exclude the wider sense, which embraces  
all *places and employments of my Father's.*The employment in which he was found,  
*learning the word of God*, would natural,  
be one of these.

**{50} they understood not]**Both Joseph and His mother knew *in  
some sense*, *Who* He was: but were not  
prepared to hear *so direct an appeal* to  
God as His Father: understood not the  
deeper sense of these wonderful words.  
Still (ver. 51) they appear to have awakened in the mind of His mother a remembrance of *“He shall be called the Son of God,”*  ch. i. 35. And probably, as Stier  
remarks, the unfolding of His childhood had  
been so gradual and natural, that even  
they had not been forcibly reminded by  
any strong individual notes, of that which  
He was, and which now shewed itself.

It is a remarkable instance of the  
blindness of the rationalistic Commentators  
to the richness and depth of Scripture  
narrative, that they hold this **understood**  
**not** to be altogether inconceivable, as  
coming after the angelic announcement to  
Mary. Can they suppose that she *understood* that announcement itself? The  
right interpretation is, *they understood not  
the deeper sense:* see ch. xviii. 34.

**51.]** The high consciousness which had  
manifested itself in ver. 49 did not interfere with His self-humiliation, nor render  
Him independent of His parents. This  
voluntary subjection probably showed itself  
in working at his reputed father’s trade:  
see Mark vi. 2 and note.

From this time we have *no more mention of Joseph:*  
the next we hear is of *His mother and  
brethren* (John ii. 12): whence it is inferred that, between this time and the  
commencement of our Lord’s public life,  
*Joseph died.*

**and his mother kept** ...]  
These words tend to confirm the common  
belief that these opening chapters, or  
at least *this* narrative, may have been derived from the testimony of *the mother  
of the Lord herself*. She *kept* them, as  
in wonderful coincidence with the remarkable circumstances of His birth, and its  
announcement, and His presentation in  
the temple, and the offerings of the Magi; but in what way, or by what one great  
revelation, all these things were to be  
gathered in one, did not yet appear, but  
was doubtless manifested to her afterwards: see Acts i. 14; ii. 1.

**52.]** The Greek word rendered *stature* means  
not only that (as in ch. xix. 3), but **age**  
(see Matt. vi. 27, where the word is the  
same, and note), which comprehends the  
other.

During these eighteen mysterious years we may, by the light of what  
is here revealed, view the holy Child advancing onward to that fulness of wisdom  
and divine approval which was indicated  
at His Baptism, by **“in thee I am well  
pleased.”** We are apt to forget, that it  
was *during this time* that *much of the  
great work of the second Adam was done.*  
The growing up through infancy, childhood, youth, manhood, from grace to  
grace, holiness to holiness, in subjection,  
self-denial, and love, *without one polluting  
touch of sin,*—this it was which, consummated by the three years of active  
ministry, by the Passion, and by the Cross,  
constituted *“the obedience of one man,”*by which many were made righteous. We  
must fully appreciate the words of this  
verse, in order to think rightly of Christ.  
He had emptied Himself of His glory:  
His infancy and childhood were no *mere pretense,*but the Divine Personality was  
in Him carried through these states of  
weakness and inexperience, and gathered  
round itself the ordinary accessions and  
experiences of the sons of men. All the  
time, the consciousness of his mission on  
earth was ripening; ‘the things heard of  
the Father’ (John xv. 15) were continually imparted to Him; the Spirit, which was not given by measure to Him, was  
abiding more and more upon Him; till  
the day when He was fully ripe for his  
official manifestation,—that He might be  
offered to his own, to receive or reject  
Him,—and then the Spirit led Him up to  
commence his conflict with the enemy.  
As yet, He was in favor with man also:  
the world had not yet begun to hate  
Him; but we cannot tell how soon this  
feeling towards Him was changed, for