

# “Marveling at Jesus”

(Luke 2:39-52)

## Introduction

- It is at this point in Luke’s Gospel that we come to what is called “the silent years” of Jesus’ childhood. This is because there are almost no biblical stories of Jesus as a child (besides His birth and infancy). Instead, the Gospel narratives almost immediately move from Jesus’ birth to the beginning of His public ministry ( “*about thirty years of age*”; Lk.3:23). While there are many apocryphal accounts of Jesus’ childhood, the only story we have in Scripture is found in our passage this morning (when He was twelve; Lk.2:42).

One reason we find this narrative of Jesus’ childhood in the Gospel of Luke is because it clearly portrays Jesus as God’s Son. This is the grand theme of all the Gospels (e.g., Jn.20:30-31). In this passage, we find the twelve-year-old Jesus demonstrating and declaring Himself to be the Son of God.

**Luke 2:39-52** ~ “And when they had performed everything according to the Law of the Lord, they returned into Galilee, to their own town of Nazareth. <sup>40</sup>And the child grew and became strong, filled with wisdom. And the favor of God was upon him. <sup>41</sup>Now his parents went to Jerusalem every year at the Feast of the Passover. <sup>42</sup>And when he was twelve years old, they went up according to custom. <sup>43</sup>And when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, <sup>44</sup>but supposing him to be in the group they went a day’s journey, but then they began to search for him among their relatives and acquaintances, <sup>45</sup>and when they did not find him, they returned to Jerusalem, searching for him. <sup>46</sup>After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. <sup>47</sup>And all who heard him were amazed at his understanding and his answers. <sup>48</sup>And when his parents saw him, they were astonished. And his mother said to him, ‘Son, why have you treated us so? Behold, your father and I have been searching for you in great distress.’ <sup>49</sup>And he said to them, ‘Why were you looking for me? Did you not know that I must be in my Father’s house?’ <sup>50</sup>And they did not understand the saying that he spoke to them. <sup>51</sup>And he went down with them and came to Nazareth and was submissive to them. And his mother treasured up all these things in her heart. <sup>52</sup>And Jesus increased in wisdom and in stature and in favor with God and man.”

- I have outlined this rather simple, but incredibly profound, narrative passage with four distinct headings – with Jesus, of course, as the focal point.

## 1. Jesus growing (vs.39-40)

- As we saw last Sunday (Lk.2:22-24), Joseph and Mary had dedicated Jesus in the temple in Jerusalem “*according to the Law of the Lord*” (vs.39; see vs.22, 23, 24). This occurred when Jesus was only forty days old, and the time of Mary’s purification had ended (vs.22). After this, “*they returned into Galilee, to their own town of Nazareth*” (vs.39). They made the about 80-mile trip from Nazareth (in Galilee) to Jerusalem (in Judea) many times (a distance from North Bend to almost Eugene). In fact, we know Mary went to “*to a town Judah*” (Lk.1:39; in Judea) when she found out that Elizabeth was pregnant (with John the Baptist) and that she would be pregnant with Jesus Christ; we know that Mary and Joseph traveled from Nazareth (Galilee) to Bethlehem (Judea) for the birth of Jesus (Lk.2:4); we know they brought Jesus to Jerusalem (Judea) for Jesus’ dedication (Lk.2:22); and now we read that they “*they returned into Galilee, to their own town of Nazareth*” (Lk.2:39).
- Nevertheless, what we read in Luke’s Gospel is of the utmost importance: “*And the child grew and became strong, filled with wisdom. And the favor of God was upon him*” (vs.40). This is hardly an insignificant detail regarding Jesus’ childhood. We read that Jesus, though sinless, “*grew*” (*auxanō*) physically ( “*became strong*”; *krataioomai*) and mentally ( “*filled with wisdom*”; *plēroō sophia*).

**Luke 1:80** ~ “And the child [i.e., John the Baptist] grew [*auxanō*] and became strong [*krataioomai*] in spirit, and he was in the wilderness until the day of his public appearance to Israel.”

**Luke 2:52** ~ “And Jesus increased in wisdom [*sophia*] and in stature [*hēlikia*] and in favor [*charis*] with God and man.”

- This points to the important doctrine of the humanity of Jesus Christ, and the doctrine of the incarnation of the Son of God. To “incarnate” means to become flesh. Simply put, Christ’s incarnation refers to the Son of God becoming human – being wrapped in human flesh. It is important to note that Jesus’ humanity did not replace His deity or even displace His deity. That is, Jesus was not part God and part human, nor was He only God or only human (He was neither God disguised as a human, or a human with only God-like qualities/abilities). Jesus is the Son of God (the 2<sup>nd</sup> member of the Trinity) in human flesh – simultaneously and fully (truly) God and Man. He was conceived by the Holy Spirit of God (Lk.1:18, 35; Matt.1:18, 20), and born of the virgin Mary (Lk.1:27, 34; Matt.1:18, 23).

**John 1:1-3, 14** ~ “In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>He was in the beginning with God. <sup>3</sup>All things were made through him, and without him was not any thing made that was made. ... <sup>14</sup>And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.”

**Col 1:19** ~ “For in him all the fullness of God was pleased to dwell”

**Col 2:9** ~ “For in him the whole fullness of deity [*theotēs*] dwells bodily [*sōmatikōs*]”

**Phil 2:5-7** ~ “Have this mind among yourselves, which is yours in Christ Jesus, <sup>6</sup>who, though he was in the form [*morphē*] of God, did not count equality with God a thing to be grasped, <sup>7</sup>but emptied [*kenōō*] himself, by taking the form [*morphē*] of a servant, being born in the likeness [*homoioōma*] of men.”

- The fact is, if Jesus were not fully (truly) God and simultaneously fully (truly) Man He could not be our Savior. He had to be fully God so that He could be God’s gracious sacrifice for sin, and He had to be fully human so that He could be our holy substitute for sin.
- We see the reality of Christ’s humanity on clear display when we read “*And the child grew and became strong, filled with wisdom. And the favor of God was upon him*” (vs.40). Particularly of note is that last sentence: “*And the favor of God was upon him*” (vs.40).

**Luke 3:21-22** [at His baptism] ~ “Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heavens were opened, <sup>22</sup>and the Holy Spirit descended on him in bodily form, like a dove; and a voice came from heaven, ‘You are my beloved Son; with you I am well pleased.’” (see Matt.3:16-17; Mk.1:11)

**Luke 9:35** [at His transfiguration] ~ “And a voice came out of the cloud, saying, ‘This is my \*Son, my Chosen One; listen to him!’” [\*later manuscripts have “beloved Son”]

Matt 17:5 ~ “[Peter] was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, ‘This is my beloved Son, with whom I am well pleased; listen to him.’” (see Mk.9:7)

## 2. Jesus missing (vs.41-45)

- In his Gospel, Luke fast-forwards almost twelve years – to “*when [Jesus] was twelve*” (vs.42). Joseph and Mary “*went to Jerusalem every year at the Feast of the Passover*” (vs.41), as was required (for Joseph) according to Jewish law (vs.42; see Ex.23:17; 34:22-23; Deut.16:16). When Jesus “*was twelve years old*” (vs.42), they too him with them to Jerusalem to celebrate the Passover. This is particularly noteworthy in that when Jesus turned thirteen, He would go through the Bar Mitzvah (“son of law” or “son of commandment”) ceremony. At the age of thirteen, a Jewish boy was considered mature enough

to be responsible for his own actions and therefore personally accountable to keep the law. Many Jewish parents would take their twelve-year-old boy to the Passover feast, so that he would be exposed to the various sites and activities of the Passover and prepared for the following year's ceremony. This seems to be exactly what Joseph and Mary did with Jesus.

✓ Illust: "When the jostling, merry throng passed through the gates of the holy city, a grand sight met Jesus' twelve-year-old eyes. Some 200,000 pilgrims packed out the walled city. ...

When the sun rose on Passover, intense activity filled the encampments, the homes, and especially the temple. A full contingent of priests (twenty-four divisions instead of the customary one) attended the temple. Their first task of the day was to take the leaven that had been gathered by candlelight from each home and ceremonially burn it. Next they prepared for the ritual slaughtering of the Passover lambs. By midday all work stopped, and a holy air of anticipation rested over Jerusalem.

At about 3:00 the sacrifice began. We may well surmise that Joseph and his relatives ... took preadolescent Jesus into the temple with them so he could observe the sacrifice. If so, as the gates of the temple court closed behind the vast group of worshippers, he heard a ram's horn sound and saw Joseph, in concert with hundreds of other worshippers, slaughter his family's lamb. The priests, standing in two long rows, caught the blood in gold and silver basins, then doused it against the base of the altar. Levites sang the Hallel Psalms (113-118) above the din [noise] as Jesus' father dressed his lamb and, before leaving, slung the animal, wrapped in its own skin, over his shoulder and departed with his young son in tow.

At home, the lamb was roasted on a pomegranate spit and eaten after sundown by the whole family. In the flickering amber light of a candle-decked room, the meal was joyfully consumed according to Passover liturgy with interspersed hand-washings, prayers, and Hallel Psalms. At the conclusion the son (perhaps young Jesus was given the privilege) asked the father the ceremonial question, "Why is this night different from all other nights?" (*Mishnah*, Pesachim x.4), and his father responded with a moving review of Israel's deliverance from Egypt.

The night ended late, with many people returning to the streets for more celebration. Others went back to the temple mount to await the opening of the doors at midnight for further worship and prayer"

(R. Kent Hughes; *Preaching the Word: Luke* [2:42-52]; p.100).

- Skipping over details of the Passover feast (which his audience would have likely known well), Luke recorded: "*And when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it*" (vs.43). This is not as horrible as it may sound to us. Jesus is not being rebellious or disobedient, and Joseph and Mary were not blatantly irresponsible (this is not the same thing as forgetting your kid at Costco, and driving home).

Jesus was in a large "*group*" (vs.44; *synodia*), or caravan, of family and friends (and likely other Jews) heading north after the Passover. Joseph and Mary thought ("*supposing*"; *nomizō*) Jesus was in the caravan with other family and friends on this multi-day journey.

✓ Illust: Another interpretation is as follows: "In these caravans, women and children walked at the front, and in the back would be the men and the older boys. Jesus was on the threshold between child and young man, so it's safe for us to assume that on this occasion, Mary with the children of the front of the caravan, assumed that Jesus was at the back of the caravan with Joseph, because she realized He certainly wasn't with her. And in like manner, in all probability, Joseph, being at the rear of the caravan with other men and young men, noticed that Jesus wasn't with him, and so he assumed Jesus must be with his mother at the front of the caravan. Finally, they realized he wasn't with them. As they searched for him among their family and friends, their anxiety must have grown intense. Alone, Mary and Joseph began their journey back to Jerusalem" (R.C. Sproul; *Luke: An Expositional Commentary* [2:39-52]; p.68-69).

- At some point at the end of the first "*day's journey*" (vs.44), when the families would most likely come together for the night, Joseph and Mary realized that Jesus was not with them. Then came the frantic "*search for him among their relatives and acquaintances*" (vs.44). After "*they did not find him, they returned to Jerusalem, searching for him*" (vs.45).

### 3. Jesus learning (vs.46-50)

- It took a total of “*three days*” (vs.46) for them to find Jesus (one day’s journey away from Jerusalem, one day back, and one day searching Jerusalem for Jesus). Perhaps surprisingly, “*they found him in the temple*” (vs.46). Very surprisingly, they found him “*sitting among the teachers, listening to them and asking them questions*” (vs.46). Jesus was a teacher among teachers. In ancient Israel, it was customary for teachers sit while teaching and for the students (listeners) to stand or be seated around him. Here we see Jesus not seated at the feet of a teacher (or of the feet of teachers) but “*sitting among the teachers*” (vs.46). At the end of the Passover celebration, there was likely many visiting Jewish teachers, scholars and theologians who remained at the temple. Jesus wanted to be in the midst of it all!
- ✓ **Illust:** “Many eminent teachers would have been in Jerusalem for Passover. Jesus seized this opportunity, which would never have been afforded him in tiny, insignificant Nazareth, to dialog with some of the greatest minds in Judaism. He had a burning, passionate, consuming interest in the Word of God, and must have wanted to hear their views on the Old Testament, especially messianic prophecy, the sacrificial system, and the Law” (John MacArthur; *The MacArthur New Testament Commentary: Luke*; 2:41-51).
- This would have been a wonderful and astonishing theological and biblical discussion – with a twelve-year-old! Jesus was more than able to hold His own with these Jewish teachers. Not only was he “*listening to them*” (vs.46), and “*asking them questions*” (vs.46), but also answering questions: “*And all who heard him were amazed at his understanding and his answers*” (vs.47). The Greek word translated “*amazed*” (*existēmi*) can be translated “(greatly) astounded”, “stunned” or “beside oneself.”

**Luke 8:49-56** ~ “While [Jesus] was still speaking, someone from the ruler’s [i.e., Jairus’] house came and said, ‘Your daughter is dead; do not trouble the Teacher any more.’ <sup>50</sup>But Jesus on hearing this answered him, ‘Do not fear; only believe, and she will be well.’ <sup>51</sup>And when he came to the house, he allowed no one to enter with him, except Peter and John and James, and the father and mother of the child. <sup>52</sup>And all were weeping and mourning for her, but he said, ‘Do not weep, for she is not dead but sleeping.’ <sup>53</sup>And they laughed at him, knowing that she was dead. <sup>54</sup>But taking her by the hand he called, saying, ‘Child, arise.’ <sup>55</sup>And her spirit returned, and she got up at once. And he directed that something should be given her to eat. <sup>56</sup>And her parents were amazed [*existēmi*], but he charged them to tell no one what had happened.” (see Mk.5:42)

Mark 2:10-12 ~ “... [Jesus] said to the paralytic – <sup>11</sup>‘I say to you, rise, pick up your bed, and go home.’ <sup>12</sup>And he rose and immediately picked up his bed and went out before them all, so that they were all amazed [*existēmi*] and glorified God, saying, ‘We never saw anything like this!’”

**Luke 24:22-23** ~ “Moreover, some women of our company amazed [*existēmi*] us. They were at the tomb early in the morning, <sup>23</sup>and when they did not find his body, they came back saying that they had even seen a vision of angels, who said that he was alive.”

- Joseph and Mary were amazed as well: “*And when his parents saw him, they were astonished*” (vs.48). The Greek word translated “*astonished*” (*ekplēssō*) is a synonym of the one translated “*amazed*” (vs.47), meaning “to be struck” with amazement.

**Luke 4:31-32** ~ “And he went down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath, <sup>32</sup>and they were astonished [*ekplēssō*] at his teaching, for his word possessed authority.”

**Luke 9:42-43** ~ “While he was coming, the demon threw him to the ground and convulsed him. But Jesus rebuked the unclean spirit and healed the boy, and gave him back to his father. <sup>43</sup>And all were astonished [*ekplēssō*] at the majesty of God.”

- Clearly, Jesus was no ordinary twelve-year-old. But Joseph and Mary were typical parents: “*And his mother said to him, ‘Son, why have you treated us so? Behold, your father and I have been searching for you in great distress’*” (vs.48). Mary’s question, and subsequent statement, expressed their concern for Jesus as well as their confusion about His actions. Jesus answered them with a couple questions of His own.

➤ Jesus' response revealed His divine nature and calling. *"And he said to them, 'Why were you looking for me? Did you not know that I must be in my Father's house?'"* (vs.49; Jn.2:16). Jesus is not being rude or disrespectful; just bluntly honest. In a sense, Joseph and Mary should not have been surprised to find Jesus in the temple. They should not have expected him to act like a "normal" child. They knew better. Jesus was simply setting the record straight: *"Why were you looking for me? Did you not know that I must be in my Father's house?"* (vs.49). Mary identified Joseph as Jesus' father (*"your father"*, vs.48), but Jesus knew His ultimate allegiance was to His Father God.

**John 4:34** ~ "Jesus said to them, 'My food is to do the will of him who sent me and to accomplish his work.'"

**John 5:19** ~ "So Jesus said to them, 'Truly, truly, I say to you, the Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise.'" (Jn.5:30)

**John 6:38** ~ "For I have come down from heaven, not to do my own will but the will of him who sent me."

**John 8:28-29** ~ "Jesus said to them, 'When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own authority, but speak just as the Father taught me. <sup>29</sup>And he who sent me is with me. He has not left me alone, for I always do the things that are pleasing to him.'"

**John 12:49** ~ "For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment – what to say and what to speak."

**John 14:10** ~ "Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works."

➤ We read that Joseph and Mary *"did not understand the saying that he spoke to them"* (vs.50). For Jesus to call God His Father was an incredible profession. While God was identified metaphorically as the Father of all creation, and regarded as the Father of His chosen people Israel, people did not refer to God as their personal father.

✓ Illust: "This statement is the first time in Scripture that any individual claimed God as his personal father" (John MacArthur; *The MacArthur New Testament Commentary: Luke*; 2:41-52).

➤ Such a claim was seen scandalous, even blasphemous. Jesus made this claim repeatedly and unambiguously (e.g., Lk.10:21-22; 22:29; 24:49). He personalized His relationship with God, not just describing their "familial" relationship but declaring Himself to be God – the one and only Son of God (see Lk.1:35; 3:22; Jn.1:14; Rom.1:4; 1Jn.3:8; 4:9).

**John 5:17-18** ~ "But Jesus answered them, 'My Father is working until now, and I am working.'

<sup>18</sup>This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God."

**John 10:18-21** ~ "No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father." <sup>19</sup>There was again a division among the Jews because of these words. <sup>20</sup>Many of them said, "He has a demon, and is insane; why listen to him?" <sup>21</sup>Others said, "These are not the words of one who is oppressed by a demon. Can a demon open the eyes of the blind?"

**John 10:29-34** ~ "My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. <sup>30</sup>I and the Father are one.' <sup>31</sup>The Jews picked up stones again to stone him. <sup>32</sup>Jesus answered them, 'I have shown you many good works from the Father; for which of them are you going to stone me?' <sup>33</sup>The Jews answered him, 'It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God.'" (see Jn.10:36-39)

- There is a point of application that must be made here. Namely, like Christ, we too must be ultimately preoccupied with the things of God. God is to be our number one obsession, and God's will – obeying and pleasing God – is to be our greatest desire. God must not be merely one of our loves, but our greatest love. God's will must not be merely one of our desires, but our first and foremost desires. We must not love anything as much (or more than) we love God – not family, not spouse, not work, not possessions, not reputation, not hobbies, etc. (Matt.6:24; 10:37; 22:34-39; Lk.10:27; 14:26; Gal.1:10; 1Jn.2:15).
- Remarkably, Jesus revealed that those who are truly children of God – those who are true followers of Jesus Christ – can also call their heavenly Father. We, of course, are neither divine nor will we ever be divine. God alone is God. But through the sacrificial and substitutionary death of Jesus Christ, and our sincere faith in Him as Lord and Savior, we have been adopted into God's family. God's children are those who have been saved by God's Son (see Eph.2:3; Jn.8:42-44).

**Luke 11:1-4** ~ “Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, ‘Lord, teach us to pray, as John taught his disciples.’ <sup>2</sup>And he said to them, ‘When you pray, say: ‘Father, hallowed be your name. Your kingdom come. <sup>3</sup>Give us each day our daily bread, <sup>4</sup>and forgive us our sins, for we ourselves forgive everyone who is indebted to us. And lead us not into temptation.’”

Matt 6:7-15 ~ “And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. <sup>8</sup>Do not be like them, for your Father knows what you need before you ask him. <sup>9</sup>Pray then like this: ‘Our Father in heaven, hallowed be your name. <sup>10</sup>Your kingdom come, your will be done, on earth as it is in heaven. <sup>11</sup>Give us this day our daily bread, <sup>12</sup>and forgive us our debts, as we also have forgiven our debtors. <sup>13</sup>And lead us not into temptation, but deliver us from evil.’ <sup>14</sup>For if you forgive others their trespasses, your heavenly Father will also forgive you, <sup>15</sup>but if you do not forgive others their trespasses, neither will your Father forgive your trespasses.”

**Rom 8:14-17** ~ “For all who are led by the Spirit of God are sons of God. <sup>15</sup>For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, ‘Abba! Father!’ <sup>16</sup>The Spirit himself bears witness with our spirit that we are children of God, <sup>17</sup>and if children, then heirs – heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.” (see Mk.14:36; Gal.4:4-7; Phil.2:15; 1Jn.3:1-2)

- Notice Mary's reaction: *“And his mother treasured up all these things in her heart”* (vs.51). She is neither anger nor hurt by Jesus' words. She did not fully understand these things, but she did not want to forget this experience.

#### 4. Jesus maturing (vs.51-52)

- After this, Jesus went back to Nazareth with His parents *“and was submissive to them”* (vs.51; *“submissive”* [*hypotassō*]). While Jesus was ultimately submissive to God, He was also submissive to His parents. Jesus was always an obedient child – through every stage of childhood (see Ex.20:12; Eph.6:1; Col.3:20). We too are to be submissive people, and yet always be submissive to God first and foremost.
- The fact that Jesus was born sinless, and remained sinless throughout His life, does not mean that He never experienced temptation. It is not a sin to be tempted with sin; it is a sin when we give into temptation (see Jms.1:13-15).

**Heb 5:8-9** ~ “Although he was a son, he learned [*manthanō*] obedience [*hypakoē*] through what he suffered [*paschō*]. <sup>9</sup>And being made perfect [*teleioō*], he became the source of eternal salvation to all who obey [*paschō*] him”

**Heb 4:15** ~ “For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted [*peirazō*] as we are, yet without sin [*hamartia*].” (see Rom.3:10-12, 23)

**2 Cor 5:21** ~ “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.” (1Pet.2:22; 1Jn.3:5)

- Jesus did not learn obedience through trial and error (that is, through sinful decisions and actions). No, as the sinless Savior, He learned obedience “*through what He suffered*” (Heb.5:8). As the (omniscient) Son of God, Jesus knew all things. But in His humanity, having set aside His divine rights and privileges as God (Phil.2:7), Jesus “*increased*” (vs.52; *prokoptō*, advanced, progressed). As we saw in verse forty (“*grew*”; *auxanō*), we see again at the end of this passage: “*And Jesus increased in wisdom and in stature and in favor with God and man*” (vs.52). Jesus continued to grow (mature) in every way – intellectually (“*in wisdom*”), physically (“*in stature*”), spiritually (“*in favor with God*”), and socially (“*in favor with ... man*”) – like every human would naturally do (except He is without sin!).
- Again, we read that Mary “*treasured up all these things in her heart*” (vs.51). The fact that she “*treasured*” (*diatēreō*; lit. watch thoroughly, observe strictly, keep) these things means that Mary was making mental notes along the way (which indicates that she may have been a primary source for Luke’s Gospel; Lk.1:1-4). Wise beyond her years, Mary did not want to miss any moment of Jesus’ infancy and childhood.

**Luke 2:18-19** ~ “And all who heard it wondered [*thaumazō*] at what the shepherds told them. <sup>19</sup>But Mary treasured [*syntēreō*; lit. to keep together] up all these things, pondering [*symbolō*; lit. to throw/bring together] them in her heart.”

## Conclusion

- This biblical narrative of Jesus’ childhood clearing portrays that Jesus – fully God and fully man – is the one and only Son of God. Even as a boy, Jesus knew that He was God’s Son. Like Mary, we must “treasure” this story in our hearts. We must see Christ as our greatest Treasure (Phil.3:8), and we must proclaim the Gospel of Christ as the greatest message.
- ✓ Illust: “[Jesus] came as God the Son. He came to do the Father's will. He came to die. He came to rise. He came to ascend. He came to be enthroned. And He will come back to establish His glorious and eternal kingdom because He is God's Son. This is the identity that marked Him and marks Him even now and it was this that set the stage for everything that is to come in the rest of the story” (John MacArthur; sermon: “The Amazing Child Who Was God, Part 3”; November 28, 1999).