from the same district traveling together  
for security and company.

The interpretation that *‘they went a day’s journey, seeking him,’* is simply absurd: for they would have turned back sooner:   
a few minutes might have sufficed for the  
search. It was *not till they laid up for  
the night* that they missed him, as at that  
time they would naturally expect his return  
to their own tent. Olshausen remarks,  
that being accustomed to His thoughtfulness and obedience, they were free from  
anxiety, till they discovered He really was  
not in the company.

**45. seeking him everywhere]** as they went back, all  
the way.

**46.]** Some interpret the  
*three days*, of their *one* day’s journey *out*,  
*one back*, and *one in Jerusalem:* but they  
were more likely *three days spent in search  
in Jerusalem;* or, at all events, reckoned  
from their discovery of His not being with  
them.

**in the temple]** In one of the  
*rooms attached to the temple,* where the  
Rabbis taught their schools.

No stress  
must be laid on **in the midst**; it is only  
**among**. Nor must it be supposed from  
**asking them questions** that our Lord was  
acting the part of a *master*. It was the  
custom in the Jewish schools for the  
*scholars to ask questions of their teachers;*  
and a great part of the Rabbinical books  
consists of the answers of the Rabbis to  
such questions.

**48–50.]** The salient  
point of this narrative appears to lie in  
**thy** *father* contrasted with **my** *Father*.  
This was the first time that those wonderful words of self-consciousness had been  
heard from the holy Child—when He  
began to be “a son of the law,” He first  
calls HIM His Father, Who gave Him the  
work to do on earth, of perfectly keeping  
that Law.

*Every word of these verses  
is of the first importance to modern combatants for sound doctrine.* Let the adversaries answer us,—why should his *mother*  
here have spoken, and not Joseph, unless  
there were some more than usual reason  
for her being put forward rather than his  
reputed father? Again, let the mythical  
school of Strauss give us a reason, why an  
incident altogether (*in their view*) so derogatory to the character of the subject  
of it, should have been inserted, if the  
myths arose out of an *exaggerated estimate of the dignity of that character?*

{48} **thy father]** Then up to this time  
Joseph had been so called by the holy  
Child Himself: but from this time, *never*.  
Such words are not chance; had Mary  
said “*we*,” the strong contrast with what  
follows could not have been brought out.

**{49} How is it that ye sought me?]** i.e.  
... what (reason) is there, that . . .  
This is no *reproachful* question. It is  
asked in all the simplicity and boldness of  
holy childhood . . . ‘did ye not know ?’...  
it appeared as if that conviction, the expression of which now first breaks forth  
from HIM, must have been a matter  
known to them before.

**I must]** This is that **must**, so often used by our Lord  
of His *appointed and undertaken course.*  
Analogous to this first utterance of His  
conviction, is the dawn, amongst *ourselves*,  
of the *principle of duty* in the youthful  
and well-trained spirit about this same  
age,—this ‘earing time’ of human progress: see below on ver. 52.

**among my Father's matters]** primarily, **in the***house* **of my Father;** but we must not