

## LESSON IV.—RETURN TO NAZARETH, AND VISIT TO JERUSALEM.

January 23 - 29, 2022

**B. C. 4 to A. D. 8.**

(Matt. 2 : 19-23; Luke 2 : 39-52.)

*Side texts to be studied with questions.*

1. WHEN and where did the Lord next appear to Joseph? Matt. 2 : 19. See note 1.

2. What did the Lord then say to Joseph? Verse 20.

3. Upon reaching the borders of Palestine, who did Joseph hear was reigning in Judea in the place of Herod? Verse 22.

4. In his fear of Archelaus, and perplexity as to what course to take, how was he again enlightened?

5. Into what part of Palestine did the family then go? Verse 23. See note 2. Luke 2 : 39.

6. What was to be fulfilled by thus retiring to Nazareth? See note 3.

7. After the return to Nazareth, what is recorded of the child Jesus? Luke 2 : 40. See note 4. Luke 1 : 80;  
John 3 : 34.

8. What was the yearly custom of the parents of Jesus? Verse 41. Ex. 23 : 15;  
Deut. 16 : 1.

9. At what age is it recorded that Christ first went with His parents to attend the annual feast? Verse 42. See note 5.

10. When the parents started to return home from the feast, what did Jesus do? Verse 43.

11. What caused this seeming neglect of the parents for the child Jesus? Verse 44.

12. Upon missing Him at nightfall, where did they look for Him?

13. Not finding Him in the company, what did they next do? Verse 45. See note 6.

14. After an anxious search in Jerusalem, where did they finally discover Him? Verse 46.

15. How did Jesus' words seem to affect those around Him? Verse 47.

Matt. 7 : 28 ;  
Mark 1 : 22 ;  
John 7 : 46.

16. How were His parents affected by the sight? Verse 48.

17. With what words did the mother chide Him?

18. What answer did she receive? Verse 49.

John 2 : 16.

19. How did the parents receive this saying of Jesus? Verse 50.

Luke 9 : 45 ; 18 : 34.

20. Notwithstanding the reply of Jesus on this occasion, how did He regard His parents' wishes? Verse 51. See note 7.

21. What is the further record of Jesus' early life? Verse 52.

1 Sam. 2 : 26.

#### READING.

"Desire of Ages," pp. 66-96.

#### NOTES.

1. Some have placed the death of Herod the Great in A. D. 2. That would make the sojourn of the Saviour in Egypt six years. This hardly seems probable. In a foot-note on page 54 of Hanna's "Life of Christ," he says : "It has been accurately ascertained that Herod must have died between the 13th of March and the 4th of April 750 A. U. C. [after the building of the city, *i. e.*, of Rome]." "Hale's Chronology," vol. 1, pp. 85, 96, gives strong arguments in favor of that date. This would set the date of Herod's death in the early part of B. C. 4, and would make the stay in Egypt cover but the period of a few weeks at most.

2. It was natural for the parents of Christ to turn, on this occasion, to Mary's old home among the hills of Galilee. Surrounded by prominent elevations, the little village of Nazareth was practically shut away from the world. The place was so insignificant historically that no mention of it occurs in the Old Testament. Even a Galilean felt justified in asking, "Can there any good thing come out of Nazareth?" John 1:46; 21:2. It was seventy miles north of Jerusalem, and six west of Mount Tabor.

3. The word "Nazarene" was a term of contempt. The name Nazarene was derived from the Hebrew *netser*, meaning *sprout*, or *shoot*, and suggested insignificance. "The name is prophetically given to the Messiah (Isa. 11:1). . . . 'There shall come forth a shoot from the stock of Jesse, and a twig from his roots shall bear fruit.' As David sprang from the humble family of Jesse, so the Messiah, the second David, shall arise out of great humiliation. The fact that Jesus grew up at Nazareth was sufficient reason for His being despised. He was not a lofty branch on the summit of a stately tree; not a recognized and honored son of the royal house of David, now fallen, but an insignificant *sprout* from the roots of Jesse; a Nazarene, of an upstart sprout-town." —*Vincent*.

"Whenever men spoke of Jesus as the Nazarene, they either consciously or unconsciously pronounced one of the names of the predicted Messiah, a name indicative both of His royal descent and His humble condition." —*Smith*.

4. "The child grew, and waxed strong in spirit, filled with wisdom." This is the record of the first twelve years of Christ's life. It tells much in general, but nothing in detail. Beyond the veil of the child's gentle, sunny home life of obedience, we may not obtrude vain curiosity.

5. According to Jewish reckoning, the age of twelve was the time when a boy passed from childhood to youth, and took the name of "son of the Lord." At that age he was supposed to begin attendance at the annual feasts. At that point also he was given over to the school of the rabbis, when destined for the priest's office, in order to begin the instruction necessary to fit himself for that position. See "Desire of Ages," p. 75.

6. What a night of anxiety must have attended Joseph and Mary! The Lord's charge to them had, after twelve long years of constant watching, been neglected, and now they were bereft of the child's society. A whole day had been passed in visiting, without their realizing that He was not in their company. Another day was consumed in retracing the journey to Jerusalem, and at least one more in a fruitless search through the city, and among those with whom they had associated during the feast. At last on the third day He was found in an outer part of the temple used as a school-room, where the rabbis taught youths the system of rabbinism. See "Desire of Ages," p. 78.

7. Knowing that the full time for His public ministry to begin had not yet come, Jesus became subject to His parents for eighteen years longer, doing absolutely nothing to betray His divinity, but living so naturally at home that even His brethren in all those years discerned in Him no mark of His calling. John 7:5. So little was He known that Nathanael, living but a few miles away, in Cana, had never heard of Him until Philip pointed Him out as the Messiah. John 1:45. What a lesson of cheerful, gentle patience! This was truly emptying *self*. In our daily life, let us look to Jesus of *Nazareth* for a pattern, as well as to the *suffering of the cross*.

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