

## THE BOY JESUS

DEVOTIONAL READING: Leviticus 12:1-8;

Numbers 3:11-13

BACKGROUND SCRIPTURE: Ecclesiastes 3:1-15; Luke 2:39-52

### ECCLESIASTES 3:1, 7B

<sup>1</sup> There is a time for everything,  
and a season for every activity  
under the heavens.

.....

<sup>7b</sup> A time to keep silence, and a time  
to speak.

### LUKE 2:39-52

<sup>39</sup> When Joseph and Mary had done everything required by the Law of the Lord, they returned to Galilee to their own town of Nazareth.

<sup>40</sup> And the child grew and became strong; he was filled with wisdom, and the grace of God was on him.

<sup>41</sup> Every year Jesus' parents went to Jerusalem for the Festival of the Passover. <sup>42</sup> When he was twelve years old, they went up to the festival, according to the custom. <sup>43</sup> After the festival was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they

were unaware of it. <sup>44</sup> Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. <sup>45</sup> When they did not find him, they went back to Jerusalem to look for him. <sup>46</sup> After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. <sup>47</sup> Everyone who heard him was amazed at his understanding and his answers. <sup>48</sup> When his parents saw him, they were astonished. His mother said to him, "Son, why have you treated us like this? Your father and I have been anxiously searching for you."

<sup>49</sup> "Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?" <sup>50</sup> But they did not understand what he was saying to them.

<sup>51</sup> Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. <sup>52</sup> And Jesus grew in wisdom and stature, and in favor with God and man.

#### KEY VERSE

*The child grew and became strong; he was filled with wisdom, and the grace of God was on him. — Luke 2:40*

## p 386 MANY FACES OF WISDOM

### Unit 2: Wisdom in the Gospels

LESSONS 5–8

#### LESSON AIMS

After participating in this lesson, each learner will be able to:

1. Recall key elements of the story of the boy Jesus in the temple.
2. Explain how Jesus' defying of expectations was grounded in his unique nature and calling.
3. Write a prayer of commitment to choose godly wisdom over secular wisdom at all times.

#### LESSON OUTLINE

##### Introduction

- A. Raising a Child Star
  - B. Lesson Context: Ecclesiastes
  - C. Lesson Context: Luke
- I. Wisdom in Seasons (ECCLESIASTES 3:1, 7b)
    - A. In All Things (v. 1)  
*There's a Reason for a Season*
    - B. In Speech (v. 7b)
  - II. Wisdom in Exceptions (LUKE 2:39–52)
    - A. Ordinary Holiday (vv. 39–42)
    - B. Disrupted Travel (vv. 43–48)  
*Book Smart*
    - C. Precocious Saying (vv. 49, 50)
    - D. Return to Ordinary (vv. 51, 52)

##### Conclusion

- A. Defying Expectations
- B. Prayer
- C. Thought to Remember

#### p 391 HOW TO SAY IT

bar mitzvah ( <i>Hebrew</i> )	bahr mihtz-vaw.
Ecclesiastes	Ik-leez-ee- <b>as</b> -teez.
Galilee	Gal-uh-lee.
Mishnah ( <i>Hebrew</i> )	Mihsh-naw.
Nazareth	Naz-uh-reth.
Simeon	Sim-ee-un.

#### p 386 Introduction

##### A. Raising a Child Star

Ever since Shirley Temple (1928–2014) appeared in movies as a child, preteen actors have been a feature of popular entertainment. Children with exceptional talent consistently attract large audiences eager to be amazed at youngsters who can outperform adults.

Imagine being the adult who nurtures and guards such a child. It might seem that all the usual principles of parenting have to be ignored so that the child's full potential can be realized. Friends? School? Play? Discipline? There is no time for such matters when practice and performances beckon. How can caring parents ensure that the child's life is as "normal" as possible in the pressures of the

limelight? The sad stories of many child stars suggest that their path to adulthood is not easy. Today's text narrates a never-to-be-repeated first-century version of this dilemma.

## **B. Lesson Context: Ecclesiastes**

As one of the Old Testament books known as wisdom literature, Ecclesiastes explores the accumulated wisdom of its time and place. In so doing, it asks whether life has meaning. Its writer, "the Teacher" (Ecclesiastes 1:1), has long been identified as King Solomon. He alternates between principles of wise living and his own discouraged impression that "all of it is meaningless" (2:17). But in the end he concludes that the purpose of human life is to remember the Creator before our lives slip away from us (12:1). Therefore one must read the entirety of the book to glean the ultimate truth of it.

## **C. Lesson Context: Luke**

Of the four Gospels, only Matthew and Luke give stories of Jesus' birth, and only Luke includes a story from Jesus' childhood. It comes just after the accounts of the announcement and birth of both John the Baptist and Jesus.

Luke portrays both births as vital parts of God's plan, closely linked to one another as the two men's ministries later

would be linked. Even so, Jesus' uniqueness is evident from the beginning <sup>p</sup> 387 (Luke 1:32, 35; 2:11). As his story unfolds, we see that Jesus is greater than all others because he has the nature and authority of God himself (Matthew 28:18; Philippians 2:6). In Jesus, God entered the world to rescue his people (John 1:1, 9-14).

How we understand something so unusual, something that is fundamentally different from every other thing, is answered by today's text.

## **I. Wisdom in Seasons (ECCLESIASTES 3:1, 7b)**

### **A. In All Things (v. 1)**

**1. There is a time for everything, and a season for every activity under the heavens.**

This verse introduces a meditation on the regularity of life (see all of Ecclesiastes 3:1-8). This introduction takes a form characteristic of Hebrew poetry: parallelism (see lesson 2). *Everything* and *every activity* are parallel, as are *time* and *season*. The writer considers how life begins, develops, and ends in largely consistent cycles. The wise person will understand those cycles and live in harmony with them. Since God created the emotions that attend these rhythms of life, those emotions should not be suppressed. Wise people accept even the

burdensome or painful realities that we cannot change.

### **THERE'S A REASON FOR A SEASON**

My husband and I were excited to have a second child. The time seemed right in every way. I was confident when I took a pregnancy test, already feeling a change in my body. Positive! I quickly called my husband. We soon told everybody in our family and at work.

I was pregnant for two months before having emergency surgery. Suddenly I had to explain to my 3-year-old daughter that her little brother or sister was not going to be with us. I had to tell my family and coworkers.

It's been 19 years since we lost our little one, and in that time my husband and I gained two beautiful children. But we still don't know why God allowed us such sorrow. Maybe it's not the season to know. Maybe we'll never know. Regardless, we can rest peacefully in the knowledge that the Lord, the only one who needs to know, knows.

—P. M.

### **B. In Speech (v. 7b)**

**7b. A time to be silent and a time to speak.**

The human capacity for communication is one of many things subject to regu-

lar patterns. We have many occasions to *speak* to one another, but no less important are occasions when speech is unnecessary, unwanted, or even harmful. In sickness or sadness, being *silent* may be more meaningful than speaking. In loving companionship, time spent in silence can be reassuring (compare [Job 2:13; 13:5; 16:2, 3](#); etc.). And when standing before those who are older and wiser, we do well to listen silently.

#### *What Do You Think?*

Which problem do you most need to work on: recognizing when to keep silent or recognizing when to speak up?

#### *Digging Deeper*

What is your plan for improvement?

## **II. Wisdom in Exceptions** **(LUKE 2:39-52)**

### **A. Ordinary Holiday (vv. 39-42)**

**39. When Joseph and Mary had done everything required by the Law of the Lord, they returned to Galilee to their own town of Nazareth.**

This verse picks up just after the small family's journey to Jerusalem to dedicate Jesus to the Lord ([Luke 2:22-24](#)). Jesus' parents have been careful to observe all that *the Law* requires for a firstborn child (example: [2:21](#)). In the 12 years since

Jesus' birth (2:42, below), Mary and Joseph undoubtedly continued the ordinary rhythms of life. These include raising their firstborn and their other children in Nazareth (Matthew 2:23; 13:55, 56; see lesson 7).

**40. And the child grew and became strong; he was filled with wisdom, and the grace of God was on him.**

p 388



Visual for Lesson 6. While discussing verse 46, point to the visual and brainstorm ways the class can nurture these traits in younger Christians.

We might compare and contrast Luke's depiction of Jesus' physical and spiritual growth with those of the prophet Samuel and Jesus' own cousin John the Baptist. Both of the latter seem to have developed in ways out of the ordinary (1 Samuel 2:26; Luke 1:80). But their growth in *wisdom* is not highlighted as it is with Jesus (also Luke 2:52, below). Jesus' experience of God's *grace* may compare with Samuel's "favor with the

Lord" (again, 1 Samuel 2:26).

*What Do You Think?*

What would you say is a minimum amount of time that parents should set aside weekly to devote to their child's growth in godly wisdom?

*Digging Deeper*

What could or should happen during that time?

**41. Every year Jesus' parents went to Jerusalem for the Festival of the Passover.**

As they had faithfully observed the laws regarding Jesus' dedication, *Jesus' parents* do so again throughout his life by traveling *every year* from their home to *Jerusalem* for *Passover*. That is the annual *festival* given to Israel by God to celebrate Israel's deliverance from Egyptian slavery (Exodus 12:1–28). This observance is part of the family's annual experience, along with thousands of other pilgrims. Because the temple was established in Jerusalem, the customary practice is for all faithful Israelites who can do so to go to Jerusalem to celebrate Passover (Deuteronomy 16:1–8; 2 Chronicles 6:4–6; Luke 22:8).

**42. When he was twelve years old, they went up to the festival, according to the custom.**

At the age of *twelve*, Jesus is not yet

part of the adult world. But he is old enough no longer to be considered just a child. The Jewish custom of the bar mitzvah (meaning “one who is responsible for performing the commandments”) to mark the passage to adulthood was not yet developed in Jesus’ time. But records from the second century AD, such as the Mishnah, suggest that 13 was generally considered the age when a boy became a man.

### **B. Disrupted Travel (vv. 43–48)**

**43. After the festival was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it.**

The Passover consists of an evening feast—the Passover proper—followed by seven *days* of additional celebration—the Festival of Unleavened Bread ([Leviticus 23:5, 6](#)). Mary and *Joseph*, doubtless with thousands of other travelers, begin their journey home the next day. But in an extraordinary act for a 12-year-old, *Jesus* stays *behind in Jerusalem*, the center of Israel’s devotion to God. Why he has done so is not immediately known (see [Luke 2:46](#), below).

**44. Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends.**

The road north from Jerusalem, crowded with pilgrims going home to Galilee, is likely a chaotic, confusing place. Entire communities travel together, alleviating parents of specific responsibilities for older children because of the safety of their caravan. Mary and Joseph may be traveling with their respective friends, not as a couple or family, thus leaving each to assume that Jesus is with the other.

Only at the end of the day, when they make camp for the night, do the parents discover that their eldest son is not with either of them! Their first thought is that he is with other *relatives and friends*. We can imagine the fear and confusion p<sup>389</sup> the parents experience as they ask everyone about Jesus and receive no answers regarding his whereabouts.

**45. When they did not find him, they went back to Jerusalem to look for him.**

The parents have no choice but to return *to Jerusalem*. Though they surely hurry, the day-long journey back leaves no time before dark to look for the missing boy.

**46. After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions.**

We cannot tell whether the *three days* include the first day of journeying away

from Jerusalem. But this time frame does suggest at least two very difficult nights while Joseph and Mary do not know where their son Jesus is. These three days also foreshadow the three days between Jesus' death and resurrection ([Luke 24:7](#)).

When they find Jesus, he is *in the temple courts* where Simeon and Anna had identified him 12 years before as God's promised king ([Luke 2:25-38](#)). The temple is a magnificent structure, with a huge outer court surrounded by shaded porticoes. There people can meet for teaching and discussion of God's sacred law.

One group this particular day includes Jesus, who interacts with important *teachers* of the Scriptures (see [Hebrews 5:12](#)). The reader readily assumes that Jesus is not asking childish *questions*, which can be answered by expert teachers quickly, not requiring lengthy conversation.

*What Do You Think?*

Under what circumstances, if any, should you let someone wrestle with an issue for a few days rather than providing immediate relief or help? Why?

*Digging Deeper*

How do you adjust this approach for children and adults?

**47. Everyone who heard him was amazed at his understanding and his**

**answers.**

The picture is clearly that of Jesus talking deeply with experts in Israel's Scriptures. A boy of 12 doing such a thing reveals an impressive interest in God's Word. Adult experts engaging the questions from a boy over several days signals the youngster's extraordinary insight.

Many Jewish boys Jesus' age are in the process of learning the text of the law by heart. Consideration of the meaning of the law often comes after this exercise. As a resident of an insignificant town in Galilee and a member of a relatively poor family, Jesus likely doesn't have many resources for his own education. Yet Jesus already has an exceptional *understanding* of the law, as evidenced by his thoughtful, informed *answers*. His grasp of God's Word apparently surpasses greatly his youthfulness. His answers will astound others even more so during his adulthood (see [Matthew 7:28](#)).

**BOOK SMART**

I learned to read at a young age. I remember riding the train at age 7 with my mother as I read an Agatha Christie mystery. A stranger asked my mother if I was actually reading the book, and I heard my mother tell her yes. The stranger pressed, "Does she understand it though?" My mother shrugged and shook her head no. At the time I was

offended—of course I understood it!

Looking back, there was much about that novel and others that I didn't understand. The books contained words that I could pronounce but not define. These concealed adult themes I was too young to catch. I just filled in the blanks.

Jesus demonstrated great insight when he was just 12 years old. Though other boys were committing incomprehensible words to memory, Jesus already understood the law and could discuss it intelligently. He didn't have to fill in any blanks. At what stage are you in your Bible study? Do you understand what you're reading, or are you still just filling in blanks?

—P. M.

**48. “When his parents saw him, they were astonished. His mother said to him, “Son, why have you treated us like this? Your father and I have been anxiously searching for you.”**

The parents' amazement at first is not that Jesus is able to talk on an expert level with teachers of the law. Rather, it is that Jesus behaves in such an [p 390](#) unconventional way, leaving them in great fear. They have been without their son for three days, not knowing whether they would see him alive again. Jesus' mother can imagine no possible justification for her son's having acted as he has done in causing them the pain they have experi-

enced.

### C. Precocious Saying (vv. 49, 50)

**49. “Why were you searching for me?” he asked. “Didn't you know I had to be in my Father's house?”**

Jesus' response implies that his parents should have known exactly where he was when he was not with them: he was engaged with the things of God. The expression translated *had to be* in this verse is one that Luke often uses to indicate things that occur because of the fulfilling of God's purpose (elsewhere translated “must”; examples: [Luke 4:43](#); [9:22](#); [13:33](#)). As “a light for revelation to the Gentiles, and the glory of ... Israel” ([2:32](#)), Jesus engages the greatest of his contemporaries to consider the true implications of God's Word. These conversations are a preview of his later disputes with the religious leaders and his final conflict with the temple authorities ([22:52–23:25](#)).

#### *What Do You Think?*

How does [Luke 2:49](#) speak to the priorities you need to adopt or adjust?

#### *Digging Deeper*

How will you do that in ways other than adjusting your time expenditures?

Notably, Jesus refers to God as his *Father* in response to the implications



from his mother's use of the word "father." Though it was not common for Jews in those days to call God "Father," the concept that God is the Father of Israel is important in the Scriptures (example: [Deuteronomy 32:6](#)).

Consequently, God can be called "our Father," though generally such an address is considered to be too familiar. Even so, Jesus says *in my Father's house* (compare [John 2:16](#)). This expresses Jesus' awareness of his (Jesus') unique, divine identity even at this young age. He undoubtedly knows the Old Testament Scriptures in which God refers to his promised king as his "son" ([2 Samuel 7:14](#); [1 Chronicles 17:13](#); compare [Psalm 2:7](#)). He surely is also aware that the angel Gabriel had told Mary that Jesus would be God's Son ([Luke 1:32, 35](#)).

Further, Jesus expresses no surprise that his role in God's plan will cause distress to those who love him. Simeon had warned Jesus' mother that "a sword will pierce your own soul too" ([Luke 2:35](#)). Jesus' three day absence from his parents ends in a joyous but perplexing reunion.

This is only the first time that Jesus' vocation will cause his mother grief. Her grief will be all the greater when Jesus surrenders to death ([John 19:25](#)). In the wisdom of God, the solution to human brokenness is for the divine Son of God to take the punishment for humanity on

himself.

The word *house* translates a phrase that is very broad in the original language. In context, it can refer to anything associated with God. Whatever Jesus does, he does as the work of God ([John 5:19](#)). This contradicts the notion that Joseph is the father with whom he should most identify ([Luke 3:23](#); [4:22](#)). Although Jesus is adopted by Joseph and brought up in his house ([Matthew 1:25](#)), Jesus' work of his Father does not refer to carpentry ([13:55](#)); it refers to salvation.

**50. But they did not understand what he was saying to them.**

Mary and Joseph know well the angelic and prophetic words spoken to describe their uniquely born son (example: [Matthew 1:18-23](#)). Yet the fulfillment of those prophecies must wait, as ordinary life demands attention. To outward appearances, Jesus is a child like any other. We safely assume that his family life mirrors that of most others in first-century Israel. That Jesus should do something so unconventional makes no sense at the time. Thus Jesus' parents cannot understand the significance of what he declares.

This is the first of many occasions when Jesus challenges his listeners with sayings they don't immediately comprehend (examples: [Mark 4:1-20](#); [9:32](#)). In Jesus, God is doing a work unlike any-

thing that people expect (compare [Matthew 16:15-23](#)). God's wisdom demands that human values be turned upside down ([Matthew 16:24-27](#); [1 Corinthians 1:18-29](#)). His wisdom requires the almighty Son of God to take on human flesh [p 391](#) and suffer a tortuous death to reconcile God with unworthy people ([Isaiah 53](#); [Philippians 2:6-11](#); [1 Peter 2:21-25](#)). Jesus' wisdom and knowledge of God's plans challenge everything that people believe. Every difficult word that Jesus speaks provokes the listener to ponder in order to understand.

#### *What Do You Think?*

What steps can we take to better recognize when a misunderstanding that blocks communication is taking place?

#### *Digging Deeper*

How are the experiences of the disciples instructive for you in this regard ([Matthew 16:5-12](#); [John 16:16-18, 25-30](#); etc.)?

### **D. Return to Ordinary (vv. 51, 52)**

**51a. Then he went down to Nazareth with them and was obedient to them.**

The whole family now returns to their home in *Nazareth*. The expression *went down* is used because Jerusalem is at the summit of the Judean highlands; all roads

leading away from it go down in elevation. Until his ministry begins when he is "about thirty years old" ([Luke 3:23](#)), Jesus apparently remains *obedient* to his parents in some sense. This implies not acting in unexpected ways as he has on this occasion.

**51b. But his mother treasured all these things in her heart.**

Even though Mary does not immediately understand the implications of what has just happened, she remembers this event and ponders its meaning. She reacted the same way regarding the events of Jesus' birth ([Luke 2:19](#)). These unexpected, unique episodes can be understood only on the other side of Jesus' death and resurrection, when the wisdom of God revealed in Jesus comes to its unexpected, victorious climax ([24:1-7, 25-35, 44-49](#); etc.). We can imagine that Mary tells these stories over and over to fellow believers in the early years of the church.

**52. And Jesus grew in wisdom and stature, and in favor with God and man.**

Jesus' growth *in wisdom* is again noted (compare [Luke 2:40](#), above). Human approval is fickle; approval by God endures ([3:22](#); etc.). God's wisdom, on display in the boy Jesus, will have the final word.

## Conclusion

### A. Defying Expectations

How do we comprehend something that is fundamentally different from every other thing with which we have experience? Ecclesiastes speaks of the regularity of life's cycles, showing the wisdom of understanding circumstances. Luke shows Jesus' uniqueness in how Jesus defied the conventional wisdom of those cycles as he spoke in the temple at age 12. But Jesus' words come to us as the first divine revelation from his lips at the time the uniqueness of his identity began to build.

As people called into fellowship with Jesus, Christians are to follow God's purpose in mundane, daily ways—ways that can give way suddenly to our saying and doing the unexpected. For us to expect to do only and always the unusual is not God's way. Even so, God's will can run counter to conventional expectations on many occasions. Expect the world to scold us for defying its expectations as we continue to follow in the surprising direction of Jesus' footsteps.

### B. Prayer

Father, challenge us to grow in your wisdom as Jesus grew. In his name we pray. Amen.

### C. Thought to Remember

Being about our heavenly Father's business is our task—no matter what.

### p 392 INVOLVEMENT LEARNING

Enhance your lesson with [NIV Bible Student](#) (from your curriculum supplier) and the reproducible activity page (at [www.standardlesson.com](http://www.standardlesson.com) or in the back of the [NIV Standard Lesson Commentary Deluxe Edition](#)).

### Into the Lesson

Ask the class about a time they were accidentally left behind as a child or accidentally left behind a child or grandchild. Be prepared to give an example of your own if learners are slow to respond. After a few have shared, talk first about how it felt to be left behind. Then discuss how it felt to leave a child behind accidentally. What similarities are there in the two experiences?

Make a transition by saying, "Our experiences as both child and adult in this regard have one thing in common: fear. How Jesus reacted to being left behind in the temple was not one of fear, however. Today's lesson explores why Jesus responded the way he did to this event."

## Into the Word

Ask for definitions of the words *identity*, *calling*, and *mission*. Follow by asking how the concepts relate to one another. Jot responses on the board. After reaching consensus, create three groups (or more for a large class). Assign each group one of those three concepts with regard to how it applied to Jesus; distribute handouts (you create) as follows:

**Jesus' Identity Group:** Read [Ecclesiastes 3:1, 7b](#); [Luke 2:39–52](#); and others of your own choosing. 1—How does Jesus' perception of God's will inform his true identity? 2—In what ways does his physical growth and favorable perception with God serve as a key to his identity?

**Jesus' Calling Group:** Read [Ecclesiastes 3:1, 7b](#); [Luke 2:39–52](#); and others of your own choosing. 1—What are Mary and Joseph's roles in helping Jesus fulfill his calling? 2—How does Jesus' intimate connection with his heavenly Father indicate his sense of calling? 3—How does Jesus' priority of being in God's house reveal his calling?

**Jesus' Mission Group:** Read [Ecclesiastes 3:1, 7b](#); [Luke 2:39–52](#); and others of your own choosing. 1—How does Jesus understand the priority of his mission? 2—How is Jesus' thirst to understand spiritual questions an indication of his sense of his mission? 3—What do Mary and Joseph already understand about

Jesus and what do they still need to learn?

After an appropriate time for group processing, reconvene for whole-class discussion. Ask the class what overlaps exist among Jesus' calling, identity, and mission. Explore how are these overlaps similar to and different from the class members' own senses of their calling, identity, and mission. Allow time for discussion.

*Alternative.* Distribute copies of the “Cycles of Wisdom” exercise from the activity page, which you can download. Form groups of three or four to complete as indicated. Reconvene for whole-class compare-and-contrast of results. Distribute copies of the “Amazement” exercise from the activity page. Repeat the discussion in groups followed by whole-class discussion.

## Into Life

Challenge learners in their prayer times this week as you distribute handouts (you create) that feature the following emphases:

**Sunday:** Focus on thanking God for your identity as his child whom he leads in wisdom.

**Monday and Tuesday:** Focus on thanking God for calling you to be part of his family and for wisdom you need to do the work he has given you to do in his kingdom.

**Wednesday and Thursday:** Focus on thanking God for his mission of love in the world and for wisdom to recognize him at work.

**Friday and Saturday:** Pray for wisdom to live in a right relationship with God, others, and the world.

Close by having learners write a prayer of commitment to choose godly wisdom over secular wisdom at all times.

---

To print the reproducible activity page, simply click the highlighted text below to create a pdf file on your hard drive. Then open the pdf file in Acrobat Reader and print.

[Activity Page \(July 12—The Boy Jesus\)](#)

---

## THE BOY JESUS

Lesson 6, Ecclesiastes 3:1, 7b; Luke 2:39-52, NIV

### CYCLES OF WISDOM

How would you answer the following questions about wisdom as it relates to Jesus, His parents, and the teachers of the law?

How is wisdom described in Ecclesiastes 3? \_\_\_\_\_

As he sat among the doctors, what do you imagine Jesus understood by wisdom? \_\_\_\_\_

How did the temple scholars of the law understand wisdom? \_\_\_\_\_

What do you think Jesus' parents understood about wisdom? \_\_\_\_\_

How does the boy Jesus grow in wisdom? \_\_\_\_\_

### AMAZEMENT

People in Luke 2 experience amazement in diverse ways. Explore the people and contexts associated with amazement in today's text.

(v. 47) Why were the teachers of the law amazed at Jesus? \_\_\_\_\_

(v. 48) What are two aspects in this event of his parents being amazed? \_\_\_\_\_

(v. 49) How does Jesus' response to his parents express amazement? \_\_\_\_\_

Copyright © 2019 by Standard Publishing. Permission is granted to reproduce this page for ministry purposes only. Not for resale.  
Reproducible Student Activity Page 504