faith. *As the two accounts now stand*, it  
is wholly impossible to suggest any satisfactory method of *uniting them;* every one  
who has attempted it has, in some part or  
other of his hypothesis, violated probability and common sense. But, on the other hand, it is equally impossible definitely to say, that they *could not* be reconciled by *a thorough knowledge of the facts  
themselves;* and such an assertion, whenever made, shews great ignorance of the  
origin and course of oral narration. How  
many things will a relator say, being unaware of certain important circumstances  
outside his narrative, *which seem to preclude* those circumstances? How often will points of time be apparently brought  
close together in such a narration,—between which, events most weighty to  
the history have occurred? The *only*  
inference these two accounts, which *is inevitable*, is, that they are *wholly  
independent* of one another. If St. Luke  
had seen the Gospel of St. Matthew, or  
vice versâ, then the variations are *utterly  
inexplicable;* and the greatest absurdities  
of all are involved in the writings of those  
who *assume this*, and *then proceed* *to  
harmonize*. Of the dwelling at Nazareth  
before the Nativity, of the circumstances  
which brought Joseph and Mary to Bethlehem, of the Presentation in the temple,  
St. Matthew’s account knows nothing;  
of the visit of the Magi, the murder of  
the Innocents, the flight to Egypt, St.  
Luke’s is unaware. In all the main circumstances of the Conception and Nativity  
*they agree, or are easily and naturally*reconciled (see further in note on John  
vii. 42).

40.] **grew—***in**body.*—w**axed  
strong,** *in spirit:* the addition of these  
words to the text wes a correct gloss.  
“The body advances in stature, and the  
soul in wisdom .. . the divine nature revealed its own wisdom in proportion to  
the measure of the bodily growth,” Cyril.

**becoming filled:** see ver. 52 and note there.

**41–52.]** VISIT TO THE TEMPLE AT THE PASSOVER The history of this incident serves for an example of the wisdom  
wherewith the Child was becoming filled.  
“The Evangelist next shows that what he  
has said is true,” Cyril.

**41.]** See Exod. xxiii. 14–17. *Women*, according  
to the maxims of the school of Hillel, were  
bound to go up once in the year—to the  
Passover.

**42.]** At the age of twelve, a boy was called by the Jews *‘son of the  
law,’* and first incurred legal obligation.  
At that time, then, commences the *second  
step* (see note on ver. 52) of the life of the  
Lord, the time when the *things becoming*for Him began; his course of blameless  
legal obedience (see note on ver. 21) in his  
own person and by his own will. Now  
first (ver. 49) appear those higher consciousnesses to have found expression, which  
unfolded within Him, till the fall time of  
his public ministry arrived. It cannot be  
inferred from this narrative, that it was  
the *first time* the holy Child had accompanied them to the Passover.

**43.] the days**, *seven days*, Exod. xii. 15, 17.

**44.] the company** forming the *caravan*, or band of travelers;—all who came