home near Jerusalem. He came to Nazareth at the instigation of John's father. While at first he was somewhat shocked by Jesus' frankness and unconventional manner of relating himself to things religious, he attributed it to the remoteness of Galilee from the centers of Hebrew learning and culture and advised Joseph and Mary to allow him to take Jesus back with him to Jerusalem, where he could have the advantages of education and training at the center of Jewish culture. Mary was half persuaded to consent; she was convinced her eldest son was to become the Messiah, the Jewish deliverer; Joseph hesitated; he was equally persuaded that Jesus was to grow up to become a man of destiny, but what that destiny would prove to be he was profoundly uncertain.

But he never really doubted that his son was to fulfill some great mission on earth. The more he thought about Nahor's advice, the more he questioned the wisdom of the proposed sojourn in Jerusalem.

123:6.9 Because of this difference of opinion between Joseph and Mary, Nahor requested permission to lay the whole matter before Jesus. Jesus listened attentively, talked with Joseph, Mary, and a neighbor, Jacob the stone mason, whose son was his favorite playmate, and then, two days later, reported that since there was such a difference of opinion among his parents and advisers, and since he did not feel competent to assume the responsibility for such a decision, not feeling strongly one way or the other, in view of the whole situation, he had finally decided to "talk with my Father who is in heaven"; and while he was not perfectly sure about the answer, he rather felt he should remain at home "with my father and mother," adding, "they who love me so much should be able to do more for me and guide me more safely than strangers who can only view my body and observe my mind but can hardly truly know me." They all marveled, and Nahor went his way, back to Jerusalem. And it was many years before the subject of Jesus' going away from home again came up for consideration.

1. [H]ad Ikhnaton possessed the versatility and ability of Moses, had he manifested a political genius to match his surprising religious leadership, then would Egypt have become the great monotheistic nation of that age; and if this had happened, it is barely possible that Jesus might have lived the greater portion of his mortal life in Egypt (95:5.3).

2. She “bundled up” her children in July?

3. *Compare*, from *Sex and the Love-Life* (1927), by William J. Fielding:

“**Where do Babies Come From?**” ... This question is asked at some time or other by practically every child, and often at a very early age, even before three or four years of age. The question is a very natural one to ask. It is often prompted by the arrival of a new baby in the household, or in the home of a relative or neighbor...

The small child is an active empiricist. Curiosity is his stock-in-trade. He is an animated **interrogation mark**, a nosy investigator (F 277, 285).

Sadler used *Sex and the Love-Life* as a source for his 1938 book, *Living a Sane Sex Life*. It is possible that he used it also for 123:2.3.

In his 1940 book, *Growing Out of Babyhood* (p. 238), Sadler wrote:

During the latter part of the second and the beginning of the third year they [children] are **continuous question marks** (GOB 328).

4. Norwood has a storyline about Joseph surprising Mary with a cradle he’d built for the infant Jesus. (In Norwood’s story, Joseph and Mary go directly back to Nazareth after their visit to Jerusalem rather than traveling to Egypt.)

5. [Jesus’] after life shows that he was always pure, but he was evidently one who **entered with zest into** all that life in Nazareth had to offer a child (**Barton** 80).

6. Sadler is clearly taking creative license here, turning the eight Jewish designations of the stages of childhood into a systematic program of bringing up children.

7. Nahor is the name of the chazzan in Norwood’s book. Interestingly, Sadler leaves his chazzan unnamed, even though the chazzan plays a much more significant role in Jesus’ life than ‘Nahor’ does.