

Parenting the Perfect Child

Beyond Bethlehem: The Boyhood of Jesus – Part IV

Luke 2:52

Introduction – Jesus from Boyhood to Manhood

When we combine the gospel accounts, we discover eight scenes that reveal truths surrounding Christ's birth and boyhood.

1. The first scene includes His birth outdoors in a stable and the shepherds coming with their amazing story of angels announcing the Savior's birth – **Luke 2:7-20**.
2. The second scene takes place when Jesus is eight days old as He is taken to be circumcised and identified with the covenant family of Abraham – **Luke 2:21**.
3. The third scene occurs a month later when Mary and Joseph take their month-and-a-half-old boy to the temple to present Him to God and Mary brings the offering of the poor, as it was called, of two birds to atone for her uncleanness that came with childbirth, according to the law – **Luke 2:22-24**.
4. The fourth scene is observed in the living room of a house in Bethlehem where Jesus, now a toddler, and Mary receive a surprising visit from wise men, or king anointers, as they were known in their homeland of Persia – **Matthew 2:11-12**.
5. Scene five opens soon after this visit from the wise men with Joseph, Mary, and Jesus escaping as fugitives to Egypt; running for their lives in the middle of the night to avoid the death edict pronounced by Herod on

Bethlehem boys in his attempt to kill the King of the Jews – **Matthew 2:13-15**.

6. Scene number six shows Joseph and Mary, less than two years later, returning with Jesus to live in Nazareth, since Herod had died – **Matthew 2:19-23**.
7. Scene seven sweeps us into the temple where twelve-year-old Jesus is asking and answering questions with the religious leaders; it is in this scene in which God the Father reveals to Jesus His divine paternity, that God the Father is uniquely His Father – **Luke 2:41-49**.
8. The eighth scene is the longest, lasting eighteen years in Nazareth, as Jesus Christ grows from the age of twelve to about thirty, when He will eventually step into the public square and announce that He is more than the son of a carpenter – **Luke 2:52**.

As far as the record of scripture goes, this last scene is silent. In fact, we are only given one brief verse to tell us, in general, what was happening in the life of Christ as He grew into adulthood. We find this brief verse in Luke's Gospel, chapter 2, verse 52.

Only one verse categorically summarizes what happened in the little village called Nazareth. Luke writes,

And Jesus kept increasing in wisdom and stature, and in favor with God and men. (Luke 2:52)

By the way, this is normal language to describe the growth of others besides God the Son.

In the Old Testament account of young Samuel's growth, the text is similar and reads,

Now the boy Samuel was growing in stature and in favor both with the Lord and with men. (1 Samuel 2:26)

In Luke's account of John the Baptizer's growth as a little boy, we read,

and the child continued to grow and to become strong in spirit . . . (Luke 1:80)

Looking back at Luke chapter 2, verse 40, we read as Luke writes of young Jesus,

The Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.

When we arrive at Luke chapter 2, verse 52, we enter a scene that provides even more mystery regarding the boyhood of Jesus. Some would believe that Jesus had all the wisdom He needed and never increased in that attribute, or any attribute for that matter.

Luke informs us that Jesus advanced or increased in three ways, using three nouns to note in our text: wisdom, stature, and favor.

I would agree with the author Lenski that these nouns are datives of relation, and the imperfect tense used in "Jesus kept increasing" tells us not only that this progress continued, but there was more to follow.ⁱ

The truth is that we find it hard to believe Jesus ever developed in any way. Being the perfect child must have meant that His development was already perfected.

However, this would have violated the human nature He had and the fact that He was a normal boy, yet without sin. It would have been possible for Jesus to do something unwise without sinning.

Being unwise is not the same thing as sinning. Aren't you glad about that?

Luke informs us in this verse that Jesus, as one hundred percent human, had to progress from immaturity to maturity, from silliness to sobriety, from naïveté to discernment, from performing uninformed actions resulting from dumb or even dangerous decisions, as little boys and girls can do, to performing informed actions.

Jesus was not God humanized or a human deified. The mystery of the incarnation is that He, being one hundred percent God, became one hundred percent human as well.

Jesus caught a cold like every child developing their immune system. His nose ran and He sneezed. He stubbed His toe, smashed His finger, and might have needed a nightlight too.

As He grew, Jesus would fight temptation like any young man, yet never once fail. The author of scripture did not want us to miss this, as we read,

. . . [He was] tempted in all things as we are, yet without sin. (Hebrews 4:15b)

When we discover the implications of this, we discover Someone who can understand exactly how we feel.

When we discuss it with someone who ignores the implications of this, we discover someone who is already bored, thinking, "Yeah, yeah, God became a man." They are thinking that all along Jesus was running around Nazareth, wearing a robe like the other boys, while underneath He had on a Superman suit. The bullets would only bounce off His chest; nothing could ever hurt Jesus.

However, this is not the truth of the incarnation.

Jesus would have scratched His knees playing with the village children, just like they did. He would have burned His tongue on hot cider until He learned better. He would have gotten cold when it was cold and hot and sweaty when He played or when He worked with His stepfather in the shop.

Do you know what this means? Jesus knew what it was like to be under parental authority. He knew what it was like to be sixteen years old. He also knew what it was like to be a thirty-year-old single.

I love the inspired choice of verb for Christ's growth and development. In my text it is translated,

. . . Jesus kept increasing . . .

In Greek this is "prokopto" (προκοπτω), which could be rendered "to advance".ⁱⁱ

This is not a word indicating just any old advancement. It carries the idea of "making headway or forging ahead".ⁱⁱⁱ

One Greek scholar says this verb can refer to metals being lengthened by hammering. It was also used in speaking of cutting down trees in the pathway of an advancing army – the soldiers literally hacked their way forward.

This is the meaning of the word in this verse. I say all of this because we read in verse 52,

And Jesus kept increasing in wisdom and stature, and in favor with God and men.

We then say, "Well, of course! What do you expect? I mean, how easy can it be for Him?"

However, the opposite was true! *Because* of who He was, His advancement was many times more difficult as a human being than any of our advancements could ever be.

There would be the relentless, concentrated attack of demonic forces trying to cause Him to sin. He would have the knowledge of His divine nature which over time as He grew would continually struggle under the limitations of humanity. There would also be the sensitivity of His perfect nature to the sinfulness of those around Him.

Jesus would advance like a ship in a storm; like a wood cutter swinging his axe until his muscles burned. He would make headway like a runner determined to finish the race against heavy winds and pelting rain.

In other words, this verb "to increase" carries the idea of hard work; monotonous labor; that every step forward is a moral or spiritual victory.

The same is true for us.

Let me ask a few questions. Has advancement in the Christian life ever come easily for you? Has demonstrating God's word been easy for you? Do you ever feel like you are trying to walk with Christ but the wind never stops pushing hard against you? Have you ever thought that growth in demonstrating grace was as slow as cutting down a forest of trees? Perhaps you have looked up at the massive trees and said, "Are you kidding?"

Jesus Christ would understand the challenge. He is just like you and me – one hundred percent human.

Now I am aware that when I talk of Him like this, those who do not know me well might believe I am degrading the Savior. We just do not normally take the time to explore the verbs and the texts related to His incarnation. When we do, we find they do not denigrate the Savior, but cause us to delight in the Him.

Jesus understands what it means to grow in wisdom and grace against the normal resistance of the human condition with all its weaknesses.

In the garden He would weep with loud tears and crying (Hebrews 5:7), saying, "Father, if there's another way to accomplish this without the cross, please do it" (Mark 14:36). He was speaking as a man; He was crying as a man; He was sweating blood in utter dismay as a man.

Jesus pressed on, however. He forged a path to follow; He is the author and finisher of our faith (Hebrew 12:2).

Jesus Christ the man has shown every believer that advancement is possible, but they must bend their will to the Father's will. We, as believers, must be willing, like surrendered metal, to be hammered by the smith; we must be willing to swing the axe of the woodsman; we must, like a runner, be ready to face the wind and run on.

Now, legend cannot stand the thought of this kind of talk. Surely the scriptures cannot imply that Christ and His parents had anything but smooth sailing.

Look at the great medieval paintings commissioned by the church. They paint the Virgin Mary and her child seated on stately thrones, upon floors of splendid mosaic patterns, under gentle canopies of blue and gold, clothed in rich colors with the edges of their robes embroidered in gold.

One apocryphal writing said that Jesus, as a young boy, assembled the boys in His village and they put their garments on the ground for Him to sit upon. They put on His head a crown wreathed in flowers and, like attendants waiting upon a king, stood in order before Him on His right hand and His left. Then, whoever passed that way, the boys took by force, crying, "Come hither and adore the King, and then proceed upon thy way."

Nothing could be further from the truth. No one was bowing before Jesus. Joseph and Mary did not live under canopies of blue and gold, and their floor was dirt, not mosaic designs. They moved into the insignificant village of Nazareth and lived their lives as simple, hardworking, poor peasants with little to call their own. And when Jesus ended His ministry, He owned nothing either.

At the age of thirty, when Jesus preached His first sermon in Nazareth, everyone effectively said, "Isn't this the carpenter's son? Who does He think He is?!" (Matthew 13:55).

No one said, "We knew it!"

Everyone said, "We knew He wasn't just a normal boy growing up in our village. I mean, we knew He was responsible and obedient and loved the synagogue and His studies . . . but God, the anointed Messiah?! C'mon! He must have hit His head in the carpenter's shop one too many times!"

Ladies and gentlemen, the truth is that Jesus' life was so normal, so uneventful, so typical, so humble,

and so nondescript that when He made His announcement, no one believed Him.

Aspects of Progression

During these eighteen years of solitude after His appearance in the temple at the age of twelve, with no one paying a whole lot of attention, Jesus evidently made headway and progressed in ways that I will outline as four different aspects. These are aspects in which we are also challenged today, and every day. Let me give these four aspects of progression.

1. Intellectual ability.

Luke writes,

... Jesus kept increasing in wisdom . . .

“Wisdom” in Greek is “sophia” (σοφία). “Sophia,” for the believer, is the appropriate application of God’s truth to life’s circumstances; God’s word demonstrated.

In order for Christ to increase in wisdom, He would need to increase in knowledge – primarily of God’s word.

Along the way, Jesus had to learn that “2 + 2 = 4”. He had to learn to read and to write as well. Most importantly, however, He had to learn the sacred writings of the Old Testament.

During the days of Christ – in fact, for centuries before and after His birth – a Jewish child’s education began in the home. The parents were the child’s first teachers.

Jesus’ parents were to teach Him and His siblings when they sat down in the house to talk or eat, when they were outside walking or working, and even as they prepared to lie down and when they got up (Deuteronomy 6:6-7). Their lives were bibliocentric. God was the center of their lives and all of their conversations included Him.

Around the age of five or six, a Jewish child was sent to school – to the “House of the Book” as it was called – which was attached to the local synagogue. Every village had a synagogue, according to the law, and every synagogue had a school.^{iv}

Edersheim’s classic work on the life and times of Jesus the Messiah revealed that great care was taken not to send a child to school too early or to overwork him when there (Oh, that my school had felt the same way!). History records that the school hours were fixed and attendance time shortened during the summer months.^v

Teachers in these schools were often seated on a small elevation or platform, while the students sat

around them on the floor. This explains Acts 22:3 in which Paul speaks of being educated at the feet of Gamaliel.^{vi}

For the first five years of a child’s studies, the Old Testament was the chief textbook. It would be used to teach the students to read and write their common language of Aramaic and, more importantly, their language of the law – the Hebrew language.

For those who have learned the Hebrew language, you may have found, as I did, that it was a most difficult language to learn.

I was at a shopping mall this past week with my kids, continuing our tradition of buying each other things we actually wanted, as well as picking up gifts for their mother that would be surprises for her. At one point, we walked past a merchant booth set up among many in the middle of the main aisle. A woman held out to me a tray containing little plastic cups filled with some kind of lotion and invited me to try some. Her accent was unusual, so I stopped and asked what her native tongue was. She responded, “It’s a mixture of Russian and Hebrew.” She was a Jewess who was raised in Russia and also lived in Israel. I told her that I wished I knew my Hebrew better so that we could talk in her native tongue. Then I invited her here to our church.

Imagine, someone coming to Cary by way of Russia and Israel.

For the Jews living in Jesus’ day, language was just as convoluted. They had lost their native tongue, having learned to speak Aramaic in Babylon where it was the official language.^{vii}

The sons, primarily, had to be taught Hebrew. The men who were destined to teach the scriptures had to learn to read and write Hebrew.

When our Lord delivered His first sermon in the synagogue in Nazareth, He opened with reading from the Hebrew scroll of Isaiah. He had indeed learned His Hebrew well.

In my studies, I discovered that when a five year old began his studies at the House of the Book, his first lesson, according to the custom, was to begin in and carefully learn the book of Leviticus.^{viii}

This would be followed by other parts of the Pentateuch (the first five books of the Old Testament), and then the Prophets.

When I learned that Jesus, as a five-year-old, would have taken up His first study in the book of Leviticus, I immediately turned to it in order to see it in the light of His eyes and His mission. Leviticus begins with these words:

The Lord called Moses and spoke to him from the tent of meeting, saying,

“Speak to the people of Israel and say to them, ‘When any one of you brings an offering to the Lord, you shall bring your offering of livestock from the herd or from the flock.’

“If his offering is a burnt offering from the herd, he shall offer a male without blemish. He shall bring it to the entrance of the tent of meeting, that he may be accepted before the Lord.

“He shall lay his hand on the head of the burnt offering, and it shall be accepted for him to make atonement for him.”

(Leviticus 1:1-4)

Imagine – Jesus Christ’s first school lesson was on the unblemished sacrifice for the atonement and forgiveness of the sinful human race.

Jesus advanced, according to Luke’s account, in intellectual capacity and ability. He advanced in a second way as well.

2. Physical maturity.

Luke also writes in verse 52 of chapter 2,

. . . Jesus kept increasing in wisdom and stature . . .

“Stature” could be rendered age or even height. In other words, Jesus followed a normal progression and pattern in physical growth.

Just as He matured intellectually, Jesus matured physically like any normal Jewish young man. He would enter puberty, His voice would crack, and His face would blush.

Like any normal boy, Jesus would have been mystified at the changes in His body and proud of the peach fuzz on His upper lip. He would flex His muscles for His half sisters and would wrestle and race with His half brothers. He would compete in the village games and describe with excitement a fish He had caught.

Now, part of growing physically meant more and more responsibility.

All male Jews, even the doctors of the law, were expected to learn a trade.^{ix}

It was required, in fact, that every Jewish father teach his son, as the rabbis said, “an honest craft, for to fail in this is to teach him robbery [or crime].”

The apostle Paul, although preparing to become a rabbi, had also learned the craft of tent-making. This was more than likely his father’s occupation.^x

So Jesus was taught carpentry, which was the craft of His stepfather. Jesus learned to size up a piece of wood and to cut, shape, and craft it. In Nazareth, the chief task of carpenters would have been to carve plows for oxen to pull and yokes for their harnesses.

Can you imagine? Slip into Jesus’ sandals. You know now who you are and where you are headed – the throne of God the Father and the splendor of heaven, which you only recently left.

However, for eighteen years Jesus dropped sweat over planks of wood as He sawed and sanded and nailed. No one was looking, so why did He not twinkle His nose or snap His fingers and “voila” . . . there is the finished yoke or the polished table or the bench. Imagine the business He could have cranked out for the family. Why would He sweat it out?

Jesus had chosen to humble Himself and become a man. Accepting the limitations of mankind and working within them, He labored for eighteen years in a tiny shop, taking hours to make things He could have commanded in an instant. He never complained, never said, “Enough of these limitations.” He performed not one act or miraculous sign until His hour arrived. And then He performed miracles only for the benefit of others.

Was He a good carpenter? Justin Martyr, the second-century church leader in Galilee, made the interesting statement that farmers were still using plows and yokes for the oxen that had been carefully crafted by Jesus Christ seventy-five years earlier.

Jesus Christ was growing up, and the demonstration of His integrity was found in the quality of the plow He shaped with His hands.

Jesus increased in mental ability and in physical maturity. Let us look at a third aspect in which He progressed.

3. Spiritual intimacy.

Luke writes,

. . . Jesus kept increasing in wisdom and stature, and in favor with God . . .

This translation can be misleading to an English student. Cults use this verse as a proof text that as Jesus grew up, He became more and more a favorite

of God. In other words, He was just a man who lived such an exemplary life that God decided to grant Him a favored position among men.^{xi}

Never mind that being the favorite of God the Father would lead God to abandon Jesus on the cross and watch Him die a slow, tortuous death.

The word “favor” is “charis” (χαρις), which can be translated “grace”. The next word in the Greek text is the word “para,” which means “alongside of”.

We use this word for parachurch ministry. It is not a ministry directly related to the church, but a ministry alongside the church.

So Jesus was not gaining grace *from* God over time. This phrase could be translated,

Jesus grew in grace alongside of or by the side of God

In other words, the relationship between Jesus, the Son of God, and God the Father was a growing relationship marked by grace.

It was customary for Jesus to pull away from the crowd so that He could talk to His father in prayer. As Jesus grew older, His relationship with God the Father grew more important and even more intimate.

In this, Christ reflects the believer’s desire – and He reveals our failure. But He also models our future – perfect fellowship with the Father; eternally unbroken, unselfish, uncluttered, unending transparent intimacy with God our Father.

Jesus not only grew in mental ability, physical maturity, and spiritual intimacy, but there is one more aspect of growth.

4. Social integrity.

Luke writes,

. . . Jesus kept increasing . . . in favor with... men.

Again, this does not mean that He grew more popular with people. In fact, the truth is just the opposite.

I found it fascinating that in chapter 4, Luke records the signature moment when the Lord began His ministry and read from Isaiah and delivered His first sermon in His hometown of Nazareth. In His sermon He would see through the pride and stubborn refusal of His closest friends, associates, and clients to follow Him as the prophet of God, and He would convict them with His words.

The people in the synagogue became so infuriated that when Jesus finished His sermon, they threw Him out of the synagogue and led Him to the

top of a hill where they were going to push Him off. However, He slipped out of their hands, it is implied, miraculously.

Jesus could have snapped His fingers and Nazareth would have gone up in a mushroom cloud.

He grew up there and knew them. They knew He had never done anything wrong to any of them. But now that Jesus had announced His Messianic claim, they, of all people, tried to kill Him. However, He slipped away – what grace!

He grew in His graciousness alongside of people’s offensive behavior and He withheld His judgment and power and submitted to the agony of the cross. He died alone, fulfilling Leviticus chapter 1 and beyond – His first lessons in school as He, the unblemished Lamb, died to atone for the sin of the world.

Conclusion

Now, I wish we had more information about the boyhood of Jesus; about His life during His formative years in Nazareth.

If you could have interviewed Joseph, what would you have asked him?

I would ask him several questions. “Did you know? What were the clues? How did you treat Jesus and His half brothers and sisters that you and Mary had later on? When there was an argument, did you know that Jesus was not going to be guilty of wrongdoing? How did you handle the other boys complaining, ‘You never get on to Jesus. How come He never gets a spanking?’”

By the way, I might ask Joseph if he ever gave Jesus a spanking. Did you think about that question?

I will give my best guess. I personally believe Jesus got a spanking or two growing up. The Old Testament clearly prescribed corporal punishment. But I believe Jesus experienced the rod, not because He was imperfect, but because Joseph was imperfect! Joseph got it wrong.

My family was sitting around the dinner table the other day – all our kids are home from school – our twin sons, who are almost twenty-four, and our two daughters, who are twenty-two and sixteen. I asked them, “Did I ever give you guys a spanking when you were growing up that you didn’t deserve?”

My sons, without pausing, said, “Oh, yes!”

There was not a moment’s hesitation! And they are right. I certainly admit there were many times when I got it wrong.

I can remember as an eleven-year-old sitting in the black overstuffed chair in the living room of my boyhood home where my three brothers and I grew up. We were supposed to be doing our homework, which I normally enjoyed! It was around the time of Halloween and we had gotten a really scary mask that I was playing with while I sat there. My mother took it away, put it in a closet, and said, "Don't play with that until you've finished your homework."

A few minutes later, one of my younger brothers got the mask back out. He came to the living room where I was, and I told him, "You're going to get in big trouble if Mom sees you with that."

He laughed and kept playing around. Suddenly, we both heard Mom's footsteps on the stairway. My younger brother threw the mask in my lap and ran around the corner. She came in, saw the mask, yanked me up out of the chair, and before I could defend myself, or quote scripture, or anything, gave me an undeserved spanking.

Can you imagine being Joseph? Did he ever get it wrong? I personally believe he felt deeply his own inadequacies.

Imagine being given the assignment of teaching the written word to the living Word. Imagine giving lessons on the prophecies of scripture to a little boy who was the One of whom the prophets had spoken.

This is like God saying to me in a dream, "Stephen, I am going to give you and Marsha a son, and he will be the world's greatest scientist who will discover mathematical and scientific formulas that will open the way for new civilizations to prosper. It's your responsibility as his father to prepare him in those early years for his future calling."

I would wake up and call that a nightmare.

God effectively told a carpenter – not a doctor of the law, but a migrant worker – "I want you to teach the One who will become the world's greatest teacher."

I personally believe Joseph felt what every parent feels anyway – that someone else would have done a much better job.

Why not choose Joseph of Arimathea? He lived during the same time. He was wealthy and had access to tutors. He was a member of the Sanhedrin, the Jewish supreme court. He loved the law and was a righteous man who was looking for the kingdom of God.

Did the stork get the address wrong? Should it have been Joseph of Arimathea instead of Joseph of Nazareth?

If you could have interviewed Mary and asked her, "Were you up to this task?" she would have said, "Are you kidding?"

Read your Bible. It says the angel came to a virgin, not a saint or a princess or a woman perfectly suited to raise the Messiah. In fact, Mary's first recorded words to twelve-year-old Jesus were an ill-timed, undeserved, unwise scolding of her son.

However, this gives us great news. If God would choose two people to parent the Messiah, God can use us too.

Whom has God chosen in this age? Paul wrote to the Corinthians, and I will paraphrase:

Consider your calling – consider the place where God has appointed you – God did not choose among the brilliant . . . there were not many with noble upbringing, not many with powerful connections . . . He has chosen the ordinary students to teach the brilliant; He has chosen the weak and insignificant people in the eyes of the world to radically impact those who seem to be on top of it all. (I Corinthians 1:26-27)

Mary and Joseph, are you ready for this? I love the words of the songwriter who wrote:

*Mary did you know that your little boy
Will one day walk on water?
Mary, did you know that your baby boy,
Will save our sons and daughters?*

*Did you know that your baby boy
Has come to make you new?
This child that you've delivered
Will soon deliver you*

*Mary, did you know that your baby boy
Will give sight to a blind man?
Mary, did you know that your baby boy
Will calm a storm with His hand?*

*Did you know that your baby boy
Has walked where angels trod?
When you kiss your little baby
You've kissed the face of God*

*The blind will see, the deaf will hear
And the dead will live again
The lame will leap, the dumb will speak
The praises of the Lamb*

*Mary, did you know that your baby boy
Is Lord of all creation?*

*Mary, did you know that your baby boy,
Will one day rule the nations?*

*Did you know that your baby boy
Is heaven's perfect Lamb?
This sleeping child you're holding
Is the 'Great I Am'.^{xii}*

Having studied more carefully than I ever have before on the boyhood of Jesus, I can say with some certainty that Mary did not know, at least not fully. Neither did Joseph. The boyhood of Jesus was a mystery to them both. They were unlikely candidates to parent the perfect child.

The truth is that apart from the Holy Spirit who dwells within us, we are all unlikely candidates to accomplish whatever it is that God has called or appointed us to accomplish. And of all the things we might want to accomplish, the four advancements in verse 52 of Luke chapter 2 would be a terrific place to focus more attention, energy, and prayer that:

- we might develop our understanding and application of God's word;
- we might grow up and accept the responsibilities of wherever God has placed us;
- we might walk alongside of God our Father;
- we might demonstrate grace and integrity to those who live around us.

This manuscript is from a sermon preached on 12/27/2009 by Stephen Davey.

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ⁱ R. C. H. Lenski, The Interpretation of St. Luke's Gospel (Augsburg Publishing House, 1946), p. 170.

ⁱⁱ Fritz Rienecker and Cleon Rogers, Linguistic Key to the Greek New Testament (Regency, 1976), p. 145.

ⁱⁱⁱ Theological Dictionary of the New Testament (abridged ed.), ed. by Gerhard Kittel (Eerdmans, 1985), p. 939.

^{iv} David Smith, The Days of His Flesh: The Earthly Life of Our Lord and Savior Jesus Christ (Harper and Brothers, 1913), p. 20.

^v Alfred Edersheim, The Life and Times of Jesus the Messiah (Eerdmans, 1967), p. 232.

^{vi} Smith, p. 20.

^{vii} Everett F. Harrison, A Short Life of Christ (Eerdmans, 1975), p. 59.

^{viii} Edersheim, p. 232.

^{ix} Donald Guthrie, Jesus the Messiah (Zondervan, 1972), p. 34.

^x Smith, p. 21.

^{xi} G. Campbell Morgan, The Gospel According to Luke (Fleming H. Revell, 1931), p. 46.

^{xii} Lyrics by Mark Lowry, Copyright Word Music, LLC