



Sunday School Lesson
Luke 2:41-52
 by Lorin L. Cranford
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An Unusual, Normal Childhood



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In this first study of the unit, "God with Us: Ways to Keep Our Faith Strong," in the Smyth-Helwys Formations series, we focus on an episode in Jesus' life during his growing up years. At the outset of Luke's gospel, he signals to the reader one of the uniquenesses of his writing styles that will typify both the gospel and the acts documents. He effectively combines an episodic narrative with a summarizing statement covering a long period of time subsequent to the episode. Thus as outside spectators, we watch the details of a trip to Jerusalem unfold and then the narrator informs us that the years following this are going to reflect the contradictory tensions developed inside the episodic narrative. That tension is Jesus' unusualness and his normalcy lived out simultaneously. In Luke's story of Jesus this episode and summary statement come as the climax of the Infancy Narratives in the first two chapters of the gospel. Thus they have a particularly important role in transitioning Jesus from a child to a man beginning ministry at thirty years of age.

Luke's approach stands in stark contrast to the apocryphal Infancy Gospels that cannot hold Jesus humanness and divinity in a healthy balance, and typically push his humanness aside and turn Jesus into a divine Wonderboy during these years. As such, these mythical accounts of Jesus' growing up years serve in the background as a warning to modern struggles with keeping Jesus both human and divine, even in his childhood. They also help position and sharpen Luke's perspective as a healthy approach to describing these growing up years of Jesus.

I Context

The content of this passage is important to understanding some of the fine nuances of meaning present in the text. Without some awareness of this the richer meaning of the passage would not be noticed.

a. Historical

External History. The background to this gospel is here reproduced from the [Luke 13:10-17 study](#) provided some months ago. Regarding the compositional history of the Gospel of Luke, let me summarize a lot of Lukan scholarship by the following. William Beard in the *Interpreter's One Volume Commentary on the Bible* (iPreach online) summarizes the basic issue this way: "According to tradition this gospel was written by Luke, 'the beloved physician' and travel companion of Paul (Col. 4:14; Philemon 1:24; 2 Tim. 4:11). Actually the tradition is not very old. It appears first in the writings of Irenaeus, who was a theologian living in Gaul during the latter part of the 2nd cent. The Murato-

rian fragment (ca. A.D. 200), a document which presents an official list of Christian scriptures, supports the same conclusion." With the acceptance of this early church tradition -- although not all do and since the gospel itself makes no effort internally to identify its author -- then the issue becomes trying to locate a setting for the writing of this gospel. Again Bill Beard summarizes quite effectively these questions:

"The exact date and place of the writing of this gospel cannot be ascertained. Since the author uses Mark as a source and since he seems to have accurate knowledge of the destruction of Jerusalem by the Romans (19:41-44; 21:20-24; see pp. 1029-31) he evi-

dently wrote after A.D. 70. He must have written before 140, when his gospel was included in the canon of the heretic Marcion. Since the situation of the church reflected in the gospel fits well the political situation of the reign of the Emperor Domitian (81-96), a date from about 85 to 95 is most likely.

According to one tradition Luke wrote his histories in Rome. Another locates his writing in Greece. Since there is a correlative tradition that the evangelist died in one of the Greek provinces, this latter tradition has better support. Any of these locations assumes the traditional authorship and bears the same burdens.

Perhaps all we can say is that the gospel was written from some locale where Greek was the primary language and where cultured readers like Theophilus (1:3) would be at home."

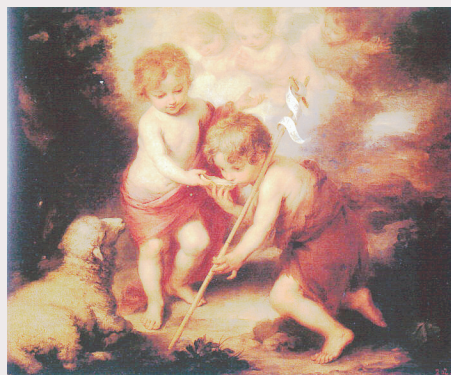
According to [Luke 1:1-4](#), this gospel -- and subsequently the book of Acts (cf. Acts 1:1) -- were dedicated to a Theophilus who as a patron supported the cost of producing these documents as well as the making of copies of them for distribution to various Christian communities in the late first century world. Evidently [Theophilus](#) was a wealthy Roman

who had become a Christian and wanted to contribute to the spread of Christianity by supporting Luke's writing of these two documents. The gospel preface ([Lk 1:4](#)) suggests the purpose of the document was "so that you may know the truth concerning the things about which you have been instructed."

The Gospel of Luke and the book of Acts together stand as a two volume testimony of the beginning of the Christian religion with its founder, Jesus Christ, and the first three decades of the beginning of this movement in its spread from Jerusalem to Rome from AD 30 to AD 61. The author was closely associated with the apostle Paul. For the gospel account Luke made use of a variety of sources, as he indicated in [Lk 1:1-3](#), since he was not personally present with Jesus during his earthly ministry. Modern scholarship generally concludes that among these sources are the gospels of Mark and perhaps also Matthew, although more likely the material in Luke, that is also found in Mat-



thew, may very well be drawn from a common, unknown source. That is generally called the Q document from the German word *Quelle* meaning source. Thus with at least Mark and



Q in front of him, along with notes from interviews with various people around the earthly Jesus, Luke set out to tell his story of Jesus in a way that would enhance understanding of the enormous significance of this Jewish carpenter from the little village of Nazareth in the northern Palestinian province of Galilee. As best as we can determine, this happened sometime in the 70s or perhaps early 80s of the first Christian century, possibly while Luke was living in Rome.

Internal History. In order to better understand this childhood reference by Luke, some awareness of the contours of childhood in both the Greco-Roman and the ancient Jewish cultures are necessary. For a more detailed treatment, I would refer you to the “Learning the Culture Through the Language” section in Lesson 15 of my [Learning Biblical Koine Greek](#) grammar. The Greek terms that surface in the Greek New Testament in connection to childhood are explored in relation to these two cultural backgrounds.

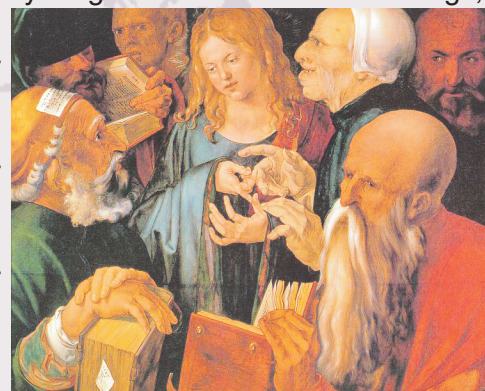
Childhood in that world, particularly for Jewish children living in Palestine, meant living with a foreign army occupying your homeland. Consequently, tensions were always high, and Roman military action could occur at any time. The Roman soldiers had freedom to treat Jewish people pretty much any way they desired. Boys and girls were treated as children until they reached puberty, typically at the beginning of their teens. Then, life split different directions for boys and for girls. No Greek terms exist for the youth years for young girls. She passed immediately from childhood into adulthood at puberty. Adulthood meant eligibility to be married. Once it became possible for her to have babies, she would typically be married off by her father. For the Jewish boy, life was very different. His “youth” began at puberty and ended with his 30th birthday, when he entered adulthood, as defined by Jewish custom.

For Jewish children living in the dispersion outside Palestine, life was typically easier. The chal-

lenge here was to balance one’s Jewish heritage and religion with the surrounding sea of Gentile culture and religion. The synagogue was central to maintaining one’s Jewishness both culturally and religiously. Depending on the size of the city and the size of the Jewish population in that city, Jewish children grew up in that dual cultural world, but typically without the pressures that their counterparts in Palestine experienced.

For Jesus, some of this must have seemed distant since his life in Nazareth was isolated from much of this. Nazareth was an exceedingly small village off the main roads and high in the mountains. Its perceived insignificance at that time is reflected in Nathanael’s statement ([Jn. 1:46](#)): “[Can anything good come out of Nazareth?](#)” In such isolation from the mainstream of life in Palestine, life was very routine and very Jewishly oriented. The impact of Greek culture at Nazareth in this period of time is difficult to determine. The archaeological investigation at the much larger town of [Sepphoris](#), about three miles north of Nazareth, has uncovered a surprising amount of Greek influence. Jesus’ trip to Jerusalem in our passage did expose him to a much different world than he had experienced in Nazareth. Jerusalem at this time was a large city of around 70,000 people. It was the religious center of Jewish life with the temple. For Jews it was the political capital, although the Romans maintained their governmental and military headquarters at Caesarea on the Mediterranean coast.

Whether or not this was Jesus’ first trip to Jerusalem beyond his infancy (cf. [Lk. 2:22-38](#)) cannot be determined from our passage. Luke presents this episode as the ancient Jewish equivalent to the modern Jewish [bar-mitzvah](#) for a Jewish boy. Whether the first trip or not, for a small town Jewish lad to spend time in a large city had to have been a very different kind of experience. The passage reflects Jesus’ intense curiosity especially about religious matters. For a youngster interested in such things, this was a unique opportunity to engage the leading religious figures of that day in conversation. That didn’t happen at Nazareth.



Thus, he took full advantage of the moment, even to the point of forgetting that it was time to head home with his parents.

b. Literary

Genre. In broad terms, the literary form of 2:41-52 is a combination of an episodic narrative (vv. 41-51) and a summary statement (v. 52). The episodic narrative describes a single event understood to have taken place at a specific time and place in the past. In this instance the geographical movement is from Nazareth to Jerusalem and back to Nazareth. The trip took many days, assuming his parents followed the traditional route of going east to cross the Jordan river in order to avoid traveling through Samaria. Then traveling down the east side of the Jordan to the region of the Dead Sea, pilgrims would again cross the Jordan to the west side and make the steep trek several miles up to Jerusalem while now in the Roman province of Judea. The single time frame inside the passage indicates that his parents traveled a day on the return trip before realizing that Jesus wasn't in the group of pilgrims returning home to Galilee.

The summary statement in verse 52 looks at the past differently. In one short sweeping statement Luke covers a time frame from a 12 year old Jesus to a 30 year old Jesus (see. [Lk. 3:23](#), "Jesus was about thirty years old when he began his work," for the terminus point). In ancient Jewish tradition, this would have been called Jesus' youth. This period from puberty to one's thirtieth birthday was the standard period of youth for Jewish boys. The significance of the 30th birthday was that it marked the entrance into adulthood, and this meant eligibility to be married through the direction of one's father.

In other terms, this passage is a part of what modern scholars have labeled "infancy narratives." The label can be somewhat misleading, since it often refers to accounts during a person's youth as well as of his birth. The importance of this identification is to signal the gospel writer's focus on Jesus' beginnings. In the first century world, the life story of

significant people traditionally included stories of their exceptional or unusual birth and growing up years. In the Greco-Roman Bios (ancient form of biography) these stories helped to explain why and how the individual achieved such prominence in ancient society. Without an exceptional beginning, it would be virtually impossible to rise to positions of power and influence in the culture of that day. At this point Luke reflects an awareness of that literary tradition and accommodates it to the point of including selected stories about the unusual beginnings of Jesus. Yet, the summary statement in v. 52 plays against that with its emphasis on the normalcy of Jesus' youth. Thus Luke intentionally places Jesus in the midst of some tension: his beginnings were both unusual and normal. To some extent this helps to lay the foundation for Luke's story of Jesus as both divine and human -- a tension that can't be resolved logically.

Literary Setting. The setting of 2:41-52 thus is significant in many respects. Coming at the end of the infancy narratives, it transitions the Jesus story from childhood and youth into adulthood. The summary statement (v. 52) is particularly important as a transitioning statement.

With this glimpse into a twelve year old's life we get a strong impression of his exceptional ability, particularly in interpreting the Jewish scriptures. With the summary statement somewhat playing off the reference in v. 51a ("Then he went down with them and came to Nazareth, and was obedient to them."), we see how the young person, Jesus, lived out his time with his parents before launching his own ministry at the beginning of his adult years. Thus, Luke helps us to expect a Jesus in public ministry who is both exceptional but is also a flesh and blood human who cares deeply for the people he is ministering to. It should then be no surprise to see in Luke's gospel the most human portrait of Jesus in any of the four gospels.



II. Message

Literary Structure. The twin genre forms in vv. 41-52 set up the core literary structure of the passage. For details see the [block diagram](#), [semantic diagram](#), and [exegetical outline](#) in the larger internet version of this study. The internal structure of the episodic narrative in vv. 41-51 moves the thought flow in a four fold advancement, as is reflected in both the [semantic diagram](#) and the [exegetical outline](#). The structure has

both geographical and topical elements, that provide understanding of the structure. That will form the basis of our study of this first pericope.

a. Jesus in the temple, vv. 41-51

Greek NT

2:41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ πάσχα. 2:42 καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς 2:43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοῦς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. 2:44 νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς, 2:45 καὶ μὴ εὐρόντες ὑπέστρεψαν εἰς Ἱερουσαλήμ ἀναζητοῦντες αὐτόν. 2:46 καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς. 2:47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. 2:48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτόν ἡ μήτηρ αὐτοῦ, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε. 2:49 καὶ εἶπεν πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; 2:50 καὶ αὐτοὶ οὐ

NASB

41 Now His parents went to Jerusalem every year at the Feast of the Passover. 42 And when He became twelve, they went up there according to the custom of the Feast; 43 and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. But His parents were unaware of it, 44 but supposed Him to be in the caravan, and went a day's journey; and they began looking for Him among their relatives and acquaintances. 45 When they did not find Him, they returned to Jerusalem looking for Him. 46 Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. 47 And all who heard Him were amazed at His understanding and His answers. 48 When they saw Him, they were astonished; and His mother said to Him, "Son, why have You treated us this way? Behold, Your father and I have been anxiously looking for You." 49 And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My

NRSV

41 Now every year his parents went to Jerusalem for the festival of the Passover. 42 And when he was twelve years old, they went up as usual for the festival. 43 When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. 44 Assuming that he was in the group of travelers, they went a day's journey. Then they started to look for him among their relatives and friends. 45 When they did not find him, they returned to Jerusalem to search for him. 46 After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. 47 And all who heard him were amazed at his understanding and his answers. 48 When his parents saw him they were astonished; and his mother said to him, "Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety." 49 He said to them, "Why were you searching for me? Did you not know that I must be in my Father's house?" 50 But they did not understand what he said to them. 51 Then he

NLT

41 Every year Jesus' parents went to Jerusalem for the Passover festival. 42 When Jesus was twelve years old, they attended the festival as usual. 43 After the celebration was over, they started home to Nazareth, but Jesus stayed behind in Jerusalem. His parents didn't miss him at first, 44 because they assumed he was with friends among the other travelers. But when he didn't show up that evening, they started to look for him among their relatives and friends. 45 When they couldn't find him, they went back to Jerusalem to search for him there. 46 Three days later they finally discovered him. He was in the Temple, sitting among the religious teachers, discussing deep questions with them. 47 And all who heard him were amazed at his understanding and his answers. 48 His parents didn't know what to think. "Son!" his mother said to him. "Why have you done this to us? Your father and I have been frantic, searching for you everywhere." 49 "But why did you need to search?" he asked. "You should have known that

συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 2:51 καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς.

Father's house?" 50 But they did not understand the statement which He had made to them. 51 And He went down with them and came to Nazareth, and He continued in subjection to them; and His mother treasured all these things in her heart.

went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart.

I would be in my Father's house." 50 But they didn't understand what he meant. 51 Then he returned to Nazareth with them and was obedient to them; and his mother stored all these things in her heart.

Notes:

As mentioned above, a four fold progression of thought forms the internal thought structure: **1)** the trip to Jerusalem, vv. 41-43a; **2)** the parent's beginning trip home without Jesus, vv. 43b-45; **3)** their discovery of Jesus in the temple, vv. 46-50; **4)** the return trip home, v. 51. The core statement 2 (vv. 42-43a; see the [Diagram](#) for numbering) can be taken either as a part of the topic sentence introduction of the narrative as is the case with core statement one (v. 41), or as a header for what follows in vv. 43b-45. I have chosen the first understanding because Luke loads up a ton of introductory references to Jesus in the sentence pre-field and places just one qualifier in the sentence post-field. This one qualifier links to the following material. But the common reference to Jerusalem in the two initial statements seems to link these two Greek statements (vv. 41-43a) together as a bracketing parenthesis.

1) Trip to Jerusalem, vv. 41-43a. Luke's writing approach is to present small "snippets" of information about highly selective events in Jesus' life during these formative years: from the birth narrative (2:1-7) to the shepherds' visit (2:8-14) to the angels' praise (2:15-20) to his circumcision (2:21) to his presentation in the temple (2:22-38) to the return to Nazareth (2:39-40) to the temple visit at 12 yrs (2:41-51). To be sure, much of this selectivity here is driven by a conscious effort to compare the early years of Jesus' life to that of John the Baptizer in chapter one. But, he moves from birth to the first 40 days (purification took place 40 days after the birth of a male), where Jesus is "presented to the Lord" in the temple (2:22-39). This is climaxed by a summarizing statement in [2:40](#): "The child grew and became strong, filled with wisdom; and the favor of God was upon him." Next comes the temple visit as a 12 yr. old Jewish boy and is climaxed by a summarizing statement as well (2:41-52). Thus Jesus shows up in the temple twice, as a 40 day old infant, and as a 12 year old boy.

The topic sentence in verse 40 introduces this second trip to Jerusalem in a very Lukan style: "his parents customarily went to Jerusalem yearly at the feast of the Passover" (Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῇ ἑορτῇ τοῦ πάσχα.). The OT Law mandated that every Jewish male was to attend at least the three major religious festivals yearly: Passover, Pentecost and Tabernacles (Ex. 23:14-17; 34:23; Deut. 16:16). By this point in time, the Jewish male living outside Jerusalem would typically try to make one of these trips yearly. For the woman nothing is mentioned directly about a required attendance, but Rabbi Hillel at the beginning of the Christian era taught that devout women should also attend. Mary's participation in this yearly trip may very well be modeled after Hannah's piety in 1 Sam. 1:7. The trip would normally be made as a part of a group of pilgrims making the journey. From Galilee Jewish peasants, which Joseph and Mary were, would make this several day journey walking. The return trip segment clearly suggests they were a part of a rather large group of people making the trip. Thus, the trip itself was a time of visiting, celebrating etc. with others from other villages in Galilee.

What is not clear is whether this annual trip was a family affair, or whether just Mary and Joseph made it together with other adult Galilean peasants. Different opinions will be concluded by commentators, mostly based on modern family assumptions rather than ancient data about family involvement in such religious experiences. By the time Jesus was twelve he had brothers and sisters (cf. [Mk. 3:32](#)). So either the family traveled together, or arrangements were made for the children to stay at home and be cared for by village members not making the trip. The latter is more likely. What is clear from the Mishnah is that a Jewish boy would not be expected to participate in such celebrations until he became a "son of Israel" at his twelfth birthday.

One minor side note. At both places where Mary and Joseph are mentioned as "his parents" (οἱ γονεῖς

αὐτοῦ; 2:27, 41) some copies of the Greek text will adopt alternative readings in order to avoid referring to Joseph as a “parent.” But the overwhelming evidence of the ancient copies supports the reading, “his parents.”



This trip to Jerusalem was made to celebrate the Feast of the Passover (τῆ ἑορτῆ τοῦ πάσχα). The way Luke refers to this festival here is somewhat different. The only other similar reference to the Passover is in John 13:1. Usually, just [the term](#) Passover is used. This took place each spring and was a week long celebration of the [Festival of Unleavened Bread](#) climaxed by the high feast day on Nisan 15. Celebrations of Passover would be made by devout Jewish people all over the Mediterranean world whether or not they made a trip to Jerusalem to celebrate it. Essentially, the religious celebration was a family celebration in their home. Celebrating it in Jerusalem at the temple was an especially valued experience. Large numbers of Jewish pilgrims would come to Jerusalem for this celebration. The Jewish historian Josephus suggests that on occasions this number could rise to close to two or more million individuals. Thus the later reference to a large number of travelers on the return trip to Galilee would not be surprising.

What possible connection of this introductory sentence is there to our day? It serves several purposes. For one thing, we are informed that Jesus grew up in a devoutly religious home with parents who faithfully followed their religious traditions as Jews. Thus, Jesus is anchored deeply as a youngster in this religious conviction. As peasants their piety was most likely that simple devotion which was unencumbered by the legalism of the Pharisees of that time. For a detailed exploration of this, see my lecture on “Piety in Primitive Christianity” at Cranfordville.com under [Lectures](#) in the Spiritual Resources section. From this we can better understand Jesus’ adamant opposition to the way that heritage had been twisted by the religious leaders of his day. Additionally, Mary and Joseph stand as a model of religious leadership to Christian parents today. Were more children brought up in homes following this pattern, our society would see far less problems with misbehaving children.

The second core expression (vv. 42-43a) not only continues to introduce this particular trip to Jerusalem (“And when he was twelve years old, they went up as usual for the festival”; καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς), but the main

clause serves to set up the next segment of the narrative using a spatial contrast: the parents leave Jerusalem but Jesus remains behind. Their departure came “after spending the full number of days” (NASB; τελειωσάντων τὰς ἡμέρας). The festival lasted for a full week, so the term most likely means at least that amount of time.

Luke could have been well aware of the stories in circulation at that time about famous men and events mostly during their twelfth year, as J. Noland (*WBC*) notes:

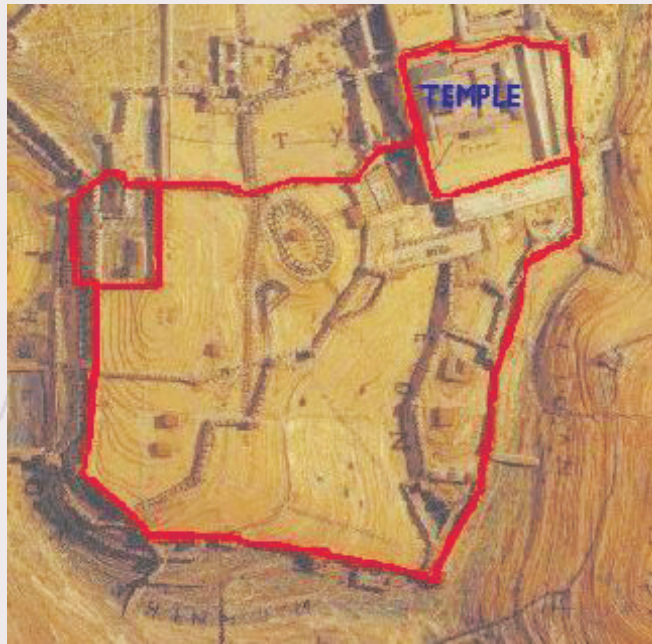
Luke may not have been unaware that stories were in circulation about the impression created at the age of twelve by various famous men (for Cyrus see Xenophon, *Cyropaedia* 1.2.8; for Samuel see Josephus, *Ant.* 5.348; for Epicurus see *Diog. Laert.* 10.14; for Solomon see 3 Kgdms 2:12; de Jonge, *NTS* 24 [1977–78] 322–23, notes also Daniel, Alexander the Great, Moses, and Cambyses). Other ages occur in similar stories, but less frequently (cf. Laurentin, *Jésus*, 155).

Luke makes a point to say that Jesus, the boy, remained behind when his parents left for home. He was not an adult; he was still ὁ παῖς, a child, a young boy. Interestingly, Luke did not use the more common term for a young person, ὁ νεωτερικός. Stress is given to the young age of Jesus in this experience.

2) The first discovery (vv. 43b-45). Core expression three, “his parents did not know,” sets up the following material and links it to the preceding as well. They didn’t realize that Jesus had remained behind. They traveled a day’s journey (ἡμέρας ὁδὸν) back to Galilee before discovered that Jesus wasn’t in the group. Alfred Plummer (*ICC*) provides a helpful summary:

The inhabitants of a village, or of several neighbouring villages, formed themselves into a caravan, and travelled together. The Nazareth caravan was so long that it took a whole day to look through it. The caravans went up singing psalms, especially the “songs of degrees” (Ps. 120–134.); but they would

come back with less solemnity. It was probably when the caravan halted for the night that He was missed. At the present day the women commonly start first, and the men follow; the little children being with the mothers, and the older with either. If this was the case then, Mary might fancy that He was with Joseph, and Joseph that He was with Mary. Tristram, *Eastern Customs in Bible Lands*, p. 56.



seph were in.

2) The second discovery (vv. 46-50). Once they arrived back in Jerusalem it took them three days to find Jesus. The searching for Jesus done by his parents first in the group and then in Jerusalem is a uniquely Lukan term in the NT and denotes an intense searching (ἀναζητέω). Not surprisingly their search had frantic tones. Interestingly, in the dialogue between Jesus and Mary the term for searching is toned down some-

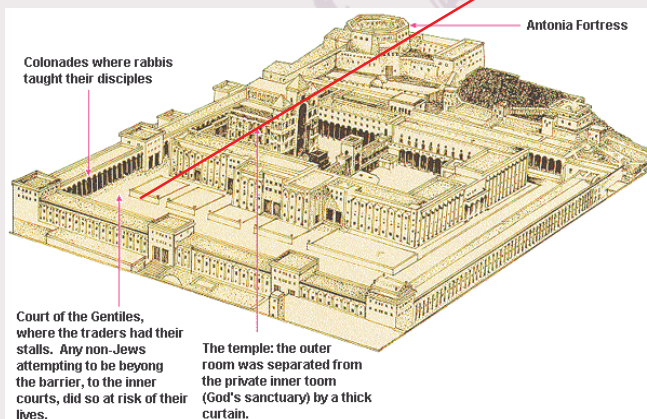
When the discovery was made Mary and Joseph began searching for him “among their relatives and friends” (ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς). The crowd was large, but included many people they knew. Perhaps their thinking was that Jesus had cousins or friends that he joined up with in the journey back home. The discovery at the close of a day’s journey would have been natural, since the young boys would have been expected to join their parents at night time when the family came back together at evening time in pitching camp for the night.

The next core statement (#6 in the [Diagram](#) in v. 45) indicates they returned back to Jerusalem. Whether they walked back through the night, or waited until the next morning is unclear. Probably, the latter out of safety concerns for traveling alone, and especially at night in mountainous countryside that was littered with thieves and bandits. The man the Good Samaritan helped in Jesus’ story discovered first hand the dangers of traveling alone. That story is cast in the same region that Mary and Jo-

what; cf. ζητέω in vv. 48-49. Our curiosity poses the question, where did they look for three days? But nothing is mentioned. Presumably, they went first to where they had stayed during the week long visit. It would most likely have been a camp site on the edge or just outside Jerusalem. This was the common practice of Jewish pilgrims coming to the city for religious celebrations.

At the end of the three day search they found him in the temple, “sitting among the teachers, listening to them and asking them questions” (καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς). The outer precincts of the temple were the spot where such discussions took place. Jesus was sitting, listening and asking questions. This was a disciple’s posture, reflecting his respect for the esteemed position these men occupied. This picture differs sharply from that in the NT Apocryphal *Arabic Gospel of the Infancy*, which “represents Him as instructing them in the statutes of the Law and the mysteries of the Prophets, as well as in astronomy, medicine, physics, and metaphysics (I.–lii.)” [Plummer, *ICC*]. The later Hellenistic culturally influenced writings can’t resist the pressure to re-paint the story of Jesus in terms of the Greek God-men who dazzled people as supra-human individuals. This tug pushes the writers to create mythological tales of such a Jesus that have no connection to historical reality.

The reaction of those present was “all who heard him were amazed at his understanding and his answers” (ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ). The com-



binning of “all who heard” with [amazement](#) is a favorite Lukan expression in relationship to the actions /words of Jesus and others in Luke-Acts: cf. Lk. 2:18, 47; Acts 9:21.

Those present reacted to the insights and answers of a twelve year old boy to the esteemed teachers of the Law. The teaching mode of that day among Jews was an exchange of questions and answers by both teacher and student. The student listened respectfully to the teacher’s words, but also had opportunity to ask questions. On occasion the teacher would question the student to see how much he had learned. The crowd did not anticipate a young boy would understand so much about God’s Law.

This statement about the reaction to Jesus in asking questions of and answering the questions from the Jewish teachers somewhat interrupts the focus on the parents. But that focus is resumed in verse 48. Mary and Joseph are also “amazed” but for a different reason and in a different way. Note the two different verbs used to define the reactions of first the crowd (ἐξίσταντο) and then of his parents (ἐξεπλάγησαν). The second verb is stronger and more emphatic than the first. Thus the translation pattern amazed / astonished by the NASB and NRSV, but the somewhat weaker pattern in the NLT, amazed / didn’t know what to think. The parents felt frustration as the result of their frantic search for him over the past several days. The dialogue between Mary and Jesus marks just how intense this was: “[Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety](#)” (Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε). The accusatory tones in Mary’s words are clear, and rightfully so as a parent concerned for her son.

Jesus’ response has sometimes been understood as a counter accusation against his parents. But a careful reading of the text underscores that it was Jesus, not the parents, who corrected his actions by going home with them, and as Luke notes (v. 51b) as an obedient son. Thus the context for his verbal response should be understood as surprise, rather than accusatory reaction.

Note the reference to both Mary and Joseph (“spoke to them”; “you” plural in the Greek). He was responding to both Mary and Joseph with his words. The heart of Jesus’ response stands in a sharp re-definition of the word “father” in the conversation



between Mary and Jesus. She spoke of Joseph “your father and I” but Jesus spoke of the Heavenly Father. In so doing, he signaled a basic spiritual principle that would characterize his teaching and actions: on occasion the demands of the Heavenly Father outweigh those of an earthly father. Note

his words later ([Lk. 14:26](#)): “[Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple.](#)” Even the way Jesus couched his response in Luke’s depiction highlights the sense of divine oughtness: ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναί με.

Mary and Joseph’s response was “[they did not understand what he said to them](#)” (καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς). They didn’t catch the re-defining of “father” that Jesus made. In the midst of their anxiety about Jesus’ safety after being missing for several days, profound religious language flew over their heads. The Greek verb used here for lack of understanding (συνῆκαν) connotes the idea of bringing two things together to generate meaning. Thus, they couldn’t pull Jesus’ answer together with Jesus’ action in order to generate meaning. In other words, his explanation of why he stayed behind didn’t make any sense, especially in regard for a boy whose pattern of obedience to his parents had been consistent all his life. This action seemed in contradiction to that pattern.

4) The return trip together (v. 51). In the four short statements in verse 51 emphasis falls on Jesus and then on his mother. Jesus 1) went with them, 2) came to Nazareth, and 3) was submissive to them. Note the focus on “them” in the first and last statements. Mary and Joseph found him, took him home and he obeyed them. The language of the Greek text is important: two event actions (“went” & “came”; Aorist verbs) are followed by an ongoing process (“was obedient”; periphrastic Imperfect). A perceived act of disobedience by Jesus in staying behind certainly didn’t happen again through out the remainder of his days at home in Nazareth.

Interestingly, during his subsequent public ministry, his mother and his brothers will perceive him to be disobeying the Heavenly Father and thus would seek to question his actions ([Mk 3:31-34](#); Lk. 8:19-21; Mt. 12:46-50). Sarcasm was expressed toward his ministry by his brothers ([Jn. 7:3-5](#)) “[3 So his brothers said to him, "Leave here and go to Judea so that your disciples also may see the works you are doing; 4 for no](#)

one who wants to be widely known acts in secret. If you do these things, show yourself to the world." 5 (For not even his brothers believed in him.)" In each situation Jesus remained consistent to his commitment to God. To obey his parents when appropriate; to obey the Heavenly Father when it superceded parental obedience.

The other focus in verse 51 is on Mary: "His mother treasured all these things in her heart" (καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς). The idea is that Mary took all this in and remembered it as something important. Somewhat typical, of at least a modern mother, she found the spoken words (πάντα τὰ ῥήματα) of Jesus important to remember, in spite of not fully understanding their meaning.

Literarily in Luke's writings, here Mary stands as a pivotal figure on the eve of the launching of Jesus' public ministry. Later she will fulfill a similar role in the launching of the early church (cf. [Acts 1:14](#)).

The connection of all this to us? In this episode we see an important side of Jesus as a youngster

growing into manhood. He is religious, insightful, respectful of adults including his parents, determined to walk in the path laid out for him by the Heavenly Father. He comes from a good home with deep religious foundations. He can be rebuked by his parents, when rightfully or wrongly they perceive him to be disobedient to them.

This is a portrait of a real, flesh and blood Jesus. Not the picture of the NT Apocryphal Jesus who comes across as a divine Super Boy dazzling folks even in his childhood with sensational actions. Why is this NT picture important? [Heb. 4:14-16](#), even though playing off the image of Jesus as high priest, provides the answer: "14 Since, then, we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast to our confession. 15 For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin. 16 Let us therefore approach the throne of grace with boldness, so that we may receive mercy and find grace to help in time of need."

b. Jesus growing up, v. 52

Greek NT

2:52 Καὶ Ἰησοῦς προέκοπεν [ἐν τῇ] σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις.

NASB

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

NRSV

52 And Jesus increased in wisdom and in years, and in divine and human favor.

NLT

52 So Jesus grew both in height and in wisdom, and he was loved by God and by all who knew him.

Notes:

This summary statement depicts the next 18 years of Jesus' life with a threefold declaration of growth and development.

It has close affinity with what was said of Samuel in his boyhood (1 Sam. 2:26): "Now the boy Samuel continued to grow both in stature and in favor with the Lord and with the people." Probably Luke intentionally uses this background statement to characterize Jesus' growing up years. Alfred Plummer (*ICC*) calls attention to the growth terminology used by Luke in chapter two: 1) infant (τὸ βρέφος; v. 16); 2) child (τὸ παιδίον; v. 40); 3) Jesus the boy (Ἰησοῦς ὁ παῖς; v. 43); and 4) Jesus (Ἰησοῦς; v. 52).

This summary statement builds on the previous one in 2:40: "The child grew and became strong, filled with wisdom; and the favor of God was upon him" (τὸ δὲ παιδίον ἠύξανεν καὶ ἐκραταιοῦτο πληρούμενον σοφίᾳ, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό). Just as that depicted the first twelve years, this second summary depicts the years after twelve.

The three areas of growth present some difficulty in precise reference points. The first and third

are relatively easy: growth in wisdom and favor with divine and human angles. The Samuel passage helps amplify Luke's statement. The middle term is where some uncertainty exists, as per the three translations above: 'stature', 'in years', and 'in height.' As J. Nolland (*WBC*) notes: "ἡλικία is well attested in both the sense 'age' and the sense 'stature' (BAGD, 345). The latter is certain in Luke 19:3; the former may be preferable in 12:25. Here the order of terms favors the latter."

Two important implications here. 1) Jesus was normal! He grew and developed -- mentally, physically and socially -- as a normal child. This doesn't imply imperfection or sinfulness. It merely means growth and development. 2) This is an essential picture of a Jesus who can be both fully divine and fully human. Christians have traditionally erred on making him divine to the exclusion of his humanness. Even with the inherent tension, we must allow him to be both and at the same time. Luke forces this tension on us at the outset of Jesus' public ministry and won't let us get rid of it even in the resurrection and ascension.

Greek NT

2:41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλήμ τῆ ἑορτῆ τοῦ πάσχα. 2:42 καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς 2:43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοῦς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ. 2:44 νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτησαν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ τοῖς γνωστοῖς, 2:45 καὶ μὴ εὕροντες ὑπέστρεψαν εἰς Ἱερουσαλήμ ἀναζητοῦντες αὐτόν. 2:46 καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθηζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς. 2:47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. 2:48 καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὀδυνώμενοι ἐζητοῦμέν σε. 2:49 καὶ εἶπεν πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με; οὐκ ἤδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; 2:50 καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 2:51 καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέθ καὶ ἦν ὑποτασσόμενος

NASB

41 Now His parents went to Jerusalem every year at the Feast of the Passover. 42 And when He became twelve, they went up there according to the custom of the Feast; 43 and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. But His parents were unaware of it, 44 but supposed Him to be in the caravan, and went a day's journey; and they began looking for Him among their relatives and acquaintances. 45 When they did not find Him, they returned to Jerusalem looking for Him. 46 Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. 47 And all who heard Him were amazed at His understanding and His answers. 48 When they saw Him, they were astonished; and His mother said to Him, "Son, why have You treated us this way? Behold, Your father and I have been anxiously looking for You." 49 And He said to them, "Why is it that you were looking for Me? Did you not know that I had to be in My Father's house?" 50 But they did not understand the statement which He had made to them. 51 And He went down with

NRSV

41 Now every year his parents went to Jerusalem for the festival of the Passover. 42 And when he was twelve years old, they went up as usual for the festival. 43 When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. 44 Assuming that he was in the group of travelers, they went a day's journey. Then they started to look for him among their relatives and friends. 45 When they did not find him, they returned to Jerusalem to search for him. 46 After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. 47 And all who heard him were amazed at his understanding and his answers. 48 When his parents saw him they were astonished; and his mother said to him, "Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety." 49 He said to them, "Why were you searching for me? Did you not know that I must be in my Father's house?" 50 But they did not understand what he said to them. 51 Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart.

NLT

41 Every year Jesus' parents went to Jerusalem for the Passover festival. 42 When Jesus was twelve years old, they attended the festival as usual. 43 After the celebration was over, they started home to Nazareth, but Jesus stayed behind in Jerusalem. His parents didn't miss him at first, 44 because they assumed he was with friends among the other travelers. But when he didn't show up that evening, they started to look for him among their relatives and friends. 45 When they couldn't find him, they went back to Jerusalem to search for him there. 46 Three days later they finally discovered him. He was in the Temple, sitting among the religious teachers, discussing deep questions with them. 47 And all who heard him were amazed at his understanding and his answers. 48 His parents didn't know what to think. "Son!" his mother said to him. "Why have you done this to us? Your father and I have been frantic, searching for you everywhere." 49 "But why did you need to search?" he asked. "You should have known that I would be in my Father's house." 50 But they didn't understand what he meant. 51 Then he returned to Nazareth with them and was obedient to them;

αὐτοῖς. καὶ ἡ μήτηρ
αὐτοῦ διετήρει πάντα τὰ
ρήματα ἐν τῇ καρδίᾳ
αὐτῆς. 2:52 Καὶ Ἰησοῦς
προέκοπεν [ἐν τῇ] σοφίᾳ
καὶ ἡλικίᾳ καὶ χάριτι
παρὰ θεῶ καὶ ἀνθρώποις.

them and came to Naza-
reth, and He continued in
subjection to them; and
His mother treasured all
these things in her heart.
52 And Jesus kept in-
creasing in wisdom and
stature, and in favor with
God and men.

52 And Jesus increased
in wisdom and in years,
and in divine and human
favor.

and his mother stored all
these things in her heart.
52 So Jesus grew both
in height and in wisdom,
and he was loved by God
and by all who knew him.



Greek NT Diagram

2:41
1 Καὶ **ἐπορεύοντο οἱ γονεῖς αὐτοῦ**
κατ' ἔτος **εἰς Ἱερουσαλὴμ**
τῆ ἑορτῆ του πάσχα.

2:42
καὶ
ὅτε ἐγένετο ἐτῶν δώδεκα,
ἀναβαινόντων αὐτῶν
κατὰ τὸ ἔθος τῆς ἑορτῆς

2:43
καὶ
τελειωσάντων τὰς ἡμέρας,
ἐν τῷ ὑποστρέφειν αὐτοὺς

2 **ὑπέμεινεν Ἰησοῦς**
ὁ παῖς
ἐν Ἱερουσαλὴμ,
καὶ

3 **οὐκ ἔγνωσαν οἱ γονεῖς αὐτοῦ.**

2:44
δὲ
νομίσαντες
αὐτὸν εἶναι
ἐν τῇ συνοδίᾳ

4 **ἦλθον**
ἡμέρας ὁδὸν
καὶ

5 **ἀνεζήτησαν αὐτὸν**
ἐν τοῖς συγγενεῦσιν
καὶ
τοῖς γνωστοῖς,

2:45
καὶ
μὴ εὐρόντες

6 **ὑπέστρεψαν**
εἰς Ἱερουσαλὴμ
ἀναζητούντες αὐτὸν.

2:46
7 καὶ
ἐγένετο
μετὰ ἡμέρας τρεῖς
[ὅτι] **εὐρον αὐτὸν**
ἐν τῷ ἱερῷ
καθεζόμενον
ἐν μέσῳ τῶν διδασκάλων
καὶ
ἀκούοντα αὐτῶν
καὶ
ἐπερωτῶντα αὐτούς·

2:47
δὲ

8 **ἐξίσταντο πάντες οἱ ἀκούοντες αὐτοῦ**
ἐπὶ τῇ συνέσει
καὶ
ταῖς ἀποκρίσεσιν αὐτοῦ.

2:48 καὶ
9 ἰδόντες αὐτὸν
ἐξεπλάγησαν,
καὶ
10 **εἶπεν.. ἡ μήτηρ αὐτοῦ,**
πρὸς αὐτὸν

Τέκνον,
τί ἐποίησας ἡμῖν οὕτως;
ἰδοὺ
ὀδυνώμενοι
ὁ πατήρ σου καὶ γὰρ... ἐζητοῦμέν σε.

2:49 καὶ
11 **εἶπεν**
πρὸς αὐτούς,
γ *Τί (ἐστίν)*
δ *οὐκ ἤδειτε*

ὅτι **ἐζητεῖτέ με;**

ἐν τοῖς τοῦ πατρός μου
ὅτι... δεῖ εἶναί με;

2:50 καὶ
12 **αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα**
ὃ ἐλάλησεν αὐτοῖς.

2:51 καὶ
13 **κατέβη**
μετ' αὐτῶν
καὶ
14 **ἦλθεν**
εἰς Ναζαρέθ
καὶ
15 **ἦν ὑποτασσόμενος**
αὐτοῖς.

καὶ
16 **ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα**
ἐν τῇ καρδίᾳ αὐτῆς.

2:52 Καὶ
17 **Ἰησοῦς προέκοπεν**
[ἐν τῇ] σοφία
καὶ
ἡλικία
καὶ
χάριτι παρὰ θεῶ καὶ ἀνθρώποις.

Semantic Diagram

		Καὶ						Episodic Narrative	
A	1	1	Impf	Act	Ind	3 P	ἐπορεύοντο	γονεῖς	
	2	2	Impf	Act	Ind	3 S	ἡμέμεινεν	Ἰησοῦς	
B	1	3	2 Aor	Act	Ind	3 P	οὐκ ἔγνωσαν	γονεῖς	
	a	4	2 Aor	Act	Ind	3 P	ἦλθον	(γονεῖς)	
	b	5	Impf	Act	Ind	3 P	ἀνεζήτουν	(γονεῖς)	
	c	6	1 Aor	Act	Ind	3 P	ὑπέστρεψαν	(γονεῖς)	
C	1	7	2 Aor	Dep	Ind	3 S	ἐγένετο	implicit ὅτι	
	a	8	1 Aor	Dep	Ind	3 P	ἐξίσταντο	οἱ ἀκούοντες.	
	i	9	2 Aor	Act	Ind	3 P	ἐξεπλάγησαν	(γονεῖς)	
	a)	10	2 Aor	Act	Ind	3 S	εἶπεν	ἡ μήτηρ	
	b) ii	11	2 Aor	Act	Ind	3 S	εἶπεν	Ἰησοῦς	
	b) iii	12	2 Aor	Act	Ind	3 P	συνῆκαν	αὐτοὶ	
	2	13	2 Aor	Act	Ind	3 S	κατέβη	Ἰησοῦς	
D	a	14	2 Aor	Act	Ind	3 S	ἦλθεν	Ἰησοῦς	
	b	15	Impf	---	Ind	3 S	ἦν ptc	Ἰησοῦς	
	a	16	Impf	Act	Ind	3 S	διετῆρει	ἡ μήτηρ	
	b	17	Impf	Act	Ind	3 S	προέκοπτεν	Ἰησοῦς	
II		Καὶ						Summary Statement	

speaking/hearing verbs

action verbs

knowing/understanding verbs

emotional verbs

Exegetical Outline

- I. (1-16) The episode at the temple in Jerusalem during Jesus' twelfth year signaled his unusualness.
 - A. (1-2) This trip to Jerusalem involved Jesus traveling with his parents
 - 1. (1) Jesus' parents made a customary annual trip to Jerusalem for the Feast of Pass-over
 - 2. (2) Jesus stayed in Jerusalem after going with them in his twelfth year
 - B. (3-6) On the return trip it took several days before realizing that Jesus wasn't traveling with them.
 - 1. (3) Jesus' parents did not realize that he stayed behind in Jerusalem
 - 2. (4-6) They traveled for several days before realizing that Jesus was not in the group
 - a. (4) They made a several days journey back home
 - b. (5) They were assuming that Jesus was traveling with relatives
 - c. (6) Not finding him they returned to Jerusalem searching for him.
 - C. (7-12) The discovery of Jesus in Jerusalem created puzzlement in his parent's mind.
 - 1. (7) After diligently searching Jesus' parents found him in the temple dialoguing with the teachers.
 - 2. (8-12) Both the temple audience and Jesus' parents were surprised by Jesus' wisdom
 - a. (8) Those hearing Jesus were astounded at his insight and questions
 - b. (9-12) Jesus' actions were puzzling to his parents.
 - i. (9) Jesus' parents were amazed when they saw him
 - ii. (10-11) Jesus defended his action of staying behind in response to his mother's rebuke
 - a) (10) His mother mildly rebuked him
 - b) (11) Jesus replied that his Father's matters took priority
 - iii. (12) They did not understand his response
 - D. (13-16) Jesus returned home with his parents and lived a obedient life to his parents.
 - 1. (13-14) Jesus made the return trip to Nazareth
 - a. (13) Jesus went home with his parents
 - b. (14) He came to Nazareth
 - 2. (15-16) Jesus lived obediently while his mother tried to make sense out what had been said
 - a. (15) Jesus lived in submission to his parents authority
 - b. (16) His mother mulled over all the words spoken during this trip
- II. (17) Jesus grew up in a normal, model manner